THE ELIM EVANGEL

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The United Kingdom entered the Common Market on January 1st. Students of Bible prophecy will welcome the opportunity to examine the position. William J. Maybin writes on page 10 of this issue.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

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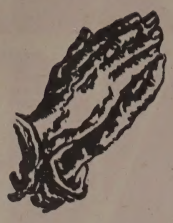
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OUR first Week of Prayer in 1973 begins today. May we urge all our friends to seek God's face both individually and in the fellowship of the churches.

We publish in this issue a thought-provoking article by William J. Maybin. In submitting it for your consideration, I fully realise that not all will subscribe to the views on prophecy included in the articles. The entry of the United Kingdom into the Common Market is an epoch-making event, however, and the article will serve to stimulate thought and consideration.

It has long been my view that our opinions on prophecy can become too stratified. Young people have undoubtedly been very confused by the seemingly expert references to the different and differing schools of prophecy, so-called. We have taken far too much for granted and have perhaps been in danger of clouding issues which needed clarifying.

It cannot be otherwise than that such a fundamental change as the enlarging of the so-called European Community should come to the forefront of our thinking and study. The definite reduction of national sovereignty is of great significance. The feared domination of the Roman Catholic Church is another, though it must be seen that notably in France the influence of that Church has declined.

For the time being and for better or worse, Great Britain is now in the Community. It is to be hoped that we change our attitude. Our politicians, if they have made any attempt much to "sell" the idea of the Common Market, have plugged the theme that they need us and look to us for our leadership. Does it seem possible at this late stage that they are really thinking that the original six, and especially Germany and France, are going to let the good old British Raj take over? The arrogance of the proclamations of some of our politicians must make strange reading on the other side of the Channel.

We hope and trust that we shall be brought very much closer to our fellow-believers in the rest of Europe and especially in the nine as it has now become. We pray that we shall develop many useful contacts with our Pentecostal brethren. Whatever your opinion of the rights and wrongs concerning entry into the Common Market, you will surely agree that we should be alert and alive to every effort we can make to co-operate in extending the Kingdom.

Church Reports

WATFORD **Pastor: R. Rees**

AS traffic roared past in busy St. Albans Road, Watford, a crowd of people overflowing the pavement into the street saw their new Elim Pentecostal Church opened.

In bitter cold the congregation and the Mayor of Watford watched a former Watford minister, Rev. Leon Quest, cut the white ribbon across the church doors, his words drowned by the noise of traffic.

The outside of the church, near Leavesden Road, still looks much as when it was owned by the Methodists, but inside there has been a transformation.

Some members of the congregation gasped as they went from the slightly forbidding outside of the building to the beautifully redecorated interior.

The church, with its walls of primrose yellow, ceiling of light blue with contrasting grey pillars, and royal blue chairs and carpets, was not finally ready for the dedication service until the early hours of Saturday.

From a centre pulpit the minister, Rev. Robin Rees, opened the first service in the new church, a service in the new church, a service full of memories of Elim Church's past in Watford.

Rev. James Kennedy, a former Minister, in an opening address, spoke of the early days when the church met in an old hall in Penn Road, a cul-de-sac off St. Albans Road.

"During the depression of the early thirties I don't think our offerings ever raised above fifty shillings, and we had to do an awful lot with that: but I suppose fifty shillings was worth more then that it is today," he said.

He hoped the congregation would "make its mark and everyone in the town will know you are here."

The Mayor of Watford, Alderman Robert Caton, referring to the large number of representatives of other churches who attended the service on Saturday, said: "I think it is quite magnificent the way all you gentlemen have come from all over the south of the country, and we thank you for coming on this very great occasion for all the people in this church."

He repeated two lines from a hymn which was sung when Watford gained its charter, and again when charter day was celebrated this year: "Now thank we all our God, with heart and hands and voices."

Another former minister, Rev. Frank Shadlock, recalled that the first wedding service he ever conducted was in the new Elim church thirty years ago. The building then belonged to the Methodists, but the wedding could not take place at the Penn Road Elim Church as it was not licensed.



Pastor L.C. Quest cuts the tape.

Mr. Shadlock was delighted when he asked the congregation on Saturday if the couple he married on that day were present, and a woman in the gallery called down that she was the bride of thirty years ago!

Attending the opening was the Superintendent Minister of the West London Presbytery, Rev. Eldin Corsie.

Earlier the congregation held a final thanksgiving service at their former church in Hillrise Avenue. The speaker was Mr. Quest, during whose ministry the



Mrs. Rees cuts the cake.

building was opened in 1953.

Then a motorcade of about twenty cars and two coaches, headed by a police car, took the congregation to the new church – and by coincidence joined up with the Mayoral car taking Alderman Caton to the opening!

At an inaugural rally during the evening, and on Sunday, the speaker was Rev. P.S. Brewster, minister of the City Temple, Cardiff, and editor of the World Pentecost magazine.

Saturday's service was videotaped, and was also shown by closed circuit television in the new youth hall behind the church. The youth hall was decorated by young people of the congregation.

–Watford Observer

The telerecording was done by Mr. C. Smith and the cake was made by Mr. Cliff Cooper.

EALING **Pastor: F.F.L. Frost**

THE Elim missionary pageant arranged by the West London Presbytery with Dr. Henry Joseph as the speaker, was anticipated with great interest. Last minute re-arrangements had to be made as the pageant equipment did not arrive owing to a transport hitch, and because Dr. Joseph had been advised to rest owing to the effects of a strenuous itinerary coupled with the illness of his wife.

Pastor G. Hillman, who convened the meeting, said that God was able to bless through the rearrangements and this proved to be true. We were pleased to welcome many visitors from other Elim churches. A greater realisation of what our missionaries are doing against tremendous odds and at great personal sacrifice and a greater vision of the need for Christ on the mission fields resulted from the meeting.

Mr. Ravenhill (of Kensington Temple) spoke of his recent visit to the Far East to Miss V. McGillivray in Hong Kong and Pastor and Mrs. K. McGillivray and Pastor K. Brotton in Taiwan.

Pastor L. Wigglesworth (Elim Missionary Secretary) gave details of what Dr. Henry Joseph had accomplished in Madras where the number of churches has increased from ten to thirty two in the past three years. Pastor and Mrs. John Prentice are co-workers in Madras. The church in Bombay, recently vacated by Pastor and Mrs. J. Troke who, after long service, are retiring to New Zealand, will be incorporated in the fellowship centred on Madras.

Pastor G.L.W. Ladlow, who willingly came from Salisbury at short notice, and who wore native costume, gave an interesting and encouraging talk entitled "Ghana revisited". We heard of the exacting work Pastor and Mrs. David Mills are doing in training pastors to take responsibility for churches. We rejoiced to hear of the moving of God's Spirit throughout the south of Ghana among the over 1,200 churches with which our work is linked.

Pastor Wigglesworth gave a resume of the Elim mission fields with coloured slides, accompanied by a running commentary by our Pastor, interspersed with song and recitations by the Kensington Singers, a talented young ladies' group, accompanied by Pastor E.R. Corsie on the piano and by Mr. Colin Reed (soloist), the recitatiosn being by Mrs. Pat Khanna and Miss Deborah Morrell (Ealing Crusaders). Other Crusaders represented each missionary and mission field by exhibiting sashes. Our Pastor closed in prayer.

H.J. SILLENCE

West of England Presbytery Sunday school Rally.

A VERY successful rally was held at Bristol City Temple, the visiting speaker being Pastor I.R. Moore known hereinafter as "Uncle Scissors" for his own unique way of gospel presentation. Two services were convened by Pastor W. Ron Jones who soon set young hearts at ease with his homely manner. Some hundreds of children gathered in expectancy of good things to come. The Keynsham group sang to the accompaniment of Bells, followed by a special feature "Take Your Pick", the inevitable rousing chorus singing, and "Uncle Scissors", folding and snipping his paper to illustrate Redemption.

At 5.45 the City Temple was really crowded. The Bath school depicted, in colourful costume, the story of the healing of Naaman, closing with the chorus "Cleanse me from my sin, Lord". Those from Swindon gave a hearty chorus selection and items by the Evans trio – Rachel, Faith and Philip. "Snakes and Ladders" led by "Uncle Ron" roused great enthusiasm. The Bristol Junior Choir sang, with some really budding soloists taking part.

Then "Uncle Scissors" got the children involved in his story of the marriage of the King's son, while folding and snipping his sheets of paper. When unfolded, they revealed the wedding dress of the bride, "Princess Julie". It was a rare moment when a little girl was placed on a chair, and "Uncle Scissors", assisted by "Uncle Douglas", dressed her in the exquisite wedding dress and crown.

The Gospel message was pressed home. Pastor R. T.W. Cradock read the story of the man without a wedding garment. Books were given to a girl, a boy and an adult for good conduct during the service.

A closing poem by Susan Hacker, a prayer by Jackie Haskins, the chorus "Round the walls of Jericho" and all departed with singing and the tramping of hundreds of tiny feet. What a rally it was!

FREDERICK C. SMITH

DUNDEE **Pastor: H.B. McGowan**

EYES shone brightly and restless bodies were stilled as Robbie the Robot went into action. This crusade for children had been uppermost in our hearts for many months. We gathered to pray for it weekly and finally daily. Our small group of Sunday school children prayed for God's hand to be on His servant, Pastor R. MacKenzie, during his stay in Dundee. Sunday school numbers had declined over the recent years as old homes were demolished and families were rehoused in far away schemes, yet we rejoice at the response. Over seventy children appeared the first evening and numbers rose to over one hundred as the week progressed.

That hectic week was followed by an exhausting five nights at our branch Sunday school at Kirkton. A faithful nucleus of fifty children attended weekly, but we felt that more could be added if we could reach them. Many prayers were answered concerning the booking of the school hall. The janitor co-operated wonderfully, but he put out only 150 chairs. 350 children and thirty adults came! As the week continued, numbers rose to over 400 and still they came, content to stand. Adults stood outside in the cold at open windows as Uncle Ron and Robbie ably coped with the children.

Workers from our assembly are running the weekly follow-up junior clubs. Both Sunday schools have gained new members. We are deeply grateful to all who gave their time and prayers for the success of the work among the children.

MYRA EVANS



WAVELENGTH – ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

B.B.C. Radio 2 programme, Music for Sunday, at 8.32 a.m. on January 7th, 1973 will include the piece "To be used of God" taken from the new L.P. record of the London Crusader Choir.

W. Ron Jones, Pastor of our Bristol Church, B.B.C. Radio Bristol. V.H.F. 95-4. Medium Wave 194M. Sunday to Friday, January 7-12 at 7.45 a.m. Thought for the Day.

Brazil

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Ghana

Thirteen programmes are to be broadcast over Ghana National Radio.

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Christian Life in Russia

by Fred Dodds

I VISITED the Soviet Union to find out first-hand about the alleged persecution of Christians there and to see how the average Russian fared. Two-thirds of the world's population is under Communist rule. The very few *registered* churches allowed to remain open in Russia (as a tourist attraction) are under the ownership and strict control of the Communist authorities. For every Russian Christian member in the permitted building, there are six that meet in the so-called "underground" church. In these meetings, sometimes in homes or in the forest, they can exercise more freedom in worship and talk over plans for witnessing. If discovered, these Christians can be heavily fined or their homes or property can be confiscated by law. Under Article 142 of the Soviet Criminal Code, parents who teach their children at home their Christian beliefs are deprived of parental rights; their children are forcibly removed and taken to a government atheistic boarding school. Bibles are very scarce; Russian Christians feel blessed indeed if they possess even a hand-written copy.

Moscow, with its population of just over six million, has only one *authorised* evangelical church open as a meeting-place. I found this building in a small street in a suburb. A small door leads into a very large hall, where I was surprised to find a congregation of over two thousand people and all standing (there was no room for chairs). Six times a week these *two and a half hour* services are packed out; eager and happy faces listen to every word from several speakers.

Many people were making notes, and when each speaker finished, someone would start singing a hymn in which everyone joined; their singing, with great feeling, was wonderful! Every hymn I recognized by the tune as centred on the trials, testing and victory in this earthly life. Very few had hymn-books and these were hand-written, as also were many Bibles. One English-speaking Russian told me afterwards that he had visited churches where the only *two* Bibles were on loan to members of the congregation. A person was allowed to have a Bible for one week at a time to copy and then it was returned the following week for someone else.

Many Christians I have met in different parts of Russia can quote whole chapters from memory. These are not luke-warm churchgoers, but ardent, glowing Christians. Many have been imprisoned for witnessing for their Saviour. These are the heroes of the faith. I was told of a Christian woman, Aida Skripnokova, who had just served a three years' sentence in a labour camp for the crime of giving out a hand-written gospel tract.

These persecuted Christians have good reason to sing as their closing hymn with both arms raised in prayer, "God be with you till we meet again." Every member of the registered churches is under police observation; hence there are many secret gatherings of Christians in many other places. Many fathers and Bible teachers are in prison camps and slave government factories. Two young sisters are serving a five years' sentence for organising a Sunday School (which is strictly illegal), thus poisoning the minds of the Soviet children, according to the Russian Press. Families suffer hardship and loneliness.

I was able to take into Russia about two dozen excellent copies of the New Testament in Russian. These I passed on to individuals who I thought would value them the most. One sister followed me, walking right across the city to my hotel to obtain one. Some distance away I secretly gave her two copies. Her joy knew no bounds as she skipped quickly away.

All travellers to the Soviet Union are sent to special "foreigners only" hotels; they have no choice. Westerners have to be watched and to see that they do not "go out of bounds". However, I did manage to visit quite a few "unofficial" places and the dear saints were delighted to see me. About five miles outside the city of Leningrad, for instance, I found my way to the only evangelical church allowed to be open for services. Large crowds gather almost every night for a "normal" two and a half hours' ministry meeting and fellowship (many appear to have come straight from the collective farms). Every Sunday the church is open at 5.30 a.m. and is packed by 7.30 a.m.! There is no denominational barrier here and no clock-watching. You soon realise that the Christians are keen to hear more and more about their Lord and to praise Him together. If you meet a Russian Christian and ask him, as we so often do over here in Britain, "Where do you worship?" he would simply reply that he worships "within the veil".

Every Friday they hold a day of fasting and prayer for their fellow-Christians in the Soviet Union. With hugs and kisses everyone is greeted with a Russian greeting and the reply always sounds the same. I was told that the greeting translated into English was, "The Lord is risen," and the reply was always, "The

Lord is risen indeed."

Many pastors of *registered* churches in Russia have learned by sad experience to tell foreign visitors that all is well with the authorities, but individual members I talked to afterwards gave a different report and they ask for our prayers. When I suggested a visit to one of their homes it was quickly explained that it was not possible as the "informer" in their block of flats would ask awkward questions if I, as a foreigner, was seen entering there.

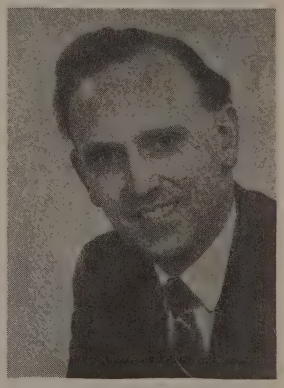
In Britain, where there is freedom, we are terribly apathetic about gospel witnessing. If you meet a Communist you will know about it within twenty-four hours. If he is a trade unionist, he will tell you within a few days. If you meet a church-goer, it may be months before you hear about it, if at all. What is wrong with us? No one will report us or have us arrested for speaking for the Lord or prayerfully passing on a gospel tract. We claim to be His "ambassadors" or "spokesmen" down here. We are free to hold open-air meetings in Britain but how few are "brave" enough, or concerned enough, or will take time enough to make a stand for their Lord and Saviour. Philippians tells us that we are "heavenly lights on earth holding forth the word of life." Are we? If *you* were put on trial for being a Christian, would there be enough evidence to convict you? Don't keep the good news of the gospel bottled up inside, but bear in mind the Russian believers who, despite persecution, rejoice in the Lord *because* they witness for Him daily. At their request, please bear them up daily in your prayers. Though persecuted from all sides, the Russian Christians today are spiritually rich in the Lord and many will receive from Him that "Well done" when they cross over into His presence.

(Mr. Dodds is in fellowship with the Christian Brethren. He was converted under the ministry of P.S. Brewster. Mrs. Dodds is the sister of G.N. Backhouse. Brother Dodds has related his adventures in Russia in a number of our churches. **EDITOR.)**

Why me?

by Alexander Tee

Pastor of our Southport Church



HAVE you ever heard anyone say, "What have I done to deserve this?" or "Why has this happened to me?".

Most of us have asked this question at some time. There is a vast difference between getting what we feel we deserve and getting what life gives us.

God does not always give an immediate answer to all our questions, but He knows exactly the trials through which we are passing. God knows when we have deep sorrow, bitter disappointment or upsetting circumstances. He tests the faith of even the best people. Hot-house plants can't stand up to very many cold draughts; they wilt and die very easily. Your faith can be strengthened only as it stands up to the circumstances of life. God wants you to have a strong faith in Him.

Jesus told Peter that Satan desired to have him. Then He added, "But I have prayed for you *that thy faith fail not".* He did not pray that God would refuse Satan permission to get at Peter. He wanted Peter to be victorious. There can be no victory where there is no adversary.

Adversity is often permitted that our faith might be strengthened. Circumstances can become opportunities to strengthen our trust and faith in God. If we don't look at it like this we can easily become bitter and squeeze the sharp knife all the more deeply into our minds and souls.

It is wiser to put our humble trust and faith in God who knows all about us than to become sour towards everybody and everything. Here is the thought for today: *Transform adversity into an opportunity to trust the Almighty.*

The Bible says, "What I do thou knowest not now, but thou shalt know hereafter." This golden promise can shine like a ray of sunshine through a break in the dark, grey clouds.

Jesus Christ still says, "Come unto Me all ye that labour and are heavy laden and I will give you rest." It pays big dividends to bring the Saviour into every personal, private problem.

LATE NEWS — Pastor Tee has been invited by the Voice of Kenya to make seven nationwide television appearances during his crusade in the Nairobi City Hall. Please pray.

Children's Corner

Whiter than the Snow

Words and drawing:
Sheila Price



"HELLO, grandmother!"

"Well, Jenny, this is a nice surprise! I didn't expect to see you today."

"I've come to thank you for the Christmas present you sent me. I like it ever so much. Thank you, grandmother."

"Come into the kitchen, Jenny. We can talk while I see to the washing."

Jenny's grandmother turned off the washing machine, picked up the tongs and began taking out the washing.

"There, Jenny, everything is nice and clean now!"

"Shall I help you peg them on the line, grandmother?"

"Yes, that will be a big help, dear."

They went into the garden and started pegging out the washing.

"What a lovely white tablecloth!" Jenny exclaimed.

"That is my best cloth," said her grandmother.

"It certainly is very white," said Jenny, as she secured it to the line.

"Let us go indoors now, Jenny, and have a cup of tea."

Jenny and her grandmother sat beside the fire drinking their tea. When they had finished, Jenny offered to wash the cups and saucers before she returned home. As she took the dishes into the kitchen she looked out of the window and noticed that it was snowing heavily.

"Oh, grandmother," she called. "We had better fetch the washing in – it's snowing!" They hurried into the garden and unpegged the washing as fast as they could.

"Well, look at my tablecloth, Jenny! It had looked so clean and white before, but it looks quite grey against the snow, doesn't it?"

"So it does," said Jenny.

"How like that tablecloth we are, Jenny," said her grandmother. "We may appear to be clean and pure and free from sin, but, when we measure ourselves against the light of Jesus, we realise how much we need to seek His cleansing, to make us perfectly clean and free from every stain."

"Then we will be as white as the snow, grandmother."

"Oh, much whiter than that, Jenny!"

Dear Mr. Walker,

I would like to share with you and the readers of the Evangel a great blessing I had during five weeks I spent at Barking during the summer. As a student at Capel, I was asked if I would help out at Barking during my summer vacation.

On my third Sunday there a young man got saved. It was a tremendous conversion; the change in his life was so apparent.

Six days after his conversion he handed me the following note, written for his "own comfort":

The greatest temptation I face

"God and His workings – and the workings of His Son are enigma for a specific purpose.

We are human and cannot fathom Divine motive. Therefore to try to fathom God's being logically is a betrayal, showing that we do not place enough trust in God and that we still have the brashness, ego, and devil in us to find – or should I say try to find – an alternative which does not exist."

It was a tremendous blessing to be handed such a statement of faith from a six-day-old babe in Christ! I hope that it is an encouragement to readers.

MIKE MOORE (E.B.C. Student)

Letters to the Editor



Dear Sir,

MAY I endorse Mr. D. Worsfold's letter (Evangel October 14th, 1972) regarding applause in meetings. They are my views. I would add to his second point on modern gospel presentation. There is too much sentimentality. Let's get back to the Bible literally, presenting it in black and white. As saved Christians our final destiny is just to know, love and praise Him alone, only, eternally. God is a holy, almighty God. Could we not have more preaching to the unsaved of the choice of Heaven or Hell for a soul's final destiny?

Yours sincerely in Christ,

(Mrs.) Mary Nicholls

"Having done all . . . to stand."

by Frederick W. Jones
District Superintendent, Scotland

Romans, Chapter 8

THE story of Greyfriars Bobby is well known in Scotland. Bobby, a dog whose master was buried at Greyfriars Kirk in Edinburgh, sat at the grave and refused to leave the place where his master lay. He died beside the tomb. A dog was faithful unto death.

It fits well into the life tapestry of this historic church. Here, in 1638, the anti-episcopal National Covenant was signed and proclaimed by leaders of the Scottish Kirk who resisted and condemned the king's attempt to make episcopacy the compulsory mode of worship. The Covenanters of Scotland, men, women and children, paid dearly in standing for the faith. The heart is stirred, the spirit moved by the retelling of stedfast courage and simple trust which led them to martyrdom. The heritage of religious freedom, which they purchased for us with life-blood, tears and anguish is a challenge to every Christian to stand and, having done all, to stand.

The New Year is traditionally more celebrated north of the border and so, with an acute sense of the occasion, we in Scotland bid a joyous, blessed and fruitful New Year to the Elim Family everywhere.

It has been truly said, "Yesterday is gone, tomorrow may never come, today is all we have", yet, as we stand upon the threshold of 1973, thankful for yesterday, rejoicing in Christ today, it is to tomorrow we look, for which we pray and into which we move, confident of the power and love of God to meet its needs. The New Year brings its demands, the unseen future and its challenge to stand and having done all, to stand.

The peril of falling is very real. We cry, "How can I be sure that I shall stand?" What tremendous comfort, assurance and strength God gives: "My grace is sufficient for thee". He is able. The discovery of this in its fulness and experimental reality can change the whole scene for us, bringing a new intimacy and nearness to God, a new confidence. Happenings that can shatter hope and tear life apart, as an earthquake rends the earth's crust, are met with a strength and fortitude that amazes. Hearts are drenched in the dews of that peace that passeth understanding. When hearts are stayed upon Jehovah they find that this grace is sufficient. Mountains are climbed, rivers are crossed and battles are fought. Having done all, we can stand in His strength and power.

We are influenced from within by two ruling authorities: the spirit, born again, renewed and governed by God's Holy Spirit; and the flesh, still ruled by the old sin bias. As Paul taught in Romans chapter 8, these are at enmity. Jesus said, "The spirit is willing, but the flesh is weak". He knew what was in man. In giving, in duty, in following our Lord, the spirit is often more liberal, earnest, faithful, and sacrificial than the flesh, which we find so demanding of attention. In persecution, difficulty and suffering, the spirit is frequently willing for the Gospel's sake, but the flesh is weak.

One trembles to assess the martyr's feelings in the moment of trial, yet surely, his flesh shrank and recoiled, but, his spirit soared above flame and sword. Even Jesus cried "If it be possible let this cup pass", but, above the almost unsearchable cry from His lips and beyond the sufferings, His omniscience beheld, His spirit rose in submission to God. "Not My will, but Thine be done," He said.

We must guard against finding in the weakness of our flesh the excuse for an unwilling spirit. If we yield to the flesh we most surely bring down the spirit to the level of the flesh. We must cultivate the willingness of the spirit by submitting to the rule of the Holy Spirit that we may be preserved from the snares in which walking in the flesh entangles us.

The secret of the ability to stand and be faithful in the coming year is in walking after the Spirit. Here is God's strength secured in minding the things of the Holy Spirit, for to be spiritually minded is life and peace. Belonging to God, our fear removed, we cry, "If God be for us, who can be against us?". Tribulation, distress, persecution, famine, nakedness, peril and the sword are powerless to separate us from His love and care. Walking in the Spirit, our spirits subject to Him, we are conquerors and are assured of His sufficient grace to stand, faithful until He comes or calls.



The Common Market

by W.J. May

(This article first appeared in *The Harvester* and is printed here by ki

The existence of the European Community is an historical fact of great importance. History will record that the formation, development and enlargement of this Community was one of the greatest and most significant facts of world-history in the latter half of the twentieth century.

Dr. J.M.A. Luns, the then Dutch Foreign Minister and Founder of the Common Market, writing in the *Daily Telegraph*, July 19th, 1971, with Britain in mind, asks and answers the question, "What is in it for us?" This is what he said: "The chance to profit from new and vastly increased economic possibilities as well as the chance to help determine the shape of the future, not only of one's own country, but also of western Europe as a whole, and at the same time in a significant measure, of that of the world."

This vision of shaping the future of the world is a very significant one. Whether the Common Market is the forerunner of the revival of the ancient Roman Empire, or the federation of the ten kingdoms of which prophecy speaks, one would not state, but there are two points to make clear. *First*, an unmistakable resemblance exists between the prophetic picture drawn in the Bible and that which is now taking shape before our eyes. *Second*, the Roman Empire is to be resuscitated in the end time, and out of that federation will come a superman, a ruler, a leader who will eventually gain universal sway.

The Economic Community exists for more than mere economic reasons. This is obvious from the words of the Commission's former President, Prof. Dr. Walter Hallstein, State Secretary of Federal Republic of Germany. He said concerning the aims of the Community. "We are not in business at all – we are in politics."

Again, writing in the *Daily Telegraph* of November 25th, 1969, Maurice Green said, "Unless we hope in the end to see that limiting word 'economic' struck out of the formal title of the E.E. Community, we are not accepting what the European idea means. It does not mean, as sometimes it seemed to mean during the period of General de Gaulle's dominance, a bazaar for bargains in national advantage. For many of us a political strategic community is the dominant goal; the economic community of rather less vital interest except as the necessary road to a unity of a more general kind."

Norman St. John Stevas, Conservative M.P., in the *Daily Telegraph* of July 23rd said, "The Tory leaders hold, and rightly so, that although the letter of the Treaty of Rome is economic, its spirit is profoundly political."

In 1967 Britain made her second application to join this Community of nations, and the statement of her case submitted to the Council of Ministers on July 4th of that year said, "We are aiming at something far more than material prosperity. We see this leading to greater political purpose for Western Europe. And if that purpose is to be realized, Britain must share it. We want, as soon as we can, to develop really effective political unity with our fellow West Europeans."

The effects of membership of this Community will be debated for some time to come, but I want to lay one or two of them before you now.

The Community would have a fairly complete control of the commercial and industrial structure of member states. It will be the largest trading unit in the world.

The Community aims at the mobility of labour, a feature that causes fear in many circles. Twenty-six articles (48–73) are devoted to the policy for the free movement of labour, the right of establishment and the abolition of restrictions on monetary transfers. Indeed Dr. Tatford states in his excellent booklet, *Going into Europe*, "Plans for a single Community currency were drawn up in 1970 and it is considered very probable that monetary union will be effected by 1980."

Is it difficult to see in the future a complete centralisation of control of industry, with the Commission deciding, for example, the location of factories, the employment of labour, and the best means of production, and so on?

The Community involves a considerable sacrificing of national sovereignty to the supranational authority.

and Prophecy

rmission of the Editor, Dr. F. A. Tatford.)

Article 240 of the Rome Treaty makes no provision for withdrawal. Its unique provision means that, once in, no member of his own sole free will has any legitimate treaty right to withdraw. Legally no member of the Community can sever its connection with the others. This is a factor which causes much heart-searching. As far back in 1961–63 when negotiations took place, the then Prime Minister, Mr. Harold MacMillan, acknowledged that membership would involve what he described as "a pooling of sovereignty for all concerned." And in *Hansard* Mr. Edward Heath is reported as saying, "We should frankly recognize this surrender of sovereignty and its purpose. We accept the Treaty of Rome unequivocally. On May 16th, a Parliamentary White Paper was circulated, which stated that H.M. Government was prepared to surrender its full sovereignty to a world government to be formed. The same day the U.S.A. and Italy made similar declarations. Since then nine other nations have made similar declarations."

Dr. Arnold Toynbee, British historian, said, "We are ripe for the deifying of any new Caesar who might succeed in giving the world unity and peace." Henri Spaak, Secretary General of NATO said in October, 1957, "We do not want another Committee; we have too many already. What we want is a man of sufficient stature to hold the allegiance of all people and to lift us out of the economic morass into which we are sinking. Send us such a man and be he god or devil, we will receive him."

Such is the desperation of Europe today that they are looking for a man, a world figure who could command the attention of the world, the very type of man portrayed by the Bible as the future dictator of the west.

Late Great Planet Earth, by Hal Lindsey, says, "We believe that the Common Market and the trend towards unification of Europe may well be the beginning of the ten nation confederacy predicted by Daniel and the Book of the Revelation."

There are now nine countries in a close-knit Community, which is surely destined to become either a union or a federation of states, economically, commercially and politically. Is there not a reflection of this in Bible prophecy? The Bible tells of a political union or federation of ten kingdoms in the last days.

Students of history have anticipated the revival of the ancient Roman Empire. World history for the last 2½ millenniums has centered in S. Europe, N. Africa and W. Asia. It is only within the last thousand years that Northern Europe and Great Britain have become principal actors, and still more recent is the rise of power in the United States of America.

The Middle East by its very location is destined to play a leading part in the future. Indeed many non-Christian writers have not been backward in suggesting that this part of the world would again become the centre of world political and economic interest.

As far as it is possible to piece together the prophetic foreview of the revived Roman Empire, it appears that from a geographical angle it will negotiate three stages.

A confederacy of ten kingdoms within that ancient empire.

The appearance of a powerful man to consolidate those ten kingdoms and possibly extend their influence.

The final stage will be reached when things are completely awry within that confederacy and Jesus Christ returns to fight the seemingly losing cause of His ancient people.

In Daniel 2 Nebuchadnezzar saw an image of four different metals, and they deteriorated in value from the head downwards. The head of gold was Babylon, the silver breast and arms were Medo-Persia, the thighs of brass represented Greece, while the legs of iron depicted the eastern and western divisions of the Roman Empire. In its last stage this empire will be divided into ten kingdoms, depicted by the ten toes which were a mixture of iron and clay.

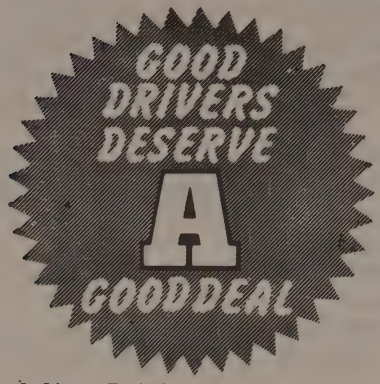
In Daniel 7 we see that Daniel's vision of the future was that of four wild beasts. The lion was

Continued on page 17



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Speaking in Tongues and Poetry

by Philip E. Streeter
Pastor of our Romford Church
Illustrations: **Michael Moore**

The similarities between speaking in tongues and poetry are unique.

To read Holy Writ is to stumble upon a stream of Divine poetry from the soul of the Creator. God is the Poet and Christ is the theme. One cannot ignore the rhythmic mystery of Job, the singing of the Psalms, Solomon's love songs and the elegy of Lamentations. The swing of poetic language is even encountered in the speech of Jesus. "He speaks with unparalleled originality and poetic power, His language is that of the Psalms, and His style is that of classical Hebrew Poetry," writes Stephen Neill in *A History of Christian Missions.*



At the coming of the Holy Spirit, a tumbling aftermath of tongues became the peculiar poetic language of people captivated by God.

Rhythm and harmony are vital elements in the art of poetic beauty. Dame Edith Sitwell says, "Rhythm might be described as, to the world of sound, what light is to the visible world. It shapes and gives new meaning."

Tongues seize hold of this mood of beauty in an isolated, exotic degree. The harmonic perfection of tongues is noticeable in the impassioned musical modulations of spoken messages, mystical, intense and penetrating, reverberations from an outside dimension, sounds soaked in significance and feeling. This musical harmony is excitingly evident when a congregation prays or sings together (the latter being an occurrence all too rare today), a multiplicity of languages, even different melodies but with rhythm and symmetry, so unlike the clash of a crowd speaking at once.

Harold Horton paints the lustre of this poetic manifestation in a colourful manner. "The gift of tongues," he says, "sinks a well into the dumb profundities of the rejoicing spirit, liberating a jet of long-pent ecstacy that gladdens the heart of God and man. Blessed fountain of ineffable coherence of inexpressible eloquence . . . This heavenly gift will loose the spirit's tongue and burst upon the speechless heart with utterance transcending a sage's imaginings or angel rhapsodies."

Poetry is also regarded as a condensation of speech, distilled from thoughts of things seen and heard. Tongues are a Divine structure of thought, as many interpretations given in the Church reveal. Interpretations are also a structure of poetry, both in content and often in the lilt and swing of the speech.

God had but to speak in the Beginning (Genesis chapter 1) and His words exploded into form and shape. Seas appeared, stars swung across silent space and man was sculptured in the image of His word. It



was a poetic beginning, for the "Morning stars sang together, and all the sons of God shouted for joy." (Job 38:7). We could call Christ the "Poem of the Father". When we speak in tongues, it becomes the poetic language of people enchanted by God.

Then again, poetry is ageless, its message being applicable to all times. Speaking in tongues is ageless in the sense that its manifestations are often in an ancient language or even in an extinct one as well as in present-day vernaculars. Its sounds tremble across the entire spectrum of human languages, primitive to modern.

Edith Sitwell remarks that "Poetry ennobles the heart and unveils the meaning of all things upon which the hearts and eyes dwell." Paul voices similar words in 1 Corinthians 2:9,10 (R.S.V.): "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love Him, God has revealed to us through the Spirit." Eternity, in all its poetic wonder, is captured through the poetry of the Spirit. The blissful paradisaical realm of mystery. "Howbeit," says Paul referring to tongues, "In the Spirit he speaketh mysteries" (1 Corinthians 14:2). At this poetical wonder that Thomas á Kempis sobbed, "I cleave to Thee in wild excess of joy."

On a similar theme, Sir Arthur Eddington said that one of the purposes of poetry is "To make all the days of our life, each moment of our life, holy to us." This is vitally true of speaking in tongues. Praying in the Spirit and spiritual praise are evidences of devotion to Christ and a quest to attain His likeness. Because we love Him, sudden awareness of His presence forces a string of tongues from our lips. Having glimpsed Him, poetry remains our only medium of expression – poetry in the Spirit!

Poetry, then, can give understanding of the character of the gift, while the gift, when operative in personal devotion, becomes the embodiment of a more profound poetry.

Thoughts from the Book of Genesis

7 "The Lord shut him in" (Genesis.7:16)

by F. Lavender

THERE began for Noah a strange and terrible experience when the Lord shut him in the Ark, for, soon after the door was closed, the Flood came upon the earth. Noah had never before seen rain, but now it poured down in a deluge, while the earth was convulsed by frightening earth and sea quakes. The most awful tidal waves swept across the earth; all round the Ark terrified people and animals perished in the waters. For many months Noah was a prisoner in the Ark, living most of the time in the dark, his only light coming from the window in the roof. It must have seemed to Noah that the Lord had forgotten him, but all the time the Lord watched over him and cared for him, eventually bringing him out to a cleansed, renewed earth.

What happened to Noah pictures what may happen in our experiences. There comes a time when we seem to have been "shut in", circumstances so enclose us that, like Job, we feel that the Lord has hedged us in, while one blow after another beats upon our lives. Things become so terrible that it seems that the Lord must have forsaken us; to a great extent we live in the dark. At such times the Lord especially requires our trust. We can learn to have the upward look of confidence in Him so that we say, with Job, "Though He slay me, yet will I trust Him"! At last the Lord, Who shut the door, will open it again to bring us out to new opportunities of joyous service and blessing.



Margaret M. Ladlow's page

Life's Balance Sheet

WE hear rather a lot today about "Mr. Rising Price". His activities are not confined to Britain. One thing is certain that, in Church life, when the time comes round for the preparation of the annual accounts, as in the business world, "the powers that be" are eager to receive a satisfactory statement.

Mr. Rising Price causes great anxiety wherever he rears his ugly head and income and expenditure do not always tally as we hope they will. I have never envied the Church Treasurer having to prepare and read out the church accounts and sometimes explain the costs and figures which, with the complicated finances of today, is a difficult task. I well remember the rather jolly custom in one church where each statement of accounts was prefaced by a joke or amusing anecdote, probably to put the congregation in a cheerful mood.

I have always had a tendency to consider money as a necessary evil. Whether we refer to the commodity as hard cash, pounds and pence, our bank balance, or financial assets, we all have to keep accounts and render a balance sheet at some time in life, even if it is only the housewife totting up the price of items after a shopping spree. It occurs to me that Zaccheus must have listened with great interest to the parable that the Lord told on the day that he visited Jericho (Luke 19:1–26). Zaccheus, so rich, the chief tax-collector, a wizard with figures, would surely appreciate the stern reality of the narrative and the contrast between the reliable steward and the fearful, lazy one. There is always a reckoning day, be it in this life, or in the life to come. As Christians, then, it is apparent that we must first be trustworthy and then diligent with the money and the assets we possess, and how much more so in handling and using the currency of the Kingdom of God. We must spend wisely for there is to be a time when we must submit an account.

In 1 Corinthians 4:2 Paul reminds us "moreover it is required in stewards that a man be found faithfull" and in Romans 14:12 he tells all believers to refrain from judging others and to prepare ourselves as individuals to stand before God for "everyone of us shall give account of himself to God".

At the close of an annual church business meeting I have heard the remark, "Well, we've certainly got a healthy bank balance", but I wonder if it is always right to use such a phrase? It may be indicative of an unhealthy situation. Finance stored up perhaps for unnecessary luxurious furnishings and equipment or for the proverbial rainy day does not impress the Almighty nor look good in the light of His Son's near return. Isn't it true that the spread of the gospel is being hindered by lack of funds?

Dear Pastor Joseph Smith, our veteran Bible teacher, has many times said that he never craved for a large bank balance either personally or in the churches that he pastored. The Lord emphatically condemned the servant who hid his master's money in the ground and never put it to work. On the great accounting day, the tally will be what we have done with what we had, not how much is left unused.

Lay up treasure in heaven,
Life will pass away,
Lay up treasure in abundant measure,
For the great accounting day;
Lay up treasure in heaven,
Though men count thee poor,
Thou shalt reign with the sons of God
For evermore.

BIBLE ACROSTICS
By ARTHUR CAMPBELL
("Uncle Arthur")
2 KINGS

Knowledge of departure (2 : 3) ;
Insult to Elisha (2 : 23) ;
Naaman's story (chapter 5) ;
God's work (7 : 6) ;
Story of Elisha's bones (13 : 20).

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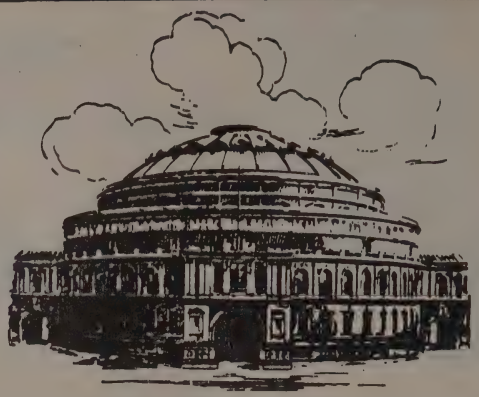
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Coming Events

BLACKPOOL. January 17. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Film - "Like a Mighty Army". At 7.30.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Regular meetings are being conducted on Sundays at 7.30 and on Wednesdays at 7.45 by L.N. and Mrs. Knipe.

EVESHAM. January 13. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly Rally. Film - "Like a Mighty Army". Convener: J.R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

READING. January 13-18. Elim Pentecostal Church, Waylen Street. Crusade conducted by Felix Lloyd-Smith assisted by Frank Shadlock. Sunday at 11 and 6.30. Weeknights at 7.30.

ROMSEY. January 13th. Elim Pentecostal Church, Middlebridge Street. Revival Rally. Preacher: Rev. John Meecham and the Durrington Trio. At 7.15.

SOUTHAMPTON. January 20. Elim Pentecostal Church, Park Road, Freemantle. Induction Service of W.J. Maybin. Conducted by J. Osman (D.S.) Preacher: G.L.W. Ladlow. At 7.

STIRCHLEY, Birmingham. Elim Pentecostal Church, January 13. Film: "They looked for a City". Friends' Meeting House, Hazelwell Street. At 7.30. January 14. Preacher: L. Wigglesworth (Missionary Secretary). Convener: J.B. Coleman. St. Andrews Methodist Church, Cartland Road. At 6.30.

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The Common Market and Prophecy–*from page 11*

Babylon, the bear was Medo-Persia, the leopard was the Grecian Empire, while the fourth beast was unnamed and stood for Rome. This fourth unnamed beast was more ferocious than all the others and, in keeping with the first phase of that empire, it "devoured, brake in pieces and stamped the residue with his feet."

The final stage of this empire, according to Daniel 7, is stated in the expression, "it had ten horns" (7:7), interpreted in v.24 as "ten kings." At no time in the history of the Roman Empire did it exist in this fashion; the picture here alludes to its reformation in the last days. Out of the ten horns there appeared another little horn. This devours three of the other horns, and he is going to have the eyes of a man, and a mouth speaking great things (7:8). This character, whom we may safely associate with the "coming Prince" of Daniel 9, will be of a blasphemous character, and will be finally destroyed by the appearing of the Lord on the earth. Before that takes place, this superman, this world Fuehrer, will assume world domination. This is stated in Daniel 7:23 and confirmed in Revelation 13:7,8.

This final stage will take place at the beginning of the great tribulation. The very character of this world federation is such that stability is missing – it is to be a mixture of iron and clay. This instability will pave the way for the rebellion of major sections of the world described as leading to the battle of Armageddon (Revelation 19).

Walter Farr, dealing with how going into the Common Market might affect ordinary people, says, "Many of the founders of the Common Market were deeply religious men. They hoped that as political divisions between countries are healed, the ecumenical movements will be strengthened."

The ecumenism of today is paving the way for the apostate church of the end time: all Christendom under the Roman banner. The two beasts of Revelation 13 would appear as political and religious. They will go hand in hand for some time, but eventually, according to Revelation 17:16,17, the political ruler will turn upon the great religious organization and completely destroy it.

What is to be the attitude of the Christian as things begin to unfold in Europe and the world? Every Christian has to make up his own mind whether he will be for or against, but if all these things are the forerunner of our Lord's near return, then there is no doubt as to what our attitude should be in life and living. We are to watch, wait and warn. The signs around seem to point in one direction, *the Coming of Christ.*

Youth page

Sunday School Nursery Groups

by Mrs. A. Livings

IN view of the present trend in education towards nursery schools, make room in Sunday school for the nursery group.

This would involve:

(a) separate room

(b) toys of various kinds

(c) suitable supervision.

Furniture could be minimal, but floor-covering is essential, for little ones like to sit on the floor.

My own Headmistress once bequeathed a box of squeaky toys. I removed the squeaks and the toys gave just as much joy. Fat, chunky crayons and scrap paper or wallpaper will do for "art" work. Short periods of story and singing, then activity suit these little ones.

Young Jenny aged 15 years is not the ideal here. If she is a sound Christian she would talk better with her own age group. A motherly person, who won't mind the occasional wet pants or needy nose, who can sing children's songs and choruses, perhaps play the piano a little and generally love the toddlers for Jesus' sake, will be very helpful. A second person is really needed in case of emergency. Imagination and love, stories told not read, can do so much.

Having come to the Lord at an early age, I feel the need to catch them young. If the Catholics say "until seven" and the educationalists say most learning is done by five years of age, we ought to see and seize this opportunity. Having made the experiment in Congo, where any child big enough to put his fingers into mother's cook-pot could come to kindergarten, I can recommend it. I shall always recall going into the Christian compound and finding Ezekiel aged three and another batch of toddlers playing school. With finger raised to conduct them, he was making them recite, "Jesus said, I am the way, the truth and the life". His father was my senior teacher. When he was called to witness it, he was amazed to think that we had not been wasting time with the babies.

The other main point is training teachers. Not all trained teachers feel that they can teach in Sunday school, as well as in day school, but they could and no doubt would, give time to set out the guide-lines of teaching to the prospective teachers.

In recruiting, there are parents who, having no interest in Christian education, can be approached from the angle of "knowing where Johnny will be for an hour on two on Sunday afternoon."

Children are so often carried to day school and so will not come to Sunday school on their own feet if they do not have Christian parental backing. Where children are brought by bus, then the bus needs very careful supervision; escort duty is irksome but essential. Children should be taught to sit in the bus and this must be insisted on. A sudden stop can mean a nasty jolt or maybe a nose-bleed.

Big brothers and sisters should be encouraged to hand toddlers over to the nursery group. One infant can wreck a class of older children, but could be quite happy in his own session or group.

(Mrs. Livings is the wife of the Pastor of our Bridgwater Church. She is a teacher, and has been a Headmistress. Our sister served the the Congo [now Zaire] Evangelistic Mission and, among the children whom she taught, was the daughter of our Missionary Secretary. **EDITOR)**

A WARNING

We underestimate and even ignore a growing danger. There is now a big, self-conscious minority (or is a majority ?) of people in this country who have ceased to be indifferent as to whether the England of the future is to be Christian or not. Their secularism is now becoming articulate and aggressive. They demand a philosophy and way of life which shall be non-religious if not anti-Christian. While the Churches are cautiously manoeuvring for their new approach to the old and now urgent problem of religious education in the schools of the nation, powerful and frankly irreligious forces threaten all such education with total abolition. In short, we are confronted with a new religious situation in England; one which has had no parallel here for several centuries. The result is that the differences of theological principle presupposed by our divisions are relatively insignificant, when compared with the difference between our common faith and the blatant irreligion which menaces it. When it is too late, the Churches may begin to repent and to think seriously about a common front. As things are, while they persist in making disunion their constitutive principle, the real enemy is at the gate, and the noise of his knocking grows steadily louder.

PROFESSOR J. S. WHALE, D.D.

From *Dawn*, November 1942.

The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, January 8th — Philippians 3:1–11

"I have suffered the loss of all things, and do count them but dung, that I may win Christ." (v.8).

PAUL would have suffered spiritual shipwreck with a capacity cargo of self esteem had he not been willing to "lighten the ship" (Acts 27:35). His pride of *race* – "of the stock of Israel" (v.5); his zeal in *religion* – "a Pharisee" (v.5); his level of *righteousness* – "in the law, blameless" (v.6), were all counted and consigned to oblivion.

Lord, give me now a rundown on my personal cargo and a statement of my own profit and loss account. Lord, help me now to "lighten the ship".

Tuesday, January 9th — Philippians 3:12–21

"That I may apprehend [grasp] that for which also I am apprehended" (v.12).

IT is true of life that we possess only that which possesses us, that we master only that to which we subject ourselves. One musician has said, "I am a Master, only because I am a slave." Paul writes, "I follow after . . . I press toward" (vv.12,14).

Lord, let me follow you today in something new, and, Lord, if I am "otherwise minded" show this to me, too.

Wednesday, January 10th — Philippians 4:1–9

"True yokefellow" (v.3).

PAUL could call the Philippian reader "the-one-who-genuinely-shared-it-all" with him! (v.14: it was kind of you to share my trouble." R.S.V.).

Yoke – what a mixture of meanings the word presents! To some it speaks of a tiresome load, while to others it means a precious link. The same word in the Greek is used of the beam of a balance (Revelation 6:5) and hence we get the idea of carefully apportioned burdens laid upon us with mercy and understanding and never greater than we can bear.

Thursday, January 11th — Philippians 4:10–23

"Therewith to be content." (v.11).

WHAT – "content therewith", Paul says. Content with belittlement, lack of recognition, hunger, frustrated aspirations, poverty and limited ability, is he, or content because of popularity, prosperity and plenty?

NO! – the mere interpolation "therewith" cannot so bind us, for we *know* that our rejoicing is in God (v.10), our assurance in His strength (v.13). Not "therewith", but "*therein*" shall I be content.

Friday, January 12th — 2 Samuel 1:1–16

"The Lord's anointed" (vv.14,16).

WHAT deep respect David showed towards the jealous, fearful, backslidden Saul! To David, Saul was ever, "The king", "My lord the king", "My father", but most of all he was "The Lord's anointed." Only when the Lord's rejection culminated in Saul's death did David dare to call him simply, "Saul" (v.23).

God grant to us such a respect and love in these days for the children of God, our brethren. They are not backsliding and sinful, as was Saul, yet we are so quick to "stretch forth our hand" against them.

Saturday, January 13th — 2 Samuel 1:17–27

"How are the mighty fallen!" (vv.19,25,27).

SEE the fallen, the mighty defeated, the strong destroyed. It is sad to see the child of God distressed through his own disobedience. David's greater sorrow was that Saul's disobedience had resulted in the tragic loss of Jonathan's life also. There is surely no sadder sight than to see a child of God distressed through the disobedience of another.

"Ye mountains of Gilboa" (v.21): it was while encamped at Gilboa (1 Samuel 28:4) that Saul so angered God as to hear his own death foretold.

May the Lord keep us true!

Sunday, January 14th — 2 Samuel 2:1–17

"David enquired of the Lord" (v.1).

"DAVID inquired of the Lord saying, Shall I . . . ?" (v.1); "But Abner . . . took Ish-bosheth . . . and made him king." (vv.8,9).

Seven times we read that David inquired of the Lord – enough for us to recognise a pattern in David's behaviour – and what a profitable habit! Abner had no thought for God – to his own detriment and to the eventual failure of his plans. Of Saul we read that, though he inquired of God, yet "the Lord answered him not" (1 Samuel 28:6).

God help us ever to value and guard the privilege of prayer.

* * *

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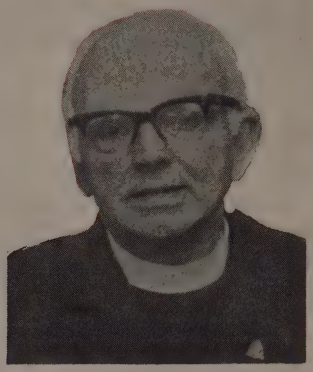
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William Tyndale Underground Evangelist



by Leon C. Quest

WE read and hear news about the Bible being printed in the languages of communist countries, where restrictions are placed on the Bible being printed, sold or read. People run personal risk to get the Bible to these countries and many are imprisoned for obtaining it there.

This kind of ministry or evangelism took place in our own country during the days of William Tyndale. He was born in Gloucestershire in A.D. 1471. He went to Oxford to study at the age of twenty-nine, and went on to Cambridge, where he met Erasmus the first Greek scholar of his day, who published the first Greek Testament to be printed. William Tyndale studied Greek and was enabled to read and translate the New Testament.

In 1522 Tyndale visited London for the purpose of securing the sanction of Tunstal, Bishop of London, for the purpose of carrying out his work of translating the New Testament into English, but, quoting Tyndale's own words, "There was no room or place in my Lord of London's palace to translate." Tyndale saw men led to prison and to death for offences far less (in the eyes of the then law) than attempting to publish an English New Testament.

A wealthy merchant, Mr. Humphrey Monmouth became his helper, and enabled him by a promise of ten pounds a year, to set out for the Continent in the spring of 1524.

Tyndale went to Hamburg and to see Martin Luther at Wittenberg. The only books he had to help him, in addition to the Vulgate and Martin Luther's translation were one grammar, one Greek grammar, two Greek dictionaries, one Greek lexicon, and one Greek and Latin lexicon.

May, 1525, we find him at Cologne, working very hard translating and preparing to print the New Testament. Some 3,500 copies of an English New Testament were in the press, when an enemy, John Cochaeus, made his mission known.Tyndale and his team fled with the quarto sheets, printed in Cologne, up the River Rhine to Worms, where he printed an octavo edition. This was smuggled into England in bales of wool and cloth, in cases, in barrels, and in sacks of flour. Every secret way that could be devised was used to send the Bible to Britain. Despite great vigilance in watching ports, the Bibles arrived and were scattered far and wide throughout the country.

Tunstal, the Bishop of London, ordered all who possessed copies of these editions to deliver them to the Vicar-General within thirty days under pain of excommunication.

In the fourteenth century, before printing was in operation, it took Wycliffe some ten months to finish writing one copy of the Scriptures and cost some forty pounds in old English money to buy. Those who could not afford to buy a copy would pay a considerable sum to be allowed to read one for one hour a day. Sometimes a load of hay was given for a few pages. The price of William Tyndale's Bible in 1528, however, was half-a-crown.

He stuck to his work of translating and publishing to the last. He was arrested in 1535 and on October 6th, 1536, he was strangled at the stake and then burnt to ashes.

When Tyndale went from Oxford to Cambridge, he felt an impulse in his heart and said to someone, "If God spare my life, ere many years I will cause a boy that driveth a plough shall know more of the Scriptures than thou dost!" Forty years later, his dream became a fact.

His prayer at the stake was "Lord, open the King of England's eyes!", a prayer which was nearer to its answer than the heroic martyr deemed, for by 1539 the Great Bible was chained to the reading desk in every Parish Church in England. Its value was about nine pounds, yet some 20,000 copies were issued from the press.

Our prayer is, "Lord, open the eyes of the rulers in communist countries!"

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THE ELIM EVANGEL

Vol. LIV No. 2 January 13th, 1973 5p



A study in expressions at High Wycombe Sunday school anniversary

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

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Editorial

ISAIAH 55 is a marvellous chapter. It abounds with familiar, dearly-loved statements and promises. It has enriched literature, ennobled thought, inspired song, enhanced expressions of worship. It clearly foretells and proclaims Gospel truth and challenges the depths of Christian consecration. As so often in Scripture, it deals with social habits, customs and dealings, and relates them to the Divine purpose and plan. All in all it is a master-piece.

I have been studying vv. 10,11 again. We rightly take these words as a thrilling promise that God has a definite, scheduled, covenanted purpose in Gospel preaching. We do not have to ask that His Word will not return unto Him void. He has staked His Word that it will not. Our view ought rather to be towards being in the right place to share in the Divine task of fulfilment. The descent of the rain and the snow is inevitable, normal, natural, Divinely promised. So is the accomplishment of God's will in His Word. Hallelujah!

There is more to it than this, however. This is one more example of our promise box approach. We take out these two verses and fail to apply them to the whole theme and trend of the context.

The chapter plainly is part of the great Messianic unveiling of the second part of Isaiah's vast prophecy. The "comfortable" words which begin at chapter 40 are reaching their ascending climax by the time you get to chapter 55. The certainty of the fulfilment of God's Word in preaching the Gospel is not one wit greater than the sublime certainty that His Word will also be fully implemented in the grand design of the ages. God is on the throne. He is working to a Master plan. He formed the world. He created the universe. He has the whole in His hands. Rejoice in Him! Exult in His majesty!

"Jesus is coming, sing the glad word". We do not hope in a possibility, but in a certainty. Our hope is not surrounded with ifs and buts. He is coming! There is no small print, deliberately clouded in solicitor's jargon to make you think that you are getting much when really your rights are being taken away from you, as in so many so-called guarantees. He tells us He is coming and it is quite enough. He is!

"It shall accomplish that which I please," says the Word. We say, "Even so" and "Amen"!

Church Reports

STOCKPORT **Pastor: E. Snelling**

A GREAT time of blessing was enjoyed at the monthly rally here at Stockport. The church was full. The meeting was convened by our Pastor. Pastor A. Lambie ministered the Word.

The occasion was brought to a wonderful climax when seven candidates were baptised, all having received salvation recently. They attend our Chorlton, Salford and Stockport churches. The Stockport members were thrilled to see three of our number pass through the waters, two of these being a mother and her daughter aged twelve years. Praise the Lord!

F.B. HARRIS



Photograph by George F. Bradbury

North-east presbytery youth house party.

REVOLUTION is a word which conjures up pictures of bullets, bloodshed and hatred. The one that was discussed at the North-east presbytery youth house party at Scarborough was a revolution of love. We had the pleasure of the company of Pastor I. Wynne Lewis as our guest speaker.

We heard that the world needs a revolution, and how we all need one in our lives, and indeed the Church needs one too. We realised that God could use such as us as young people to start this work. There were times for prayer and praise, questions and answers, fun and laughter. God blessed us when we went to the local church for the Sunday morning communion, where Pastor A.L. Hawkes gave the Word.

We thank God for the ministry of Pastor Lewis. We all went back to our churches with the feeling that the seeds of revolution had indeed been sown.

We would also like to thank Pastor and Mrs. A.L. Hawkes for all their hard work and love in organising a really blessed weekend.

CHRISTINE WINTER and ELAINE RICHARDSON

BRISTOL **Pastors: W.R.Jones and R.T.W. Cradock**

"THIS is the day that the Lord hath made". This part of a verse of Scripture has been on my mind recently. What a miserable Sunday it was as far as the weather was concerned, but this in no way interfered with the wonderful blessing of God. Right from the very first hymn of the day there was a powerful anointing on both morning and evening services.

A great crowd gathered for the evening youth rally, despite the weather. The congregation sat under anointed ministry in song from the City Temple's own "New Creation" youth choir. There was an item from the Junior Crusaders; how lovely it was to hear those children singing to the glory of God. We heard a testimony that was along the same lines as the final words of a very challenging message from God's Word, brought to us by Pastor W.R. Jones. During the appeal, as the choir sang, "Give your life to Him right now" thirteen people responded and made their way to the front of the church. One lady, without any prompting, knelt to the floor as she invited Christ into her life. We do praise God, for yet again the kingdom of God was extended.

R.T.W. CRADOCK

STOWMARKET **Pastor: M.A. Drew**

WE thank God for rich blessing received during our recent crusade under the anointed ministry of Pastor F. Lavender. We rejoice that a young lady was restored to her Saviour, decisions for Christ were made and several people experienced the touch of God.

The children's crusade was very successful with eighty excited youngsters waiting to welcome "Robi Robot" under the able management of our Pastor and Pastor J. Harrison. Headlines and photographs appeared in the local press.

On the Monday evening mention was made on the T.V. programme "Looking East".

We praise God for several decisions made among the young people and rejoice that we have twenty-five to thirty children at our Tuesday Night Specials.

J.H. PETERS



"Rhondda For Christ" Crusade

THE last two weeks of October saw a move of God not known in the Rhondda Valley area for some years. Pastors Gordon Weeks and David Ware, from churches in Belfast and Dublin respectively, were invited by sixteen assemblies from the Elim, Assemblies of God and Apostolic movements, and one independent church, to the "Rhondda For Christ Crusade". We thank God for the move of His Spirit which we still are experiencing. Hundreds came to each Crusade service which were sealed by the manifestation of the Holy Ghost. Over fifty decisions for Christ were registered. Testimonies of healing were received. Christians were fired with a new enthusiasm to win men and women as the Word of God was ministered in the power of the Holy Ghost. The two ministers balanced each other wonderfully well; they preached on alternate nights.

On the opening day, approximately 150 local Christians supproted four lengthy marches, in places about five minutes drive away from each other. They were half car-cavalcades and half marches, but that afternoon four areas of the Rhondda Valley discovered that people of every age and walk of life are thrilled with Jesus.

On the following Saturday a nineteen-car Cavalcade travelled through both the Rhondda Valleys, letting the folk know that 1972 could be another 1904 and that we were crusading for Christ.

Many congratulated the united Pentecostal choir, formed especially for the crusade, for singing which was polished and anointed. The eighty strong choir were thankful for the opportunity. Soloists and duetists came from the surrounding valleys and districts. Testimonies brought much blessing to everybody present.

The Mayor of the Rhondda paid the Crusade an official visit on one night of the crusade; he explained how much he was in support of our effort. The Mayor himself asked if he could come.

The services did much to unite the local Pentecostal assemblies. The manifestation of the Master's presence searching the lost souls of men and women made an impact on hundreds of lives.

One lady, whose whole family of six was converted at the crusade, told how Christ had entered their home in a wonderful way. So heart-stirring was the entrance of Christ into her life and her husband's that, immediately after their conversion, their work at a local bingo hall seemed so empty that they handed in their notice. The lady herself was on the admission desk. She told the writer that "inviting people to come to bingo seemed so wrong when I could have been inviting people to come and hear what Jesus can do". This was only days after her conversion.

KEITH LANNON



WINTON, Bournemouth **Pastor: G.N. Backhouse**

THE opportunity was taken to combine the Harvest Festival service on the Sunday morning with the Sunday school. A good number of parents, children and friends attended to enjoy the colourful display of flowers and fruits and to listen to the Word of God.

A series of special children's meetings were led by Mr. Joe Fudge, the talks being given by various members of the church. The children enjoyed these meetings and we praise God for those who have joined the Sunday school as a result, many of them from the immediate neighbourhood.

At our Pastor's fourth anniversary it was fitting that tribute was paid to the faithfulness and enthusiasm which is so marked a feature of the service of both Pastor and Mrs. Backhouse. Pastor Eldin R. Corsie was the guest speaker. His ministry was a source of blessing and encouragement. We praise God for the inspiration of these meetings and for the musical ministry which contributed in no small measure. Pastor Corsie on the piano, the singing of Terry House, songs old and new by the Springbourne Five, and the Wessex Gospel Choir under their conductor, Mr. D.S. House, all helped to make the weekend a time of rich blessing.

(Mrs.) D.F. KEMP

EVESHAM **Pastor: J.R. Brown**

WE recently had our first annual business meeting. A diaconate was formed and the church affairs were fully discussed. We see this step as a launching pad from which we will go on to greater things for the glory of the Lord. The work is being consolidated. One by one new members are being added. We recently received five new members into fellowship and we praise God for His evident blessing on our church.

At our last monthly rally, we were blessed by the ministry of Pastor B.R.J. Garrard and members from

our Worcester church. The hall was packed to capacity with over 100 folk and it was a joy to listen to testimonies of the goodness of God and to have the choir render two lovely items. Pastor Garrard's message on Elijah brought a great challenge to our hearts.

Please pray for us as we seek to develop our outreach in the town and surrounding area.

JOHN A. WEIR

Billy Graham to Visit London SPREE'73

THE announcement was made recently that Dr. Billy Graham would be coming to London for a special programme in the summer of 1973.

Entitled SPREE '73 (standing for SPiritual RE-Emphasis) the event will be a residential programme involving total commitment of those who register in training, sharing their faith and inspiration. Dr. Billy Graham will be responsible for bringing the keynote message at the inspirational rally each evening.

Earls Court Arena has been reserved for SPREE '73, registration for which will take place on August 27th, 1973 and the programme proper will be from Tuesday 28th to Saturday 1st September. The closing rally on the Saturday will take place in Wembley Stadium.

B.G.E.A.

Scripture Press Foundation (U.K.)
announce

A '73 TEACH-IN

(for Sunday School and Youth workers)

at Kensington Temple
on February 10th, 1973 at
3 pm and 6.30 pm

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(British Director of Scripture Press)
and Team

A registration fee of 35p includes buffet tea

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Telephone office hours: 01-727 4495

D.2783

Points for Preachers

by J. Alexander Wright

An Outline
He is able
(Ephesians 3:14-21)

A FAIR, vital distinction between all other religions and the Christian Faith is that they are based on self-realisation. They say, "You can." Christianity says, "You cannot, but He can." Feed your soul on this grand title.

1. **Able to succour the tempted** (Hebrews 2:18)
2. **Able to save the sinful** (Hebrews 7:25)
3. **Able to secure us from falling** (Jude 24)
4. **Able to safeguard the committed** (2 Timothy 1:12)
5. **Able to surpass all our dreams** (Ephesians 3:20)

The question is:- "Is the power working in you?" (Ephesians 3:20).

An Incident
"What you are speaks so loudly"

A HUNDRED years ago, H.M. Stanley, the American newspaper reporter, mounted a great expedition to the heart of darkest Africa, to search for the lost British missionary and explorer, David Livingstone. He found him and spent some months with him. Throughout those months he watched "this old man", as he described him. His habits he could not understand, his patience was quite beyond his comprehension, his sympathy for the natives utterly beyond his grasp. "When I saw that unwearied patience", he wrote, "that unflagging zeal, those enlightened sons of Africa, I became a Christian at his side, though he never spoke to me about it."

Lord, lay some soul upon my heart, and love that soul through me;
And may I nobly do my part, to bring that soul to Thee.

A Quotation
Getting People to Church

"WE ministers are terribly to blame . . . for we use unworthy arguments and unworthy means to persuade people to come to church. The only true and satisfactory reason for coming is simply that you cannot stay away. If the pastor can implant that reason in the heart of one, it is a greater triumph than persuading a thousand to come."

Arthur Hopkinson, *Pastor's Progress.*

Speaking in Tongues - The Historical Reality

1 Early days

by Philip E. Streeter
Pastor of our Romford Church
Illustration: **Michael Moore**



ECHOING and breathtaking in its impact, the prophetic fulfilment of Isaiah's inspired utterance in 712 B.C., "For with stammering lips and another tongue will He speak to this people", (Isaiah 28:11) burst into fulfilment within an upper room somewhere along Jerusalem's winding streets.

Before the Day of Pentecost, many spiritual gifts had been apparent in the Old Testament era. On the Day of Pentecost, however, this new spiritual prodigy became uniquely associated with the Church of Jesus Christ.

There are many in Christendom who assert that speaking in tongues was the heritage of the Early Church only. Exponents of this theory have constructed favourable fabrications to sweep speaking in tongues back into the exploded past. They declare that supernatural signs were given to vindicate the Deity of our Lord and to confirm the ministry of the apostles. Tongues, they say, should be regarded as transitory and that, when their object of establishing Christianity had been accomplished, they gradually disappeared from the pageant of Church history. Holy Scripture states quite emphatically, however, that the Baptism in the Holy Spirit is for all Christians in the flowing stream of the Church age: "For the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call" (Acts 2:39).

Others have insisted that the manifestation of tongues disappeared by the end of the third century A.D. This is untrue, although historical occurrences were by no means as frequent as in apostolic days. There is no vacuum in its operation in the history of Church life, as we shall see. The *Encyclopaedia Britannica* endorses this: "Glossolalia recurs in Christian revivals of every age."

Fredrick W. Farrar D.D., former Dean of Canterbury Cathedral, in the preface of his book *Darkness and Dawn*, remarks: "Even for the minutest allusions and particulars, I have contemporary authority . . . the book is not a novel, nor is it to be judged as a novel. The outline has been imperatively decided for me by the exigencies of fact, not by the rules of art." Turning to page 167 we see his remarkable sympathy toward speaking in tongues, which he so sacredly and dramatically describes. Enjoy its charm: "Britannicus stood transfixed and thrilled to the very depths of his whole being. For now a voice such as he had never heard – a sound unearthly and unaccountable – seemed not only to strike his ears, but to grasp his very heart. It was awful in its range, its tone, its modulations, its startling, penetrating, appalling power; and although he was unable to understand its utterance, it seemed to convey the loftiest eloquence of religious rapture and conviction. And in a moment or two, other voices joined it. The words they spoke were exalted, intense, impassioned, full of mystic significance. They did not speak in their ordinary familiar tongue, but in what seemed to be as it were the essence and idea of all languages, though no one could tell whether it was Hebrew, or Greek, or Latin, or Persian . . . The burden of the thoughts of the speakers seemed to be the ejaculation of ecstasy, of amazement, of thanksgiving, of supplication, of passionate dithyramb or psalm. They spoke not to each other, or to the congregation, but seemed to be addressing their inspired soliloquy to God . . . there was no disorder in the various voices. They were reverberations of one and the same supernatural ecstasy – echoes awakened in different consciences by one and the same motion. Britannicus had heard the glossolalia – the gift of the tongue. He had been a witness of the Pentecostal marvel, a phenomenon which heathendom had never known."

So, with the lamp of the Holy Spirit scattering pencils of light into the darkness of history, we make quest for evidence of speaking in tongues.

Philip Schaff in his *'History of the Apostolic Church'* writes: "The speaking in tongues however, was not confined to the day of Pentecost, together with the other extraordinary gifts . . . this gift also perpetuated itself in the Church."

We find traces in the second and third centuries, for Eusebius tells us that in 173 A.D. at Ardaba, a village in Phrygia, Montanus began to prophesy. He spoke in strange tongues in a manner unknown at that time in the Church. Montanus the reformer, heralded a revival by pleading with Christians to anticipate a new Pentecost and to expect the same signs and manifestations that had attended the first. It must be frankly admitted that Montanism disrupted into some fanaticism, but, in an era of apathy like the latter portion of the second century A.D., the zeal compensated for the prevailing religious gloom.

John Wesley, in his diary insertion for August 15th, 1750, while meditating on the early Montanists, writes: "By reflecting on an odd book which I read in this journey *The General Delusion of Christians with regard to Prophecy* , I was fully convinced of what I had long suspected: (1) that the Montanists in the second and third centuries were real, scriptural Christians; and (2) that the grand reason why the miraculous gifts were so soon withdrawn, was not only faith and holiness were well nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."

It is quite possible that present day chanting evolves from "singing in the Spirit", which appears to have played such a vital part in Early Church worship. William Smith in his *Dictionary of the Bible* asserts that some of the later hymns of the Early Church were marked by a strange blending of mystic names and half-coherent thoughts, as in one of the hymns written by Clement of Alexandria and in the earliest Sibylline verses. Some of these hymns were influenced by utterances in tongues in which powerful feelings of worship and adoration had originally shown themselves.

Speaking in tongues was not extinguished with the passing on of the apostles, as we shall next observe in the writings of the Church fathers.

continued next week

Robbing God

Matthew 21:13

by T. W. Jacobs

Pastor of our Church at Cradley Heath, Warley.

A FEW years ago, the chief cashier of a Midland firm embezzled some of its money because of personal problems. The moment of discovery brought the inevitable consequence of instant dismissal with all its shame and lasting stigma. Any fair-minded person would agree with the punishment. The man involved had misappropriated legal properties.

When Jesus cleansed the Temple, He was moved to execute Divine justice. The rulers had robbed God's House of its rightful purpose. As God, Jesus had the right instantly to dismiss the offenders and to restore the original function of this splendid structure to be a house of "healing and hallelujahs".

Alas, the blessed sounds of worship were soon lost again and Christ finally and irrevocably pronounced the Temple's liquidation: "Your house is left unto you desolate". A new spiritual household was to be brought into being. Christ Himself was to be the Chief Cornerstone. Peter wrote to Christians: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices". The teaching of the New Testament is that the bodies of Christians are the temple of God. Man was created to enjoy fellowship with God. Adam's flirtation with sin not only denied him the blessings of Eden; it also robbed God of His prime creation.

The life of any man on earth today is incomplete without God. Dr. Billy Graham says, "This world is not big enough to satisfy the true desires of a human soul." Sin is the misappropriation of God's legal property. Christians who are infected with the disease of backsliding are robbing God. Such lives are more concerned with goods than God.

The disciples shared and assisted in many aspects of Christ's ministry: the preaching of the kingdom, the ministry of healing, fetching asses and feeding crowds, but cleansing was uniquely a work of Christ. He alone can forgive sin and channel a life back to being what God intended. The path of good works and new resolves are well-worn and futile. The road of religion and church attendance is commendable, but only the way of the cross leads home. "Thou must save and Thou alone".

Do not rob God any longer. Realise that you thus rob yourself of a full, complete life. Without Christ you are lost.

Mzee Bull

Ulster Safari

"I HAD better get you across the city before dark; things have been very tricky recently," said the Elim minister who collected me from the airport. As we drove across Belfast he pointed out bombed buildings. "I saw that one on T.V." I said. "Why, they are in business again!" I exclaimed. "I was preaching in that Baptist church", he pointed, "And a bomb went off there; my car was bombarded with debris."

My first night was spent in the home of the genial host and guide of visiting Elim missionaries. At bedtime, I marvelled as he prayed for the city, the soldiers, police and firemen and his own flock. He then tuned his radio to the police reports. "I often check at midnight to see that all is well," he said. "Once or twice I have gone out at dawn to a certain area. Some of my people have been in considerable danger."

The next day I set out for the first of the thirty churches I was to visit. My introduction to a beleaguered Ulster was embattled towns with centres sealed off, barricades, ramps and interrogating police and soldiers. Even villages have had at least one bomb. Saracens and troops are everywhere. You drive up behind one and the rifles are pointing at you. "If you want to show your sympathy with them," said my host, "don't wave. It might be mistaken for the start of a missile being thrown at them. I wink. I find that gets across often."

I approached a barrier after dark and identified myself. "We were expecting you; the Elim minister informed us," I was told. I talked to Ulster Defence Regiment soldiers. "Many are praying for you," I said. "We hope so, and we hope they are heard," one answered.

I pulled up at the burned-out remains of the Ulster customs post. A little farther away was an intact Free State customs post. I recrossed at another border post and found the same grim picture. I was fully provided for my identification at the many checks, but I found that my English accent disarmed many. The nights were dark and no time to be abroad, but in church attendance it was business as usual.

In besieged Belfast, there are nine Elim churches. "Our area is not too bad," said one pastor. "A confrontation between the army and rioters worried us one Sunday. C.S. gas was used by the army, but we managed to get the Sunday school children clear. We have taken an interest in the soldiers: tea and cakes at the billets, visits to the wounded in hospital. Some of them attended our services. Twice the C.O. came, but that meant a guard outside the church. I conducted a para-military funeral recently. Suddenly six men appeared and fired three volleys over the coffin. I found myself leading 700 men. They finally saluted the dead and left us."

Another drove me to his church through dark streets with troops lurking in the blackout. At a high, looming block of flats, he said, "Much of the sniping (sudden death for a soldier) comes from there." He pointed. A gang of aggressive youths passed before us. "Tartans," he ejaculated. "I have changed my car; my last model was a favourite with the gunmen. The last time it was taken I was thankful to see it again."

Said another leader, "We had a nasty do at the church recently; there were many rubber bullets flying about. It scared the sisters, but they were all there as usual for the next meeting." Suddenly he pointed ahead, "Looks like a riot", he said. He went into reverse, through the red lights and then casually picked up the conversation again.

"That's the place," said the driver, as we approached another church, "where someone was killed last night. One of our Sunday school children was present when he was shot. He would not support the gunmen even though he was a Roman Catholic." "Lord comfort the widow," the Elim people prayed.

Another pastor said, "We have learned how to live with it, but it is a tremendous strain. God keeps us." That night, too, we ran into a riot. Shield-carrying soldiers turned us back and we wove our way home by a devious route.

Car-sitting (no vehicle may be left without an occupant) is the rule in many parts of the country. Penalty for non-compliance is £50 or having your vehicle blown up. I was car-sitting and found myself with a front seat at the latest car bomb drama. The whole tableau was suddenly enacted. The busy area became an oasis, but on the perimeter life was normal. After all, they have had nearly 2,700 such explosions. My host was anxious to get back to me. The girls in the office were anxious lest there should not be enough milk to give the soldiers (on the perimeter) a cup of tea.

It was daylight and a soldier had just died. My host tried to accelerate, but the ramps kept us to a crawl.

Grim-faced the comrades of the dead man passed us on from gun-point to gun-point until we were clear from the oasis of death.

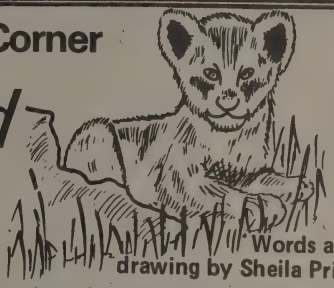
Ulster, where thousands love the Lord, yet riots, robbery and maiming are daily present and death is a sudden fearful presence. Long inured to the wiles of the Roman Catholic church, they live by and are at peace with the followers of that church. These our brethren covet no man's property, tote no guns, join no gangs, concoct no plots. They mourn when a soldier is killed. They grieve over the maimed and the dead. They pray for justice to be done and to be seen to be done. Strong faith characterises the Protestant community. "Business as usual" is the motto scrawled on many wrecked premises. It is "Business as usual" in the attendance at God's house.

To the Elim family, their unspoken appeal is, "Pray for us, brethren." Pray daily, specifically for God's people in Ulster, with special remembrance of those in Belfast.

A.D. Bull

Children's Corner

Big and Bold



Words and drawing by Sheila Price

SAM the lion cub was bored. There was little for him to do in the jungle. When he woke each morning he would play a few games with his mother and explore the bit of jungle outside his den, then he had to remain hidden in the den while his mother went in search of food. How he hated being left alone! Sometimes his mother would not return for ages and ages.

One day when his mother said, "Now, Sam, stay by this rock until I get back," Sam did not listen. He ventured outside the den and began walking through the jungle. He skipped through the long grass, rolled about under some trees and stopped for a drink at a stream.

Suddenly he heard a movement behind him. He turned around and saw the biggest animal he had ever seen. It was an elephant who had come to drink, too. The elephant roared, swung its trunk and frightened Sam so much that he ran as fast as he could back to the safety of his den.

"Where have you been, Sam?" asked his mother. "You are very naughty to go roaming about alone. There are many dangers in the jungle and you are not yet big enough to face them."

"Oh dear," sighed Sam, "when will I be big and strong like you?"

"It won't be long, Sam, before you are able to face all the dangers and enemies. Soon you will be fierce and bold and all the other beasts will fear you."

How like Sam we are before we know Jesus as our Lord and Saviour, but, when we become Christians, we grow in His strength and become as bold as the lion. There are many dangers and enemies around us, but we must be brave and take our stand for the Lord. We have nothing to fear, for Jesus is always near.

PRAYER and PRAISE

by F. H. Coleman

DO you make New Year resolutions?

Some old-fashioned Christians frown upon the making of resolutions. When asked why they take such an attitude, they reply simply that man's will-power is so weakened by sin that his power to keep resolutions is not enough. To me, this is rather a defeatist attitude, for sometimes a resolution is made regarding something we love and then it is easy to keep.

Hudson Taylor resolved when he went to China that the sun would not rise on that vast land on any day and not find him on his knees reading the Word of God and praying. A fellow-missionary once said that they made a long, tiring journey. They reached a town after nightfall and obtained a room in the loft of the only inn the town could boast of. They climbed the stairs and entered the room which was bare except for some straw to lie upon. Soon both men were in a deep sleep. The man awoke to find Hudson Taylor in a corner of the room on his knees with a lighted candle reading his Bible. The sun was not yet up, but the great man was in communion with his Lord and Saviour.

I recently heard a man say in a meeting that, soon after his conversion, he believed that God would have him read the Bible every day. In some twenty-odd years, he had read the Bible from Genesis to Revelation 260 times and was still enjoying his reading of the greatest Book in the world.

I am not suggesting that you should make some resolution that you may not be able to keep, but I am sure all of us can do better than we do. You must have been in at children's meetings when the boys and girls have been asked if they were singing their best. Very few hands are raised. Then they are encouraged to sing better. Yes, we can all do better, even in our prayer lives.

God bless you all in 1973!

10th

PENTECOSTAL WORLD CONFERENCE SEOUL

World Pentecost



Part of the

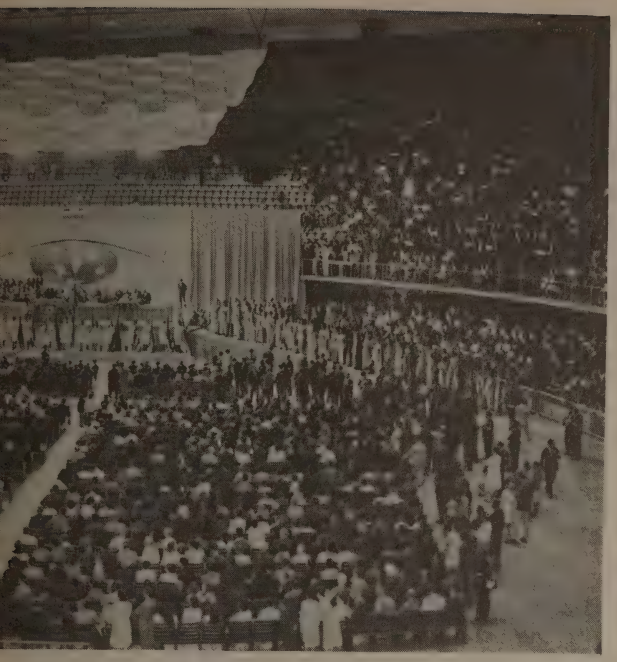
by P. S. Brewster

AT its commencement the Pentecostal Movement had a very varied background. It has grown to tremendous proportions as the result of the burning evangelistic activity of its converts. Many fine Christian men and women from fundamentalist groups also entered into the experience of Pentecost and added their valuable maturity. In many countries the Pentecostal Movements had their roots in the Holiness teaching. Undoubtedly God was preparing for a very long time for the latter day outpouring of His Holy Spirit. The Holy Spirit did not fall on large, traditional established churches, but on individuals and groups around the world who were hungry and thirsty and searching after God. Pentecostal people in every country in the world have become very strongly missionary minded and evangelistic in their outreach and assembly life. So contagious is this spiritual evangelism that the converts also become evangelists.

The early Pentecostal pioneers of over fifty years ago were not all well-educated, but came from the ranks of the average middle class. The dedication of those early pioneers, accompanied by such remarkable manifestations of the Holy Spirit, had to be seen and heard to be really understood. Much news about those early days has now been put into print. The effect is still felt by those who are alive today and actually saw the early revival.

What was accomplished in a short time can only be described as supernatural. Since those early days and the resulting outpouring of God's Holy Spirit, the growth, strength and influence of the Pentecostal movements have reached unusual proportions. Those rugged pioneers led the way and demonstrated the flame of Pentecost, but most are now with the Lord. The sons and daughters of those early leaders are now deeply engaged in spreading the Pentecostal flame and message. It is no longer a one class movement, but a cross section of the people of all countries, now deeply rooted and determined to spread God's message. It involves business men, highly degreed men from our universities, men of high office in government circles and the vast mass of ordinary people. It is reported that there could now be between twenty and thirty million people who have joyously received the Baptism in the Holy Spirit with the initial evidence of the speaking in other tongues. The early Pentecostal converts were turned out of their churches and disowned by their local denominations. The inevitable result was that the Pentecostal people grew up in isolationism. Quite unaware of what the future held, and equally totally unpremeditatedly the Pentecostal people were driven to form themselves into denominations. They purchased empty churches and hired halls of all descriptions and filled them night after night. They established Bible colleges, trained hundreds of ministers and sent out teams of missionaries around the world. Weekly magazines and books were published.

In later years the Pentecostal people around the world, with no constitution and with no book of set rules, bound themselves into a strong Pentecostal fel-



the Conference in Brazil

lowship. Conferences are held every three years in various parts of the world. The Conference and Fellowship are bound together purely on the grounds of the unity of the Body of Christ, the Lordship of Christ, and the experience of the Baptism in the Holy Spirit. This fellowship has developed into one of the strongest bonds known in this generation. Men and women of all languages and of various cultures and backgrounds meet together around the central figure of Jesus Christ. Between Conferences, a World Pentecostal Advisory Committee, composed of twenty-five world leaders, deals with all correspondence and makes plans for future Conferences. A Chairman and Secretary are elected. **World Pentecost** magazine has become the official organ of World Pentecost.

In the seventies a remarkable change has come over the religious life of the world. Thousands of people from all denominations are now receiving the Baptism in the Holy Spirit in the same manner as the early Pentecostal pioneers. Those now receiving the Holy Spirit include Presbyterians, Methodists, Baptists, Brethren, Anglicans, and Roman Catholics. The outstanding difference – and it has become a very strong feature – is that those receiving the Holy Spirit are not turned out of their churches. They are remaining in their denominations and endeavouring to spread the truth of Pentecost within their denominations. This new policy is causing many questions to be asked and creating serious problems in the minds of many. We have to acknowledge what God is doing whether we understand it or not, but equally we must be determined to retain the doctrines of Scripture and be faithful trustees of what God has given to us.

The remarkable penetration of evangelistic doctrine and Pentecostal freedom and fervour which have broken into the historic denominations cannot be dismissed as if they had not happened; they are too vast and too universal. In some sections of the world such as South America, including Brazil, and some parts of Europe where political power is strong, Pentecostal converts are still coming out of their denominations. Thus we have the situation that in large sections of the world, Pentecostal converts remain within their churches and in equally as large sections, Pentecostal people come out of their churches.

Pentecostal statesmen and leaders must recognise what is happening and regard it as a new phase of God's Holy Spirit and power. Multitudes of young people today who are emphasising the Gospel and the Pentecostal message are to be regarded as another move of God's Holy Spirit. In New Zealand and Australia there is a remarkable move of God's Holy Spirit among young people. In U.S.A. and in parts of Great Britain there is the involvement of young people with the same characteristics of a deep hunger and love for Jesus Christ with a strong allegiance to the Bible and the overwhelming urge to evangelise both at home and abroad.

God delights to surprise us and there are more manifestations to come. In the Acts of the Apostles, the Jewish people were surprised, confounded, angry, hurt, and a little confused that the Gentiles received the Baptism in the Holy Spirit in exactly the same manner as they themselves had received. When they saw that what the Gentiles had received was genuine, the Apostolic Statesman, James, the Chairman of the first Christian Council, recognised the hand of God and accepted it as such. This new outpouring of the Holy Spirit is being called a new dimension, and there must be an awareness of what God is doing. We must alert ourselves and not allow this visitation to pass us by.

Between the established Pentecostal movements and the new outpouring of the Holy Spirit upon the traditional churches there has developed a grave gap. The Pentecostal Movements have for many years been in isolation and it would seem the time has now come when we have got to emerge from our isolation, from some of the prejudices that have been built up over the years and extend our hand of friendship and fellowship to all who are saved and baptised in the Holy Spirit.. These brethren who are now opening their hearts to the Lordship of Christ and receiving the Pentecostal experience urgently need the wealth of the

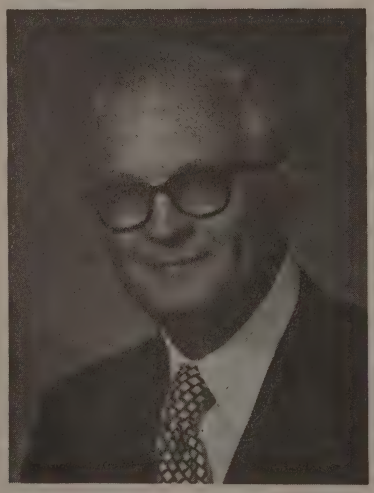
experience of mature Pentecostal brethren. We owe them a debt which must be fulfilled. The last phase of prophecy is that God will pour out His Spirit upon all flesh. We are now entering into the latter part of the fulfilment of that prophecy.

There are still many things we do not understand and some people are confused and a little frightened. We cannot, we will not, and we dare not sacrifice the doctrine of Jesus Christ as the Saviour of the World for any short time gain of status or popularity. The Assemblies of God in America have recently stated that they are recognising what God is doing among the older Churches. At all costs we must be careful lest any criticism of what is happening today resulting from the outpouring of the Holy Spirit follows the pattern of those who criticised the early Pentecostal pioneers of fifty years ago. This latter-day outpouring may be totally different from what we were expecting and therefore it is necessary that we keep our minds open and our spirits humble and that we be willing to accept all that God has for us. A lot of new terms and phrases are being thrown about today causing great confusion. They speak of the NEO PENTECOSTALS, THE CATHOLIC PENTECOSTALS, THE TRADITIONAL PENTECOSTALS, THE CLASSICAL PENTECOSTALS. Those who are well acquainted with these terms understand them, but those who are still on the fringe must surely be puzzled. It must quickly be pointed out that there is only one Holy Spirit, that there is only one Baptism in the Holy Spirit, and that our Lord Jesus Christ is the Baptiser in the Holy Spirit. What the early Pentecostal leaders had over fifty years ago is exactly the same experience today. There is neither old or new; it is the one experience.

The tenth Pentecostal World Conference will be convened in Seoul, Korea, on September 18th-23rd, 1973. Rev. Thomas Zimmerman is Chairman of the Advisory Committee, Rev. P.S. Brewster is the Secretary to the Committee and Chairman of the Presidium and Rev. Yonggi Cho is the Host Chairman. All meetings will be open to the general public. The largest number of representatives ever attending a World Pentecostal Conference have now been registered for Korea. It is expected that the Conference meetings during the day will have an attendance of 10,000 people, the night services in the arena, 100,000 people, and the closing service in the Peoples' Plaza 300,000 to 500,000. There will be sessions for Missionary Executives and Missionaries and for Editors of Pentecostal magazines, and a Scholars' Seminar. It is hoped to hold a special session for Pentecostal Executives from around the world.

10th World Pentecostal Conference 1973 – Seoul, Korea

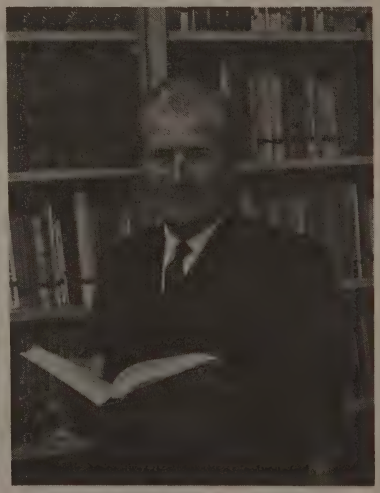
SEPTEMBER 18th – 23rd



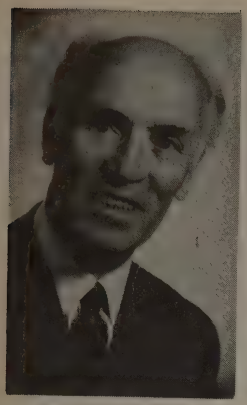
Chairman – World Advisory Council
Rev. T. Zimmerman (U.S.A.)



Host Chairman – Korea
Rev. Yonggi Cho (Korea)



Secretary – World Advisory Council
Rev. P. S. Brewster (Gt. Britain)



From T. H. Stevenson

I AM sensitive regarding careless quotation of Scripture and careless allusion to Scripture. This feeling developed in my very early teenage when a mature Christian informed me regarding Christ's Second Advent that a sign of the times would be that "the seasons shall not be known except for the falling of the leaf". I was impressed, but even my concordance offered no clue, since such words are not in Scripture or anywhere else. Quickly I learned that, early in Genesis, God stated the very opposite: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease".

About the same time I heard a preacher relate how a young convert overcame great fear to give his first testimony. Expressing his inward battle he told the people that the Bible said, "Faint heart never won fair lady".

By contrast I have heard a Bible text credited to England's greatest writer. Presenting several books for the use of students training for the ministry, a layman declared, "As our own Will Shakespeare said, "Much learning doth make thee mad." This mistake was as far from the truth as when Festus did really say such words to Paul.

During an early pastorate in Armagh, N. Ireland, I made a visit to my home in Scotland and one day called to see my aged grandmother who was so pleased to inform me that she had listened to a service broadcast from Armagh. The preacher spoke on John 3:16 Grandmother began to quote the verse, but referred to "God's only forgotten Son". Her failing memory was a good excuse.

There are two accounts of the following, one attributing it to a negro preacher, but perhaps the claim that the evangelist Rowland Hill was the culprit is the correct one. It concerns a hair-style that had become very fashionable, called "top-knot". Rowland Hill took exception to it and preached a sermon on the words, "Top-knot come down". His text was, "Let him that is on the housetop not come down".

How often have you heard in prayer or preaching: "Where two or three are gathered together in my name there am I in the midst of them *and that to bless"*. The words in italics are not in the text, even if the Lord is in the midst to bless.

Even more frequently perhaps we hear that the work of the Holy Spirit is to reprove the world "Of judgment to come". "To come" is just not in the verse and the context shows that this is more than a misquotation, it is a misinterpretation.

Then there is a Scripture correctly quoted, but only part of the full text is given. The full text of 1 Corinthians 2:9-12 completely transforms the erring meaning so commonly given to verse 9. To misquote here, is to miss blessing here in this life, blessing God wants to give us now.

Thoughts from the Book of Genesis

8. Giving Pleasure to God (Genesis 8:21)

by F. Lavender

OUR text tells us the remarkable, wonderful fact that it is possible for a man to bring pleasure to the Lord God!

It was not the simple fact of the sacrifice offered by Noah that pleased Him; what gave God pleasure was the reality that lay behind the sacrifice. Three things seem to have inspired Noah to offer sacrifice to God: his **gratitude** to the Lord for saving him from the judgment that had overtaken mankind; his **recognition** that he could not approach the holy God by his own goodness, but only by the life of another; his **humble consecration** of himself to the service and worship of his Saviour-God. What gave pleasure to the Lord, therefore, was that Noah's heart was in the sacrifice which he offered.

We, too, can give pleasure to the Lord and bring satisfaction to His heart. This cannot come from the sacrifice of animals, however, for all the pleasure and satisfaction of our God is in His dear Son; the offering which He made on Calvary is the only one that delights God. If we would please God, then, it must be by identifying ourselves with the Lord Jesus Christ and His sacrifice. This shows three facts: that we **recognise** that the only way by which we can approach the holy God is through Christ; that we are **deeply thankful** to Him for saving us from judgment; that we humbly give **ourselves** to Him through His Son. The pleasure of God is in those whose trust and delight is in His Son, Jesus Christ.

Have *you* put your trust in Jesus for salvation? Are *you* bringing pleasure to God?

"I am with thee and will keep thee in all places whither thou goest."

(Genesis 28 : 15)

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"And being let go, they went to their own company."

(Acts 4 : 23)

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Margaret M. Ladlow's page

A tenor Soloist at 84!

THE City Hall, Salisbury, held a congregation of over 1,000 senior citizens at the Annual Friendly Circle Rally of the Salvation Army. For me the peak of the whole programme was "Pop" Warne's song. There he stood, sturdy and straight, around five feet tall, immaculately dressed, his face rosy and serene, and sang these words to the haunting melody of "Mother McCree". He sang in the Spirit's power and there was a holy hush as the song ended.

Many thoughts stir my heart as I ponder alone,
Many places attract me with charms of their own,
But the thought of all thoughts is of Christ crucified,
The place of all places, the hill where He died.

Chorus

Oh the charm of the cross how I love to be there,
With the love that shines from it, what love can compare?
The seal of my ransom in Calvary I see,
All my sin, oh my Saviour, laid upon Thee.
It's the end of my sin, and the source of all grace,
It's the word of God's love to a prodigal race,
It's the greatest, the grandest gift God could impart,
Surpassing my reason, but winning my heart.

For the sake of the Christ, and the love of His cross,
I have yielded my all and not reckoned it loss,
There's a place in my heart that the Saviour must fill,
None other can take it, no one ever will.

"Pop" Warne, as he is affectionately called, began life as a brass moulder in the north Midlands, but moved considerably in following his trade. At the age of 16 he was working in Plymouth and was persuaded to attend a revival meeting at which the famous Dr. Torrey preached and Charles Alexander sang. The gospel message did not affect him, but he was deeply impressed by the soloist who sang, "Open the heart's door to the Saviour". The melody appealed to him and he often sang the hymn over to himself. He was not ready to obey the injunction of the hymn and he put all thoughts of God and church-going from him. As his voice was developing, he began to sing in concert halls, working-men's clubs and public houses. Inevitably he began to drink and to go deeply into the ways of the world.

At the age of 30, while living in Burton-on-Trent, his wife, who attended the Home League of the Salvation Army, persuaded him to go to a musical festival in the local Citadel. He really enjoyed the programme, the band's hearty playing and the joyful music of the songsters, but what impressed him most was the sight of so many clean, wholesome God-fearing men. Nevertheless, during the interval, much to his wife's annoyance, he couldn't resist slipping out to the nearby pub for a smoke and a drink. However, God was moving in his heart and he was unable to dismiss from his mind the picture of that group of men so obviously enthusiastic for Christ. Again he was invited to a special event at the Salvation Army hall and that night God spoke to him once more and he made his way to the penitent form. It was a Monday night and for the rest of the week he tried hard to live as a Christian, but found it very difficult. He never felt sure of his salvation. On the following Saturday, S.A. friends took him to the open-air meeting. He stood in the circle enjoying the music and testimonies, when, without warning, the Corps Officer announced, "a young man is a noted singer and has sung to large audiences and in many public houses and now I am going to ask him to come forward and sing for Jesus!".

Poor Mr. Warne looked around, but there was no way of escape. He had to step into the ring, but what could he sing? He knew no hymns or gospel songs! Like a flash, the sweet old song that he had heard Charles Alexander sing flooded his memory and, after a lapse of fourteen years, he sang it with all his heart. As he sang, all doubts were dispelled. In full measure,

Continued on page 17

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ITINERARIES

The President (T.W. Walker):
January 13,14, Belfast; 20, Aldershot; 21, Croydon (a.m.), Clapham (p.m.); 27, Worcester; 28, Rowley Regis (a.m.), Cradley Heath (p.m.).

Mrs. D. Bull:
January 13, Rowley Regis; 14, Weoley Castle; 15, Langley; 16, Smethwick.

London Crusader Choir with Douglas B. Gray:
January 14, Leyton; 21, Broadmoor Hospital; February 11, Watford; 18, Coulsdon; March 4, Colchester; 10, Wimbledon Town Hall; 11, Maidstone; 25, Hounslow.

Joseph Smith:
January 13-18, Broadstairs; 20-25, Rye Park; 27-February 1, Canning Town; 10-15, Blean; 17-22, Palmers Green.

BIRTH

MARTIN. On December 9th to Ken and Sheila Martin of our Sunderland Church, God's gracious gift of a son, Ian Stuart.

ENGAGEMENTS

HUNT—SAWYER. The engagement is announced between Derek Hunt of Lincoln A.o.G. and Catherine, elder daughter of Mr and Mrs. C.J. Sawyer of Devizes, Wiltshire. C.2786

YEARDLEY—HUNTER. Pastor and Mrs. W. Hunter of Glossop have pleasure in announcing the engagement of their youngest daughter Kathryn to Philip, only son of Mr. and Mrs. A. Yeardley of Rotherham. C.2782

MARRIAGES

DUFFY—HAGUE. On December 16th at Elim Pentecostal Church, Tunnard Street, Grimsby, William Duffy to Kathleen Hague, both Crusaders. Officiating minister: Eric T. Carter.

WITH CHRIST

MORFITT. On November 8th, 1972 Louie Morfitt, member of our Scunthorpe Church, was called home to be with the Lord. Dearly loved and greatly missed by her husband, James H. Morfitt and their son and daughter. Officiating minister at funeral: A.R. Smith.

SCOTT. On December 8th at Bournemouth, Miss Nellie Scott aged 85 years. Officiating minister at funeral: J. Osman.

Coming Events

BLACKPOOL. January 17. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Film - "Like a Mighty Army". At 7.30. January 28. Men's Sunday at 11 and 6.30.

BLACKPOOL, Marton. January 27. Elim Pentecostal Church, Fredora Avenue, Marton. Film "Flip Side" at 7.30. Sunday at 10.45 and 6.30. Preacher: R. Clarke.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Regular meetings are being conducted on Sundays at 7.30 and on Wednesdays at 7.45 by L.N. and Mrs. Knipe.

EVESHAM. January 13. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly Rally. Film - "Like a Mighty Army". Convener: J. R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Services: Sundays at 11, 2.45 and 6.30.

GRIMSBY. January 16-21. Elim Pentecostal Church, Tunnard Street. "The Bible Comes Alive". Special preacher: Christopher Smith. 7.30 each evening. Sunday at 11 and 6.30.

READING. January 13-18. Elim Pentecostal Church, Waylen Street. Crusade conducted by Felix Lloyd-Smith assisted by Frank Shadlock. Sunday at 11 and 6.30. Weeknights at 7.30.

ROMSEY. January 13th. Elim Pentecostal Church, Middlebridge Street. Revival Rally. Preacher: Rev. John Meecham and the Durrington Trio. At 7.15.

RYDE. January 27,28. Elim Pentecostal Church, Albert Street. Men's Weekend. Preacher: G. Feasey. Saturday at 7. Sunday at 11 and 6.30.

SOUTHAMPTON. January 14. Elim Pentecostal Church, Park Road, Freemantle. Farewell services of Pastor and Mrs. J. Craig Kennedy, at 11 and 6.30. January 20. Induction Service of W.J. Maybin. Conducted by J. Osman (D.S.). Preacher: G.L.W. Ladlow. At 7.

STIRCHLEY, Birmingham. Elim Pentecostal Church. January 13. Film: "They looked for a City". Friends' Meeting House, Hazelwell Street. At 7.30. January 14. Preacher: L. Wigglesworth (Missionary Secretary). Convener: J.B. Coleman. St. Andrews Methodist Church, Cartland Road. At 6.30.

WAVELENGTH – ELIM ON THE AIR

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Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

Brazil
Radio Clube de Londrina – 5.45 - 6 a.m. (Brazil time), each morning.

Ghana
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A tenor Soloist at 84!–*from page 15*

he opened his heart to the Saviour. At last a tide of joyful assurance swept over his soul. On that day, a splendid ministry of song began and has continued to this very day. May God bless dear old "Pop" Warne and may his testimony remind us that the guide-lines to salvation are plain and unchanging: conviction of personal sinfulness, sincere repentance, heart belief in the Saviourhood of Jesus and outward confession of the Lord (Romans 10:9,10).

Theme: INTO ALL THE WORLD

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May 5th to 12th

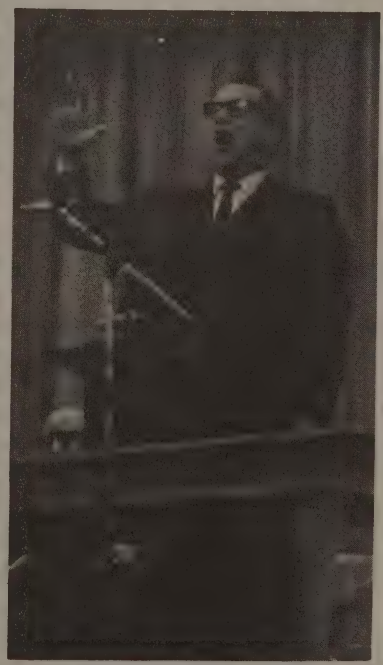
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For further information write to :
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The Secretary-General in action.

"Don't be a little Puritan!"

A challenge from

Laurence E. Lambert
a member of the Elim Youth Committee

THE class became very quiet. There was a rather embarrassing silence. My daughter had stood to her feet, lips trembling, knees knocking. She had said to the teacher, "Please, sir, I don't want to read this type of book; it contains moral standards which are wrong, swearing which I have been taught to refrain from, and it blasphemes the Name which I love very much." The class were studying a book actually recommended for the C.S.E. exam called *Billy Liar*. It was being read audibly to a class of mixed fourteen- and fifteen-year-olds. The teacher's response was "Don't be a little puritan!". It was meant, of course, as a scathing criticism, but really, did he but know, it was a splendid compliment.

On hearing the account of the incident and seeing the very obvious distress it caused, I contacted the school and requested a copy of the book. It is what is commonly known as "kitchen sink" literature. If people of maturity desire to read this type of thing, it is their decision and loss, but I objected to it being read and studied at school. I read the book and catalogued the many offending parts. Some were swearing (appalling swearing in places) some parts were extremely vulgar, other parts were suggestive, and yet more portions blasphemous.

On contacting the school authorities I was most courteously received and had a long interview with the headmaster. The book was immediately withdrawn and then the whole stock was burned in the school oven. The head had no idea that such stuff was being used. It is a large school with 1,000 pupils. He thanked me very much for taking the trouble and interest and expressed the wish that more parents would take an interest in their children. The teacher apologised and put matters right. I am now in correspondence with the Lancashire board concerned to get the book removed from the list.

It is not easy to take a stand against the moral drift of our society. It is easy to smile at people like Mary Whitehouse. I for one would like to see that courageous lady openly supported by our members. She is a consecrated Christian and she often suffers the scorn of people greedy for gain from doubtful films and books. For a while, my daughter was quite a laughing-stock, but perhaps she had God's approval.

The great Dr. Sangster tells of one young curate who became chaplain to the regiment. He followed a man who was of the "hail-fellow-well-met" type, who turned a blind eye to the obscenities and cursing all around him. At the officers' dinner, the commanding officer was cursing and blaspheming with great gusto, when, to everybody's amazement, the pink-faced little curate was on his feet addressing his commanding officer. "Sir," he spluttered, "Your . . . your . . . language is an offence to God and man!" The officer turned a vivid purple with rage and indignation, but then he gasped out: "The man's right! The man's right!" and he was changed as the result of the courage of one man.

When the sordid, smutty joke is bandied around, when the precious name of Jesus is used as an oath or blasphemy, do you take your stand? Have you ever said to a person "That's the dearest Name in the world to me; I wish you wouldn't use it like that!"? We are the salt of the earth; don't let us lose our savour. We are the light of the world; don't hide that light under a bushel.

"Stand, and having done all . . . stand".

BIBLE ACROSTICS

By ARTHUR CAMPBELL
(*" Uncle Arthur "*)

1 CHRONICLES

Commentary on Saul's death (10 : 1-6) ;
Hurried from invaders (10 : 7) ;
Ready action by valiants (10 : 12) ;
Overwhelming odds (11 : 11-14, 18, 20, 22, 23) ;
Nerve-shaking men (12 : 8) ;
Illustrious bowmen (12 : 1, 2) ;
Captains (12 : 16-18, 20) ;
Love of David for God's house (22 : 1-6) ;
Execution of priestly service (chapter 24) ;
Seer of king—Heman (25 : 5).

The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, January 15th 2 Samuel 2:18–32; 3:1–5

"As many as came to the place where Asahel fell down and died stood still." (v.23).

THIS lonely death accomplished in its sheer horror what 379 other deaths could not do, and Judah came to their senses (v.27).

They either came themselves or were brought by others. They came, looked, and came to their senses.

May the Lord help us to guide men's thoughts to another place of death, where One died and later rose again and may He grant that they might stand with us in shame for the consequences of their sin, in awe at God's great love.

Tuesday, January 16th 2 Samuel 3:6–39

"As the Lord hath sworn to David, even so I do to him" (v.9); "my hand shall be with thee, to bring over all Israel unto thee." (v.12, R.S.V.).

MEN have ever sought boastfully to "help" the Lord to have His way (4:8).

Abner, who had witnessed God working through Goliath's defeat (1 Samuel 17:57) and through the sleep that fell upon them at Hachilah (1 Samuel 26:12) and who had possibly heard the voice of Samuel prophesy defeat and the transfer of the kingdom to David (1 Samuel 28:17), now boastfully tried to assist David, but only to his own ultimate destruction.

God, grant that we may never seek to use Him, but rather to be used by Him.

Wednesday, January 17th 2 Samuel 4:1–12

"The Lord . . . who hath redeemed my soul out of all adversity" (v.9).

DAVID puts the records right. His trust was not in the bloodied hands of Rechab and Baanah, nor in Joab's cunning, but in the mighty manipulations of the living God.

Not in might, nor in power, but in the secret workings of God's Spirit, may we trust.

Thursday, January 18th 2 Samuel 5:1–25

"David perceived that the Lord had established him king . . . and . . . exalted his kingdom *for his people Israel's sake* " (v.12).

ISRAEL had a king at last, chosen of God and popular with his subjects (v.2), victorious in battle (v.7), secure in his own fortress-city (vv.9,17), a great ruler, with almighty God on his side (v.10), comfortable in his palatial home (v.11). David had reason enough to wonder why. Was it because of some virtue or ability or for the sake of his spirituality?

David perceived that it was for something far greater; it was "for his people Israel's sake." David walked humbly in such knowledge.

"Whoever would be great among you must be your servant" (Mark 10:43, R.S.V.).

Friday, January 19th 2 Samuel 6:1–23

"And David was displeased, . . ." (v.8); "afraid" (v.9); "So David would not remove the ark . . . into the city." (v.10).

DAVID authorized the unlawful carriage of the Ark of the Covenant by men unacceptable to God, and then he had the audacity to be displeased with the tragic consequences! Shocked and afraid, he left the ark in a nearby home.

Only after three months did David pluck up courage to admit his error (I Chronicles 15:2, 13–15) and then with gladness the task was completed.

May we ever do God's work in His way and therefore with gladness.

Saturday, January 20th 2 Samuel 7:1–17

"I have not dwelt . . . but have walked" (v.6).

ISRAEL had a mobile Master, One who was with them wherever they went. When David suggested that Israel should settle down and put God in a mansion, the Lord proposed instead to establish David's own house and to allow David's son to build a temple just for His *name*.

God desired a real temple of flesh and blood and gave us the pattern in Jesus Christ (1 John 2:19–21).

"Lord, live in me, walk in me!" should be our cry.

Sunday, January 21st 2 Samuel 7:18–29

"Who am I . . . that thou hast brought me hitherto?" (v.18); "for thou, Lord GOD, knowest thy servant." (v.20).

IT was not a new question. Many had asked it before and we ask it ourselves today. David set it to music and, in a composition full of wonder, sang, "What is man, that thou art mindful of him?" (Psalm 8:4).

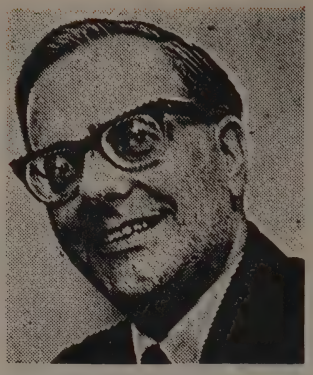
"Lord, who am I?" David answered the question himself! Though he was a king, yet his favourite title remained, "servant." He was the Lord's servant (2 Samuel 7:5,8) and he uses the humble title proudly ten times in these twelve verses.

"Master, I would serve you!" should be our desire.

Another Slant

by Ken Smith

Pastor of Elim Pentecostal Church, Erdington, Birmingham



DO you remember the G.P. who wanted his fee on the spot for "beer money"? He came to the manse a fortnight later to ask why he had not had his money, as he needed it for some beer. I explained that the cheques were not issued until the first day of the following month and contacted the agency in the matter. To them it was a source of amusement. I found it a source of sorrow that drink could so have a grip on a man. I am sure that readers will make him a matter of personal prayer.

I was pleased when interviewing the under-study to Sir Alfred G.B. Owen, the well-known Midlands industrialist, for I noticed that, in the foyer and the reception area, were copies of the Bible, presented by the Gideons. I wondered whether the tattered condition of one copy was through mis-use, or continual use. I trust the latter. I commend the work of the Gideons to business men in our Fellowship. I have had representatives to speak at a couple of churches which I have pastored. It is a work worth supporting by our prayerful interest.

After interviewing one of the management of Jaguar Cars, I mentioned my profession, and sought to give him a tract. The executive apologised for his language, I told him that if he read and heeded the message of the tract, he would have little need in future to apologise, for his language could be dealt with!

Among executive and professional people, in industrial, business, and medical spheres, I would certainly not use cheap or free publications printed on newsprint type paper. I discriminate carefully in my use of any tracts published abroad, particularly American, on the grounds that they no doubt have their appeal to that society, but I feel that we have tracts produced in this country that take account of the British temperament. This is a valid point in tract ministry. Cheap, trashy Gospel literature does disservice to the Lord whom we serve. I prefer to buy tracts which can be prayerfully and carefully planted among this type of contact. I am at present using the "You need Christ" tract entitled, *Seven reasons why you need Christ*, for it is factual, though wordy, and it is presented in logical sequence, a point people in this group readily appreciate and grasp. The Victory Tract Club produce admirable tracts, which I have used, but at the moment I cannot better the one I have mentioned, in my judgment. If readers know of a better one do let me know!

I have been asked, "What do you say if you have to re-visit the one whom you interviewed after giving him a tract some time ago?" I find I rarely have to return, although it does sometimes happen. Then, I simply exchange greetings, do another interview on another assignment, then ask the man if he has read the **literature** (not Gospel tract) I gave him. If he seeks to pass it off, as can be the case, I mention that it could be of great help to him relative to things that matter most. I leave it at this, unless I feel a conviction to press the point. If he has read the tract and shows some interest, then I take the point up, of course. Executives, like our own in Elim, are generally very busy men, so it must be "a word in season", and very brief!

I trust that reading another "Slant" has encouraged you to be a personal witness for the Lord Jesus Christ, wherever the door opens, for it will, if you keep your eyes open to the situation and your ears open to the Saviour's voice.

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D.2771

THE ELIM EVANGEL

Vol. LIV No. 3 January 20th, 1973 5p



Steady progress at Blackpool Jubilee Temple. This is the third baptismal service in nine months. Photo shows candidates with Pastor and Mrs. Lambert.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Editor: T.W. Walker.

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Editorial

IT was my great privilege to spend the last two weeks of 1972 in Ghana. I had the privilege to see at first hand some of the wonderful work and ministry of our sister fellowship, The Church of Pentecost. They have almost 1,200 churches in Ghana alone and their outreach includes the neighbouring countries of Togo, Dahomey, Upper Volta, Ivory Coast and Liberia. The Chairman, Pastor James McKeown, spent Christmas preaching in Togo and Dahomey. This splendid veteran of the Pentecostal faith is a highly-regarded father figure. It is an education to see him in action on the platform among his African "children". Mine was the privilege to share his home briefly and to spend some hours on two occasions discussing the things which we hold so dearly.

I am pleased to tell you that I had the joy of staying for some days with Pastor and Mrs. D.L. Mills, their four lovely little daughters, and Mrs. Scott (Mrs. Mills's mother). They opened their home at Kumasi, Capital of the Ashanti region, to me and I felt myself to be one of the family. Mr. Mills went out of his way to show me as much of the field as could be possible in a short visit of two weeks. We travelled by road well over 1,000 miles in Ghana. I preached at the Church of Pentecost churches at Korle Gonno (Accra), Koforidua, Bompata (Kumasi), and Konongo and at a Christmas service of the Bible Club for missionaries' children at Grace Baptist Church, Kumasi, when the two older daughters of Pastor and Mrs. Mills also took part. In addition, I spoke at four Christmas conventions. These are held under canopies constructed of bamboo poles and palm leaves. At Hwidiem over 1,000 were present, at Obuasi over 2,500, at Bobikuma over 2,500 and at Tema (twin city with Accra, the capital of Ghana) over 7,500. The enthusiasm, spirituality, devotion and worship of the people were wonderful to behold. Convention meetings were short if they lasted for only three hours, and remember that the folk sat on backless benches in high humidity, this being Harmattan time when the prevailing wind brings dust clouds down from the Sahara desert. I was impressed with the delightful balance between absolute liberty and wise control. The brethren in charge of the conventions were manifestly presiding over the whole proceedings, but the infectious joy and liberty of the Spirit were gloriously there.

God honoured the preaching of the Word in that ninety people came out for the Lord at the meetings at which I was privileged to speak.

Elim is truly honoured to have a share in this magnificent work. I shall never cease to be grateful for the marvellous opportunity of being your representative at the 1972 Christmas conventions.

Church Reports



HIGH WYCOMBE **Pastor: T.G. Hills**

OUR children's crusade conducted by Pastor Derek J. Green resulted in the commencement of Sunshine Corner and Junior Crusader services.

Pastor Wynne Lewis later conducted an evangelistic and Divine healing crusade. Len Magee, Pastor of our Lane End Church, ministered in song and testified. Our recently formed choir made its debut and was well received. Some definite decisions for Christ were made, for which we give thanks to God.

At our Sunday school anniversary, the children led the entire service. A church full of parents and friends heard the children and the message from our Pastor. There was a presentation to Mr. K. Ives, who, owing to failing health, has had to forego his services both on the Diaconate and in the Sunday school, after faithfully serving for many years.

E.J. SMITH

Radio Seminar, Bradford.

ON Friday, December 1st, a company of ministers and laymen met in the Bradford Elim Church for a profitable Radio Seminar and from the outset the keen interest and participation by many would-be broadcasters on local Radio spelled success for the venture. With the thought that "Programmes" would have to be produced before the end of the day, concentration and willingness to learn were evident.

Vivian Fisher of our Elim Bible College Recording Studio set us on the right road by lecturing on such subjects as equipment, dubbing, splicing, mixing etc. Some confessed to the acquiring of a new vocabulary! Pastors J.E. Moore, W.R. Jones and R. Williams then shared their experiences in "How I went about it" and these talks roused the interest of all.

Tony Parker, a member of the Leeds Evangelistic Council Radio Committee very ably filled the place of G. Bennett, who was unable to join us, and he joined with Rev. Frank Pagden in depicting the scope, value and influence of local Radio. Their practical experience guided us at question time.

The finale was an exercise in the production of a five minute taped programme. Three groups were given specific titles for their programmes; "A Record Review", "A Personal Interview" and "Thought for the Dāy". These were led by Ron Williams, Vivian Fisher and Ron Jones respectively, the participants learning by practical experience how to produce an actual programme. The general opinion was that there was so much information available that the day was all too short for such an important task.

We are greatly indebted to Pastor Derek Green and the band of Elim members who cared for our temporal needs during the day and to the Secretary-General who, although unable to be present, had arranged the Seminar.

Report by L. Wigglesworth,
Member of the Radio and Film Committee

CROYDON **Pastor: W.J. Maybin**

A VERY wonderful baptismal service was recently conducted by our Pastor. It was good to see the church well filled, young people featuring very much by their presence. Besides our own young people, some twenty students from Elim Bible College were in attendance, together with a group called "Contact" who are greatly interested in our church at present. This group, together with some of our own Crusaders, thrilled our hearts with their songs and testimonies.

Eight were baptised, including three from the Bible College, including two foreign students. It was great

to hear these young people witness a good confession before being baptized. For some time we have been greatly burdened for young people and God is answering prayer. We rejoice in His goodness.

The Annual meeting was held recently too and from the opening hymn we were very conscious of God's presence and blessing.

L.C. HOPPER

PORTADOWN **Pastor: S. Shaw**



Pastor Stanley Shaw (back row centre) with some young believers after a recent baptismal service at Portadown.

BASILDON **Pastor: P.J. Hill**

A DAY that will be marked down especially for eight people in this area came when the two Elim churches in the town united in the Pitsea building for a baptismal service. All eight candidates come from the Laindon church. The majority are recent converts. It was exciting to see the church so full with people standing throughout the evening.

The service was conducted by Pastor Peter Hill, following choruses and a warm welcome from the resident Pitsea Pastor, Graham Jones. After the candidates had affirmed their faith in Jesus Christ before a delighted congregation, Pastor Hill baptised them.

In Laindon on the following Sunday, we were pleased to welcome a group of students from the Elim Bible College, who ministered with great blessing and anointing.

ASHBOURNE **Pastor: J.D. Henderson**

OUR members and friends were saddened to hear of the passing of our oldest member, Mrs. E. Finney at the age of eighty-eight years. This dear old lady had been a member of our church since Principal George Jeffreys campaigned in Ashbourne nearly fifty years ago. Mrs. Finney loved every moment of her Christian life. She was enthusiastic about her Pentecostal experience. The blessings she had received in her early Christian life remained with her to the end of her days. She never ceased to praise the Lord and to tell of His goodness towards her. She was a woman of prayer and even at the age of eighty-eight she was in the weekly prayer meeting, lifting her voice in worship and adoration to the Lord her Saviour.

The photograph of Mrs. Finney was taken at a buffet supper held on the occasion of her birthday last year when the members presented her with a gift in appreciation of her faithfulness to the Lord.

MR. and MRS REG. STEELE

Photo: Master Jonathan Steele



SILVERDALE **Pastor: D.S. Williams**

AT our Minister's second anniversary we had special services over the week-end, which were very well attended. We have much cause to rejoice in the goodness of our God, for during the two years we have witnessed the work go from strength to strength, precious souls have been saved, and many have testified to the healing touch of the Master. Our Church appreciates the work and the witness in many ways of Pastor and Mrs Williams. As a result the Elim testimony has become firmly established in and around this area. Many testified during the weekend. The Diaconate expressed their appreciation.

We were pleased to have Mr. and Mrs. D. Bentley and Stewart with us over the week-end. Mr. Bentley was the guest speaker. One soul was saved. A cheque was presented to the Pastor, and a bouquet was presented to Mrs. Williams by Mrs. A. Maddox. A buffet supper was served.

It was also a great pleasure to welcome the President for a morning service, a very rich time of fellowship.

At the annual meeting it was thrilling to hear the very favourable reports of progress in all departments. The Building Fund has passed the £1,000 mark. On the Sunday twelve new members were received into fellowship. To Him be the praise and the glory!

E. ROWLEY

RAYLEIGH **Pastor: W.R. West**

SATURDAY, December 2nd, saw the opening of our new church by Pastor C.J.E. Kingston, who received the key from the builder, Mr. Royer. In the afternoon service Pastor W.R. West and Church Secretary Ken Yates both spoke of the memories of the old building and of the many trials and answers to prayer which accompanied the building of the new one. The church comfortably held 150 in the afternoon and 170 in the evening service. There is central heating and services are relayed to the Youth Hall for parents with children and to the entrance lobby.

Pastor Kingston ministered in the afternoon and was joined in the evening by Pastor H. Burton-Haynes. Both spoke with evident blessing. Musical items in the afternoon were by our youth group and in the evening by the Westcliff Male Voice Choir. Offerings for the day totalled £145. With the usual special offering on Sunday evening after communion the total reached £220. We look forward to continued blessing in our new home. Please pray for the work here.

E.K. YATES

YORK **Pastor: A. Brooks**

A GOOD number of members and friends gathered for tea at our annual meeting. Last year we had the joy of learning that our building was free of debt. At this meeting we praised God for continued blessing, and financial stability. We have a hard-working Pastor and we trust that the Lord will lead us on to greater things under his ministry.

The oldest member at our annual meeting was Mrs. Kirby. She is eighty-eight years old and a cripple. She was saved at the age of twelve and spent most of her time with the Salvation Army. During Pastor J. Woodhead's ministry, she started coming to our Church and she is a regular attender at our Sunday evening services. She is an inspiration by her consistent, cheery disposition, her love for the Lord, and her thankfulness to Him for His keeping power. I have never known her to grumble. One is always greeted with a smile. Mrs. Kirby is brought by one of the members in his car, a service which he has rendered for some years.

We were pleased to have some children at the tea. Between tea and the business meeting, members got together for a chat and fellowship, and some of the brethren gathered around the piano for a singing practice.



One of the children Mrs. Kirby

We give thanks to our Lord for His blessing. We trust that the faithfulness of the members will continue to be a contributing factor in the Lord blessing our work for Him.

ALEX LAWRENCE

HEREFORD **Pastor: R. Griffiths**

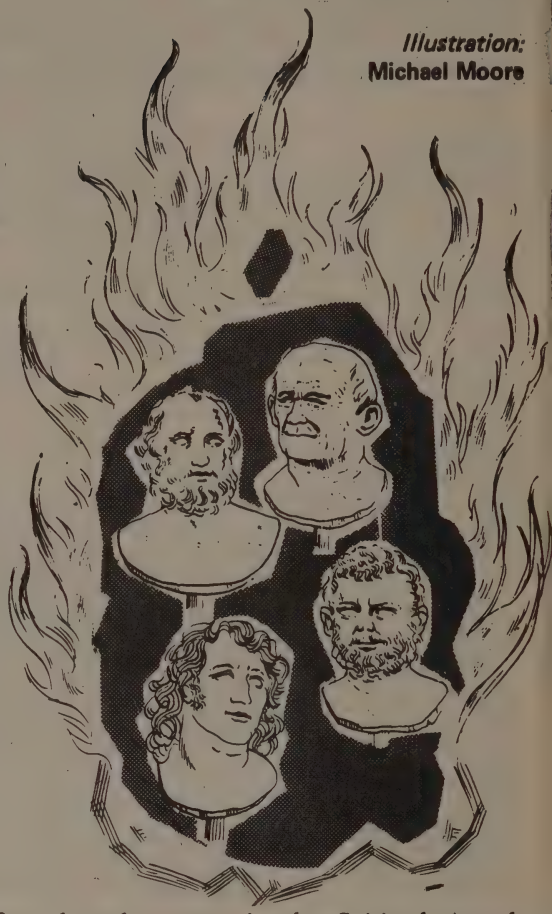
"THIS is the day, this is the day that the Lord hath made". So went the words of the chorus sung before the Baptismal service began. Then we sang, "I am so glad that Jesus loves me", and surely these were not mere words being repeated but expressions of the depths of the heart, for one could indeed feel the very Presence of Jesus Christ. Three young people, the Misses Powell, gave us a very heart searching message in song, with guitar accompaniment, of the day when we meet our Lord, "We shall wish we had given Him more." There was a solemn silence as Pastor R. Griffiths called the congregation to prayer. The address followed when, in the faithful preaching of the word, we were again reminded of the true meaning of Baptism by immersion. It was a soul searching address, and at the invitation given by the Pastor, four people asked Christ to take over their lives. This was followed by the baptism of four students from Hereford Teacher Training College. They were followed by one of more mature years who attends the Elim Church at Brilley, who was baptised by his minister Pastor W. Whittall. After this the congregation sang lustily the hymn, "But I know whom I have believed". It was again obvious that people were rejoicing in that knowledge, and here at the end of another Lord's Day people slowly left the Church knowing that they had drawn nearer to the Lord. Mrs. R. Griffiths was at the piano and Mrs. W. Andrews at the organ.

PAT WILSON

Speaking in Tongues - The Historical Reality

by Philip E. Streeter
Pastor of our Romford Church

Illustration:
Michael Moore



Part 2 The Testimony of the Early Church Fathers

IRENAEUS (115–202 A.D.), was the Greek Bishop of Lyons, whose tutor, Polycarp, Bishop of Smyrna, a disciple of John the Apostle wrote: "Those who are in truth His disciples, receiving grace from Him, do in His name perform miracles, so as to promote the welfare of other men according to the gifts which each one has received from Him. For some do certainly and truly drive out devils. Others have foreknowledge of things to come, they see visions and utter prophetic expressions. Others still, heal the sick by laying their hands upon them. Yea, the dead even have been raised up. It is not possible to name the number of the gifts which the church . . . has received . . . and which she exerts day by day. In like manner do we also hear many brethren in the church who possess prophetic gifts and who, through the Spirit speak all kinds of tongues, and bring to light for the common benefit the hidden things of men and declare the mysteries of God."

Tertullian (160–220 A.D.), a North African, was also an avid embracer of the Pentecostal gifts. He distinguished himself as a lawyer of great genius who possessed keen discernment. In challenging the cynicism of Marcion he declared: "Let him exhibit prophets such as have spoken, not by human sense but with the Spirit of God, such as have predicted things to come, and have made manifest the secrets of the heart; let him produce a psalm, a vision, a prayer, only let it be by the Spirit in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred."

Referring to the reality of spiritual gifts, Tertullian said, "The apostle most assuredly foretold that there were to be spiritual gifts in the church. Now can you refuse to believe this, even if indubitable evidence on every point is forthcoming for your conviction?"

It seems apparent that speaking in tongues was the normal occurrence both in personal Christian experience and Early Church life. Testifying also of a certain Christian lady, Tertullian said: "There is among us at the present time, a sister who is endowed with the charismatic gift of revelation, which she suffers through ecstasy in the Spirit during the Sunday service in the church."

Origen (186–253 A.D.), who from youth upwards lived a life of purity and who in later years became a beloved teacher of many Christians, imparted information of his acquaintance with speaking in tongues when upholding the Christians of his day who were ridiculed by Celsus, a Roman physician. Celsus had said, "To these promises are added strange, fanatical and quite unintelligible words, of which no rational persons can find meaning." Although we have no visible endorsement of Origen's eager support for the utterance of tongues, he nevertheless revealed the fact of its continuing function in the church.

Justin Martyr (a title that has become a part of his name) opposed the affirmations of the sceptics in the second century, who claimed that the miraculous gifts had died with the last of the apostles. He said: "It is possible now to see among us women and men who possess gifts of the Spirit."

The fourth century introduces Pachomius (292–348 A.D.), an Egyptian archimandrite who is alleged to have founded the first Christian monastery. A. Butler, in *Lives of the Saints*, first published in 1756, declared that Pachomius, after seasons of intimate prayer, was able to speak in Latin and Greek, languages which he had never learned, further data that tongues had not been tossed away into the forgotten archives of time.

Augustine (354–430 A.D.) insisted, "We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit upon them by the laying on of hands. It is expected that converts speak with new tongues."

Hilary of Poictiers (315–367 A.D.) was born of wealthy, distinguished parents. His sincerity for the gospel was most evident in 360 A.D. when he declared in his appeal to Constantius, that he would willingly abandon his priestly rank and grow grey as a lay penitent if he had ever done anything unworthy of a Bishop's sanctity or even of a layman's uprightness. Writing on the Trinity, he said: "The next step naturally is to listen to the apostle's account of the powers and functions of this gift: 'Now to one is given through the Spirit the word of wisdom, to another the word of knowledge according to the same Spirit, to another faith in the same Spirit, to another gifts of healing in the one Spirit, to another workings of miracles, to another prophecy, to another discerning of spirits, to another kinds of tongues, to another interpretation of tongues.' Here we have a statement of the purpose and results of the Gift and I cannot conceive what doubt can remain."

The pressure of Hilary's summons is seen in his encouragement to the people of his own day and of generations to come: "Let us therefore make use of this great benefit and seek for personal experience of this most needful gift."

Ambrose (340–397 A.D.), son of the Governor of Gaul, a man educated for important civil offices, was to become one of Christendom's greatest bishops. His treatise on the Holy Spirit clearly reveals that speaking in tongues was an uninterrupted manifestation available to every believer: "See, God set apostles, prophets and teachers, gave the gift of healing, gave divers kinds of tongues; each according to his capacity receives that which he either desires or deserves."

Chrysostum (347–407 A.D.), insistently wrote: "Whoever was baptised in apostolic days, he straightway spake with tongues; they at once received the Spirit; not that they saw the Spirit, for He is invisible, but God's grace bestowed some sensible proof of His energy; and one straightway spake in the Persian language, another in the Roman, another in the Indian, another in some other tongue. It thus made manifest to them that were without that it was the Spirit in the very person speaking."

The Early Church fathers of the 4th century discerned a significant difference between their Church and the New Testament Church of the book of Acts, namely, the dearth of spiritual gifts which were so excitingly evident in those early days. John Chrysostum, in his homilies on First Corinthians remarked: "Yes, the church was then in heaven. The Holy Spirit reigned as its master and inspired directly each of its ministers. Today, we have been left with nothing more than the symbols and signs of these gifts. In fact, in our own present day also, we speak in turn, two or three, and when one becomes silent, the other begins. But this is only the vestige and memorial of what used to happen."

Cyril of Jerusalem, in his study on 1 Corinthians 14, produced an interesting clue as to why spiritual gifts were less evident in his age and to their remarkably wide return in this century: "When we shall have the proper dispositions of faith, hope and charity in regard to God and our brethren . . . we shall receive of an abundance of the charisms of God."

Cyril is saying that the near disappearance of the miraculous was the fault of the Christians, not of God. Faith, hope and love became alien virtues. Politics and cold legalism became substitutes for love and power. Consequently, there was no manifestation of the miraculous. Jerome remarked: "The church lost as much of its virtue, as it had gained of wealth and power." Today, however, with increasing thousands receiving the baptism in the Holy Spirit, a new relationship with Christ is being found that is making possible repetition of Early Church ministry.

Present available evidence of speaking in tongues between the fifth century up to the Reformation period is scanty, but this by no means signifies its absence. According to Alexander Mackie in "The Gift of Tongues": "During the long silence of those weary centuries there was evidence however of those psychological tendencies and actions which we find go hand in hand with the appearance of the gift in the history of the Corinthian church."

The existence of speaking with tongues in the ancient tapestry of ecclesiastical history is undeniable. Even the swirling darkness of early pagan ages failed to smother the stirring of the Holy Spirit and the aspirations for God that leapt from the hearts of Christian men.

The lamp shines on in the darkness!

Mzee Bull, Tanzania

The Mark of Cain



Pastor Paulo tells the story



THE evening shadows were falling over the sacred mountain of Hanang as an old Mbulu man approached Pastor Yona's house. Hardly a mile away were the sacrificial trees of his people, with tatters of skin still reaching from the treetops, supposedly reaching to the great spirit of the Wambulu people. For the old man there was no part in his people's prayers; he had shed blood, so he was an outcast.

He stopped some distance away from Yona's house and shouted, "Hodi!". Yona went out to him. "Karibu, come near, my friend!" he said.

"Mchungaji, Pastor, I am a man who has shed blood; some years ago I clubbed my wife to death. This day I have returned from prison. My house is an utter ruin, no-one has been near it since the death. I went to my relatives and they drove me away like an animal; no man would even come near me. I was about to give up, but, as I wept, I thought of you, the leader of the Wakristo. Perhaps you would allow me to draw near and give me a lodging for the night," the old man pleaded.

Yona (an Mbulu) answered, "Bwana Yesu has saved me and He has helped me in this very matter. If in your heart you can realise it, God will forgive you this weight of sin."

Astonished, the man replied, "What are you saying? I ask that you give me a place to sleep, a meal, to think what I can do."

Yona pressed him with salvation, saying, "Those things – a bed and a meal – you can have, but you need the Saviour. You need to be cleansed in the blood of Jesus. He died for people with sins like yours. He can forgive you and wipe out that sin of shedding man's blood."

Trembling with emotion, the man asked, "Did you say that this sin can be cleansed?"

"Yes, if you give yourself to Yesu you will become a new man, cleansed from every stain, and your sin will be forgotten for ever."

"Brother," said the man, "are you telling the truth or folk tales? I have great trouble, please explain."

Yona replied, "Listen, Yesu died for your sins. This very day if you will believe you will be free of that sin. We even this day will count you our brother, a child of God."

The man drew near and said, "Bwana, I believe with all my heart. I have nothing that I can do. I know not how I shall live in this land. Guide me I pray."

Pastor Yona explained the gospel to him and the old Mbulu gave himself completely over to Yesu. Yona then called his wife and all three prayed together. Then Yona said, "Karibu, welcome, to my house for food and lodging; make your home with us." Weeping with joy and marvelling at what had happened to him Mbulu was lead inside.

It is now three years since he found cleansing in Yesu. When he was baptised, taking the name Gabrieli, he astonished many with his joy, as he said, "to taste the joys of life like other men." So far, we cannot get him a wife, but we believe that God will grant him even this in his new life in Kristo.

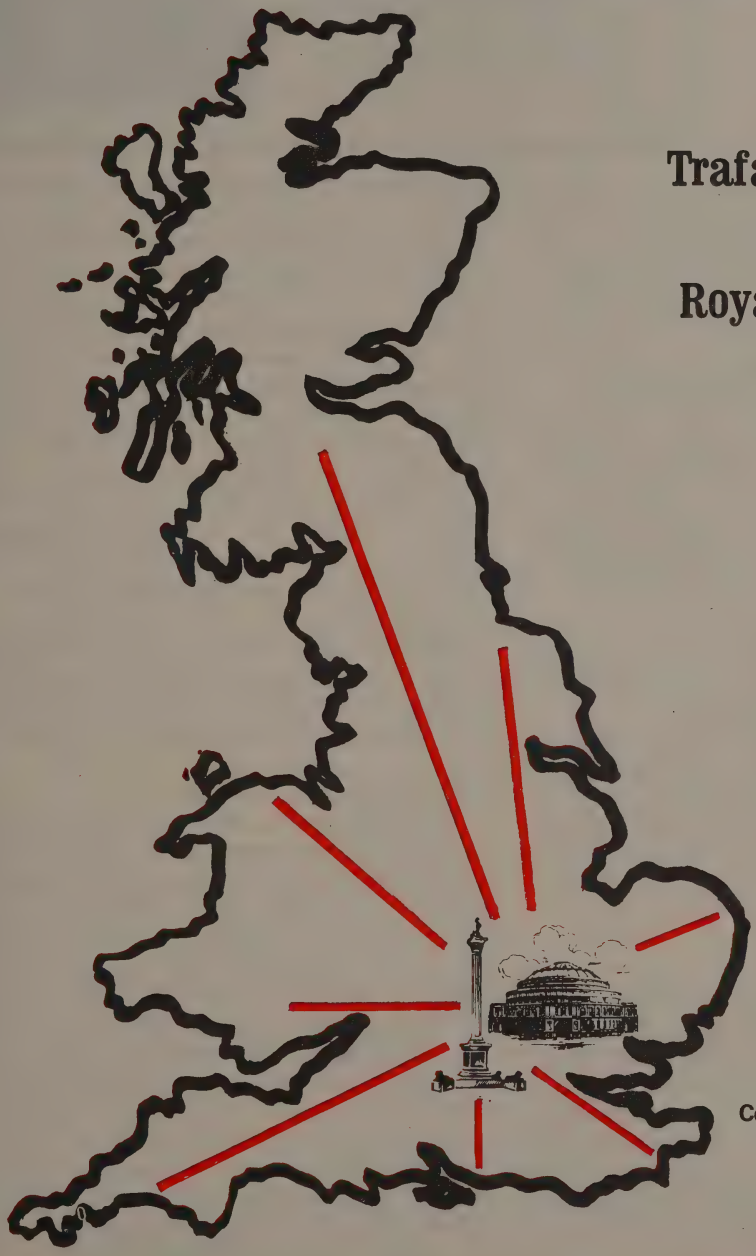
Pastor Paulo is Vice-Chairman of E.M.S. in Tanzania. He took over the Kikilo and district work from the Gull family on their departure.

The Wambulu have very strong taboos on death and on all who are near a dying person or who have shed blood. A bereaved person is completely unapproachable for one year, a murderer never.

For Elim Pentecostal Church members

On Easter Monday, April 23rd

All roads lead to Trafalgar Square and the Royal Albert Hall



Trafalgar Square at 11 am and Royal Albert Hall at 2.30 and 6

Come and bring your unsaved friends

Reserved seats
Afternoon 25p
Evening 25p
Contact Rev. D.B. Gray,
15 Rodenhurst Road,
London, SW4 8AE.
Phone 01-674 4084

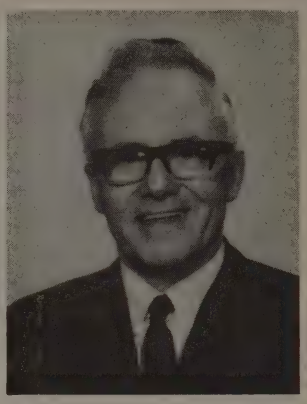
Another in our series by Assemblies of God writers

The young Church

by Robert Fairnie

Robert Fairnie was born again in 1930 in the Musselburgh A.O.G., a daughter assembly started by Donald Gee during his Edinburgh ministry.

While engaged in his work as a fisherman he was called into the ministry. He has held only three pastorates: Fraserburgh, Norwich, and now he is in his ninth year at Mount of Olives, Bristol. Recent years have seen much fruit among young people, many of them students from the University. He is secretary of the Board of Governors of the Assemblies of God Bible College, Chairman of the Credential Council of the Fellowship, and a member of the Trust of Haldon Court Christian Holiday and Conference Centre.



J.B. PHILLIPS in his translation of the New Testament Epistles reminds us, by his title, "Letters to Young Churches" that they are just these. The young Church itself reveals so much of its primeval beauty as it emerges from the Pharisaic age of intolerance. The record of the Acts is the astounding account of the young Church in action, revealing that the Satan was defeated in his repeated attempts to slay the "Seed of the Woman" from whom the Redeemer would come to bruise the head of the serpent (see Genesis 3:15). "I will build My Church," the Victor cries, "And the gates of Hell shall not prevail against it." But for that mighty prophetical voice the young Church would have been doomed to failure from its inception. Instead it has become a mighty Army, terrible with banners.

There are repeated cries today to get back to the days of the New Testament; this is impossible and far from practical were it to be granted to us. We are predestined to conform to the image of the Son of God and *to serve our generation in the will of God.* We can enjoy the same pristine glory of the Early Church when we are filled with the same Spirit and participate in the same life, the life of the risen Saviour.

Priorities

We are always keen to look out for men with **ability** but God is more anxious for **availability.** The key apostles in the Early Church were looked upon as "ignorant and unlearned", but they were always available to God. J.O. Sanders underlines a principle in the young Church when he says, "The mark any man makes on his own generation is determined by the things he puts first in his life. Achievements for God and attainments in the spiritual life hinge on the choosing of priorities." It was not the prayer meeting, but the decision to attend, and at three o' clock in the afternoon, that sparked off the first healing in the New Testament Church. The lame man was healed and joined them, going into the meeting "walking and leaping and praising God". Don't long for the old days to return if business, or visiting friends, or a television programme keeps you away from the place of prayer. The amazing thing about getting our priorities right is that doors of opportunity open of their own accord and life becomes really exciting. It became easy for Peter to witness to the death and resurrection of the Saviour and to call the unconverted to repentance (Acts 3:12–19). Their integrity merited the privilege of preaching the second sermon of the young Church, and many believed. The number of the men was about five thousand. The great purposes of God are carried forward upon the obedience of men who know that they are not accountable to God for success, but for faithfulness. This was the secret of the growth of the Early Church – "*We ought to obey God rather than men.*"

Persecution

When believers are filled with the Holy Ghost they become a special target for the Adversary. Having failed to destroy the "royal seed", the enemy became a defeated foe. Soon after the birth of the young Church he moved in against the Holy Ghost. It was a subtle move and in the midst of revival when great powers and great grace were upon the whole company of believers (see Acts 4:33). Satan filled the heart of Ananias and Sapphira and they conceived a dreadful thing in their hearts; this was the first direct attack of Satan upon the third Person in the Trinity recorded in the Early Church. He overstepped himself, as he had done in his attacks on the Lord Jesus. In this instance, he was put to confusion by the manifestation of that gift of the Spirit, the Word of Knowledge (Acts 5:3,4; 1 Corinthians 12:8). Genuine

manifestations of the Spirit are given *"severally as He will"*, and are a profitable exercise for the Church (1 Corinthians 12:7–11). We need to discern the wicked devices of the one who set himself against God from the beginning. His attention today is the purchased possession of Jesus Christ, the Church of the Firstborn, the Bride of the Lamb.

The rulers of the people and elders of Israel and all the religious authority of the day rose against the infant Church. Their desire, motivated by Satan, was to stop its growth. Peter, filled with the Holy Ghost, could only answer by preaching the gospel: "Jesus Christ of Nazareth . . . Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved". Whenever the young Church was assailed by the arch-enemy, the attack opened the door to the preaching of a red hot sermon. Paul writing to the Philippians says, "And I want you to know this, dear brothers; Everything that has happened to me here has been a great boost in getting out the Good News concerning Christ. For everyone around here, including all the soldiers in the barracks, know that I am in chains simply because I am a Christian. And because of my imprisonment many of the Christians here seem to have lost their fear of chains! Somehow my patience has encouraged them and they have become more and more bold in telling others about Christ." (Philippians 1:12–14, Living Letters).

Persecution often begins among unbelieving believers. They become disturbed by the moving of the Spirit of God and when, as in the Early Church, multitudes are added to the Lord, it fills them with indignation and they soon begin their campaign against the true and oftimes new move of the Holy Ghost in revival. They examine the theology and, if it is not in line with their dead orthodoxy, they use this to sow discord among the people. The sect of the Sadducees, a very select religious society, were experts at this until they came face to face with the dynamic of the young Church. They did not believe in the resurrection, yet these ignorant, unlearned men preached this very thing with such authority. They did not believe in angels and an angel came right from heaven and opened the prison door releasing the servants of God that they might preach the unsearchable riches of Christ. The Pharisees who prided themselves in being custodians of the truth for so long, but who were really blind leaders of the blind looked upon those men filled with a new power who filled "Jerusalem with their doctrine." Prison and beatings could not stop the revival; they only caused them to rejoice that they were counted worthy to suffer shame for His name.

Preservation

In "The Acts of the Holy Ghost through the Apostles" we have the account of over fifty years of seeking to spread the Gospel to the known world. The apostles lived in days of hostility, preaching a message opposed by the Jewish leaders and without any of the means of transport or communication we pride ourselves in today. They even had converts in Caesar's household. Every member became an evangelist, a witness of the things that they had seen and heard. They believed that, if every creature is to hear the gospel, then every believer must preach the gospel. They went everywhere preaching the gospel.

This was their preservation – their passion to preach Christ whatever the cost. To this must be added the strength of fellowship – forbidding not the assembling of themselves together. In their trials, "being let go they went to their own company" (Acts 4:23). What a meeting that was as, with one accord, they lifted up their voices to extol the majesty of their sovereign God and prayed for boldness to speak His Word and that signs and wonders would be done in the name of Jesus. The prayer lasted for about one minute (praying in public should not last much longer at any time), but with what tremendous results. The place was shaken, they were all filled with the Holy Ghost and their request was granted – they spake the Word of God with boldness! The resurrection of the Lord was preached in great power and great grace was upon them all. This fellowship was the binding force of the Early Church. It is still the means of grace, the place where God's honour dwells and where He has covenanted to meet with us. Slothfulness usually begins when we neglect meeting together as a church and our witness is always ineffective where there is no "household of faith" to which to return.

The Early Church had no time for idle, selfish souls. Every believer became a worker, a warrior, a witness. Within ten years of Paul's ministry, with his fellow-workers he had established local churches, soul-saving centres, in all ten world provinces of the Roman Empire. The passion of these early days was revived in the fruitful ministry of John Wesley. He continually enthused his preachers by reminding them, "Ye have only one business and that is the salvation of lost souls."

There is again the "sound of a moving"; God is giving us the opportunity to work, to pray, to witness. He is waiting to confirm our endeavours with signs following. Holy determination will bring it to pass. We must arise and declare in the words of David Livingstone, *"I determined never to stop until I had achieved my purpose."* Claim the heathen of our own land for our inheritance!

What is the Fire of God?



by Joseph Smith

SEVERAL years ago I asked Nelson Parr, "What is the fire of God? How would you define it?" He replied, "I would define it as love in the heart fanned by the Holy Ghost." Many times afterwards I turned those words over in my mind and compared them with the Word of God and concluded that he was right. I thought on the words of Christ concerning the days in which we now live: "And because iniquity shall abound, the love of many shall wax cold." Only that which has once been hot, or at least warm, can wax cold. Only those who have had the fire can lose it. Therefore, this love must be the fire. Solomon said, "Many waters cannot quench love, neither can the floods drown it."

It was said of Jesus: "He shall baptize you with the Holy Ghost, and with fire.", *but are all those who are baptized with the Holy Spirit also baptized with the fire of Divine love?*

We know that all believers have love in their hearts, because it is a fruit of the Spirit, but surely the fire of God here referred to is more than this. Why did Paul pray for the Ephesian believers, who had been baptized with the Holy Spirit, that they might know the length, breadth, depth, and height of the love of Christ that they might be filled with all the fulness of God (Ephesians 3:14–19)?

It would seem from his testimony that Charles G. Finney did receive such a baptism of the Holy Spirit coupled with that heavenly fire of Divine love, following his conversion in 1821. Here is his testimony: "I returned to the front office and found that the fire that I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire I received a mighty baptism of the Holy Ghost. Without any expectation of it, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit de. nded upon me in a manner that seemed to go through me body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love: and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me and over me, one after the other, until I cried out, 'I shall die if these waves continue to pass over me!' I said, 'Lord, I cannot bear any more!' Yet, I had no fear of death. How long I continued in this state, with this baptism continuing to roll over me and go through me, I do not know. But I know it was late in the evening when a member of my choir – for I was the leader of the choir – came into the office to see me. He was a member of the church. He found me in this state of loud weeping, and said to me, 'Mr. Finney, what ails you?' I could make him no answer for some time. He then said, 'Are you in pain?' I gathered myself up as best I could, and replied, 'No, but so happy that I cannot live !"

Now consider the results of this mighty baptism of the Spirit accompanied with such a realization of the wonderful love of God, which filled the life and soul of Charles G. Finney, and continued to burn in his heart to his dying day. It is written of him: "Following this experience with God, Charles Finney launched out with God upon one of the greatest revivals since the days of the apostles. During the year 1857–58 over one hundred thousand persons were led to Christ. In some places where he ministered, not a dance or a theatrical could be held for years following his meetings."

Fire is a converting force. It will convert everything into its own nature. Just watch that great house when the fire gets a hold on it. See how everything – furniture, musical instruments, floors, walls and stairs – becomes a roaring flame. See also that little company in Jerusalem consisting of only 120 souls become a great multitude in a short space of time (Acts 5:12–16). Why was this? Because they had been baptized with the Holy Ghost and fire!

If you think deeply enough you will see the need

for this double experience. Take for example, a young man who has been baptized with the Spirit and who goes to the mission field. He may have the Spirit of God in his life, but unless he has the great burning love of God in his heart for those people to whom he feels called to minister, he will never accomplish much for God. The man with the love of God burning in his heart will do and dare, will sacrifice and give of his very best and count it a privilege to have the opportunity of doing so in a way which the man lacking this experience will never do. The same applies to service for God in the home field. In fact this same principle applies to the individual members of all our churches. Because of the lack of this flame of Divine love in the hearts of so many there is a slacking off in service, in prayer, in witnessing, in seeking the lost, and in voluntarily sacrificing for God.

No fire will keep burning for ever without fuel. Even the fire which God kindled in the temple at Jerusalem was kept burning by the priests who daily added the necessary fuel. The spiritual fuel for this spiritual fire of Divine love is prayer, intercession, faith, the Word of God, consecration, whole-hearted service, joyfulness, devotion, compassion, thankfulness, gratitude, holiness, forgiveness, unselfishness, and self sacrifice.

Burn, fire of God! Thy grace and glory knowing,
My cleansed heart shall be all fire within:
Love all-constraining, tenderness o'erflowing,
One kindling passion other lives to win.

Thoughts from the Book of Genesis

9 The Covenant-making God (Genesis 9:9)

by F. Lavender

THE Scriptures show us a remarkable fact. Sin has made it impossible for man to have unconditional fellowship with God; indeed, unless God chose to make fellowship possible man would be cut off from Him for ever. Yet we read in the Bible that God delights to enter into covenant with man so that,by keeping the conditions of the covenant, man and God may enjoy fellowship!

Our text tells of the covenant with mankind through Noah. Genesis 15 describes that which God made with Abram. There was a special covenant with Israel through Moses in Exodus 19. There is one – yet future – spoken of by Ezekiel (16:60; 37:26). Specially precious is the new covenant made through the Lord Jesus (Matthew 26:28). This is a most wonderful picture of Divine condescension: the eternal God desiring fellowship and union with men and women, willing to be bound to them by the sacred tie of a blood covenant!

In infinite love, the Lord God has entered into covenant with us, if we are Christians. Other covenants were sealed with animal blood, yet they were regarded as most sacred and binding. How much more sacred is the New Covenant sealed with the precious blood of the Lord Jesus, the Son of God, the God-man? By this Covenant we are joined eternally to God; He is our Father, we are His children, and we live in constant fellowship with Him. We are no longer our own, but are brought back by Christ from bondage to sin, so that we may bring glory to God. Here and now it is our joy to reveal in our lives the benefits of this Covenant and finally it will be our privilege to manifest the glory of God to the whole creation (Romans 8:18-21).

U.S. Youth aim - Soul winnning

NEARLY 10,000 Assemblies of God (U.S.A.) young people participated in organized person-to-person evangelism in the United States during the summer of 1972.

Under the Ambassadors in Mission (AIM) programme, the young people volunteered to give a few days to a few weeks in AIM programmes under the direction of district youth presidents.

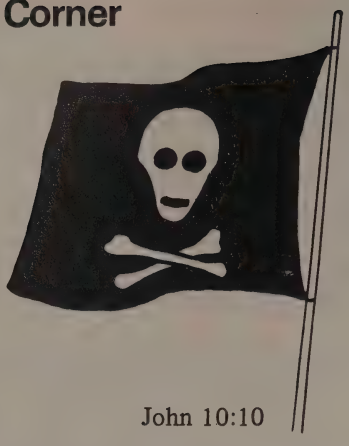
Some teams went from house to house, but many others simply went wherever there were people – on the sidewalks, on the beaches, in parks – witnessing to their faith in Christ and inviting others to share it. Thousands accepted the invitation.

AIMers are selected only after they have applied to serve on a team. They are trained for participation in person-to-person, Bible-based witnessing. They take responsibility for their own expenses, but the Assemblies of God Women's Missionary Council assists with food, and the Men's Department underwrites literature for distribution.

In addition to AIM witnesses in the United States, approximately 750 went as AIMers to other countries during the summer. One of the largest groups went to Munich, West Germany, to give their witness during the Olympics. There 118 AIMers teamed up with sixty five Christian European young people for witnessing. They recorded 252 decisions for Christ in Munich.

Children's Corner

The big bad Pirate



John 10:10

Words and drawing by Sheila Price

"WILL you tell me a story, please?" asked John.

"Very well," said his grandfather. "How about a pirate story?"

"Oh, yes please," said John, curling up on his grandfather's lap. "Were pirates real people, grandfather?"

"Oh, indeed, John!"

"But there are not pirates today, are there?"

"No," said his grandfather, "There haven't been pirates for a long time now, but, many many years ago, they used to sail the seas. Their ships looked the same as any others, but they were equipped with guns which were kept hidden or disguised. The pirates sailed the seas searching for ships that carried cargoes of food or treasure. When they sighted one they sailed up to it. Only when they were alongside the ship did the pirates reveal their guns, hoist the pirate flag and jump aboard the ship. The sailors were taken completely by surprise and were powerless to stop the pirates from taking the cargo."

"The pirate flag had a skull and crossbones on it, didn't it, grandfather?"

"Yes, John. It was called the Jolly Roger, but there was nothing jolly about it. The flag was painted black as a symbol of the dark and dreadful deeds performed by the pirates, and the skull and crossbones were a sign of death and destruction."

"Long John Silver was a pirate, wasn't he?" asked John.

"Yes," said his grandfather. "Do you know the name of the most terrible pirate of all?"

"No," said John. "Tell me, grandfather!"

"It is sin, John, for it destroys our souls, ruins our lives, and robs us of all God's precious gifts of joy and happiness. Sin is black in the sight of God and, like the pirate flag, it means death. We need to ask Jesus into our hearts so that we may have the power to fight this big bad pirate called sin."

Book Reviews

Wonderful Name *by Lilian A. Walsh, published by Henry E. Walter Ltd. Price 42p, postage 4p extra.*

Having been wonderfully converted to Christ from Roman Catholicism, the writer in a simple, enthralling manner takes us step by step through many of her experiences as she wholly followed the Lord.

Committing herself completely to God and standing firmly on the Word of the Lord, every spiritual, material, and physical need was supplied. Doors of service opened wide, revealing the presence and blessing of the Holy Spirit altogether beyond one's dreams or imagination.

This book will challenge, comfort and inspire all who read it. It is particularly suitable for new converts of all ages.

(Mrs.) S. COLE

The Future Life, *by Rene Pache. Published by Marshall, Morgan and Scott, price £1.75, postage 12p extra.*

"IF we are to live for ever in another world, it would be insane to neglect the revelations and the warnings of Scripture on the subject." So writes the author in his preface. Translated from the French, and a sequel to his *The Return of Jesus Christ*, it first appeared ten years ago in U.S.A. It has now been published here. In nearly 400 pages, the great themes of man's destiny, death, Satan, the world of spirits good and evil, the resurrection, the judgments, the final triumph, and heaven and hell are developed according to Bible teaching, in language that all can understand. A detailed Contents list adds to its value and makes it a volume of reference worth keeping.

J. ALEXANDER WRIGHT

Pilgrim's Progress in Today's English, *by James H. Thomas. Published by Victory Press. Price 45p, postage and packing 7p extra.*

IN the re-telling of Pilgrim's Progress in today's English the author for the most part succeeds in his task. Several old English phrases are retained but the book loses none of its spiritual impact. Scriptural references are given at the bottom of the pages where necessary and the flow of the story is not interrupted.

Useful features are the up-dating of some of the characters' names and the introduction of new names for others. "Mr. By-Ends" becomes "Mr. Crafty" and "Mr. Pickthank" is replaced by "Deception".

Other descriptive details are omitted, but this book must not be considered as an abridged children's edition. It is rather a useful addition to any bookshelf.

ALAN SEEMAN

All books reviewed in the Elim Evangel may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.



Margaret M. Ladlow's page

Gracious in Speech

"THE pure in heart . . . and gracious in speech will have the king as a friend." (Proverbs 22:11, Amplified Bible).

I believe that most of us instinctively despise the double-tongued and double-talk. Insincerity and innuendo are loathsome. Nevertheless a cheap brand of double-talk is in vogue today, particularly in the world of entertainment. Lyrics and dialogue in so many programmes on T.V. and radio are deliberately suggestive. They carry a double-meaning and can be easily exploited by the dirty-minded. A look, a gesture are enough and the audience rocks with mirth. Let me state forthwith that I stand solidly with Mrs. Mary Whitehouse in protesting against all forms of entertainment and publishing which include double talk with sleasy undertones. I believe Paul's observations in Titus 1:15 is always relevant: "Unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure".

Even in Christian circles there are those who are ready to read into one's words and actions meanings that were never intended. A different viewpoint sometimes brings a barrier which creates misunderstanding. I wrote last year about the night when my husband and I attended the Mayoral Banquet at Salisbury. I received appreciation of this article from a number of people. Only today I had a very kind letter from someone mentioning the blessing that this particular article had been to them. These folk took my words at face value from my standpoint. We went as a matter of courtesy and respect for civic dignity and to honour the Lady Mayor, a very gracious hard-working doctor. We were able to talk to our companions at the table about our faith and our Pentecostal beliefs. The gentleman next to me thanked me for giving him a new slant on overseas work for God. What a contrast to the viewpoint expressed in an abusive letter I received from Essex which condemned us with scathing remarks about our worldliness, gluttony and backsliding and which read into the words I wrote a meaning that was never intended.

There is a story told of the great Mozart and his friend the royal huntsman. One day as they walked arm-in-arm through the fields the wind came up heavily through the trees in the nearby copse. "Look" said the hunter "it will startle the hare!". "Listen," said Mozart "what a diapason on God's great organ!". As they walked on, a lark rose on soaring wing with its own sweet song. "Look" said the gamester "what a shot!". "Ah" said Mozart "what would I give could I catch that trill!". That's just it; as the saying has it: "Beauty is in the eye of the beholder". As Jesus said, "The pure in heart shall see God."

We are not worthy of our calling in Christ if we see the worst in every deed and if we misconstrue a fellow-Christian's words and see only his faults and failings. I made a list of imagined observations made by people with different points of view:

What a coarse character: What a rough diamond.

Not my type at all: A real trophy of grace.

I'm always in trouble; everything goes wrong for me: It's wonderful what a lot God has brought me through.

Look at all those weeds: What a variety of wild flowers.

It's hopeless – all this still to do: Hey, look how much I've done.

How ridiculous – he's a fanatic!: Isn't he keen? He's a real soul-winner.

I had an aunt, a typical city-dweller, who, because of her husband's illness, was compelled to move south to the lovely countryside of Oxfordshire. When asked how she was liking living in the country she replied, "Not at all; I'm lonely. There's too much waste ground around." We took friends to view Stonehenge and one who shall be nameless said disappointedly on her return, "It was only stones and grass!" My

Continued on page 18

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays conferences. Half-way London — south coast. Landscape woodlands, lawns, tennis, putting. Tel. Capel 3238. C.2779

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ITINERARIES

The President (T.W. Walker):
January 20, Aldershot; 21, Croydon (a.m.), Clapham (p.m.); 27, Worcester; 28, Rowley Regis (a.m.), Cradley Heath (p.m.); February 3, Newhaven; 4, Hastings (a.m.), Eastbourne (p.m.); 8,9, Elim Bible College (D.S.'s Seminar); 10, Reading; 11, High Wycombe (a.m.), Lane End (aft.), Oxford (p.m.); 13, Graham Street, Birmingham; 17, Petersfield; 18, Portsmouth; 21, Cashes Green, Stroud; 24,25, S.W. Presbytery.

London Crusader Choir with Douglas B. Gray:
January 21, Broadmoor Hospital; February 11, Watford; 18, Coulsdon; March 4, Colchester; 10, Wimbledon Town Hall; 11, Maidstone; 25, Hounslow.

Joseph Smith:
January 20-25, Rye Park; 27-February 1, Canning Town; 10-15, Blean; 17-22, Palmers Green.

WITH CHRIST

BALLANTYNE. On December 20th, William Henry Ballantyne aged 79 years, of Carlisle, passed into the presence of the Lord. Officiating Minister at funeral: P. Watson.

CLARKE. On December 10th, Mrs. Lottie Clarke, aged 86 years, faithful member for many years of our Ilford Church. Officiating minister at funeral: James F. Hardman.

ENGLISH. On December 25th, 1972, Winifred Elizabeth Ethel English, passed into the presence of the Lord. Beloved member of our Ilford Church and for many years a member of the London Crusader Choir. "Severed only till He come". Officiating ministers at funeral: James F. Hardman and Douglas B. Gray.

JOHNSTON. On December 11th, Mrs. Margaret Johnston, faithful member of our Moneyslane Church. Officiating minister at funeral: R.J. George, assisted by W. Copes.

BIRTHS

BROTTON. On December 10th, to Kevin and Karen Brotton, Taichung, Taiwan, God's gift of a son, Karl Harold.

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Brazil
Radio Clube de Londrina – 5.45 - 6 a.m. (Brazil time), each morning.

Ghana
Thirteen programmes are being broadcast over Ghana National Radio.

Coming Events

BLACKPOOL. February 4. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sunday school prizegiving. At 6.30.

BLACKPOOL, Marton. January 27. Elim Pentecostal Church, Fredora Avenue, Marton. Film "Flip Side" at 7.30. Sunday at 10.45 and 6.30. Preacher: R. Clarke.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30 and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Sundays at 7.30. Wednesdays at 7.45.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.45 and 6.30.

GRIMSBY. January 20,21. Elim Pentecostal Church, Tunnard Street. "The Bible Comes Alive". Preacher: Christopher Smith. Saturday at 7.30. Sunday at 11 and 6.30.

LONDON. February 10. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. A '73 Teach-In for Sunday School and Youth Workers conducted by Lilian Swanson (British Director of Scripture Press) and Team. At 3 and 6.30. Registration fee: 35p includes buffet tea. Write to: Youth Office (S.P.), Kensington Temple, or telephone 01-727-4495.

OXFORD. January 21. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: L. Wigglesworth. At 11 and 6.30.

RYDE. January 27,28. Elim Pentecostal Church, Albert Street. Men's Weekend. Preacher: G. Feasey. Saturday at 7. Sunday at 11 and 6.30.

RYE PARK, Hoddesdon. January 20-25. Elim Pentecostal Church, Rye Road. Preacher: Joseph Smith. Weeknights at 7.30. Sunday at 11 and 6.30. January 28. Sunday school prizegiving. Speaker: B.C. Richardson. At 6.30.

SOUTHAMPTON. January 20. Elim Pentecostal Church, Park Road, Freemantle. Induction Service of W.J. Maybin Conducted by J. Osman (D.S.). Preacher: G.L.W. Ladlow. At 7.

WOOLWICH. February 3-5. Elim Pentecostal Church, Crescent Road. Fortieth anniversary in present building. Preacher: L.W. Green. Convener: L. Jones. Saturday at 7.15. Sunday at 11, 3 (Sunday school prizegiving) and 6.30. Monday at 7.30.

World Evangelization Congress to meet in Lausanne, Switzerland, July 1974.

DR. Billy Graham recently announced that the International Congress on World Evangelization will take place at Lausanne, Switzerland, on July 16-25th, 1974.

The building is considered to be almost ideal for the Congress of up to 3,500 participants, observers and press corps. In addition to the main hall and concert halls, it has seventy-five smaller halls and offices as well as five restaurants, which will enable all who attend to have meals at one sitting.

The Congress Planning Committee had hoped to be able to find a suitable venue for the Congress in the so-called Third World. According to Graham many alternative possibilities were carefully investigated in all six continents and it was eventually found that the Lausanne facilities are best able to meet the exacting requirements of the Congress at reasonable cost. Ease of access and freedom of entry from every part of the world, suitable facilities for hospitality and the daily work of the Congress, are all considered essential. In addition, it is intended to involve individual participants to a major extent in small study and planning groups, thus necessitating the small halls. I.C.W.E.



Youth page

SPOTLIGHT ON



by Laurie Lambert

Vacation Venture promises a bright September

WE hear much these days about Black September, the Arab terrorist group who have wrought death and havoc in their determination to free Palestine from Israel. They chose this name to commemorate the time when King Hussein of Jordan fought them to rid them from his domain.

We would like to tell you how you can make September 1973 a time to remember for the rest of your life.

Vacation Venture is the splendid but simple idea of combining a holiday for Christian young people, with all its delights and diversions, with a glorious opportunity of serving Jesus and winning people for Christ. We have visited many places over recent years. This coming year we shall go to what has become known as Sunshine Isle . . . JERSEY. We have booked the first two weeks in September and hope you will be able to join us. Accommodation will be available for about sixty young folk. So hurry up! Do join us; it will be great to have you.

All types of young folk join us for this type of exciting holiday. University and College students come and groups of young folk from churches. Some come on their own, but soon make friends. The majority are teens and twenties. The programme includes many things on the recreational side. Every afternoon is free for visits to the beach, special outings and games. On the spiritual side there are morning devotions and sessions on soul-winning and on many other aspects of the Christian life. At night come crusade services and coffee bar outreach. We also do door to door work and hold children's campaigns. There will be plenty of opportunity for you to get really involved for Christ.

JERSEY needs no advertising. It's one of the most beautiful parts of the United Kingdom and is visited by hundreds of thousands every year. Delightful bays and parks abound. The crusade will be held in the modern Elim Pentecostal church. Vacation Venture will be led by Pastor Bryan Vidamour and myself. The accommodation will be of the dormitory type, we must make this clear, but there will be excellent food and good facilities.

Normal prices for Jersey at this time of year are treble what you will be paying.

It's going to be a great holiday, but a holiday plus... the plus of working and witnessing for Jesus. In this type of holiday there is much fun and laughter. We shall be having special times for those seeking the Baptism in the Holy Spirit. Last Vacation Venture eleven young folk were baptised in the Spirit. Some of those who were won for Christ are now serving in the churches.

WRITE SOON FOR DETAILS TO: Pastor B.C. Vidamour, 116 Miladi Park Estate, Longueville, St. Saviours, JERSEY, C.I. If you enclose a stamped addressed envelope, please use an international stamp. British stamps are not valid in Jersey.

Gracious in Speech—*from page 15*

son-in-law, with true Celtic fire, stood transfixed, with eyes shining, as he gazed at the mighty monuments which have been standing gaunt and grey for over 3,000 years.

Shall we do a mental check-up? How are our seeing and our thinking geared? May we never get caught up in the dubious double-talk of the world. Jesus, our Leader, said, "Blessed [thrice happy] are the pure in heart for they shall see God." Not only in the hereafter, but also now, we can see God in all things.

The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, January 22nd 2 Samuel 9:1–13

"That I may shew the kindness of God unto him" (v.3); "for Jonathan thy father's sake" (v.7).

THOUGH Mephibosheth was crippled in his feet (2 Samuel 19:24) and was therefore ritually unclean, David accepted him for the sake of his beloved friend Jonathan. Mephibosheth was thankful to sit at the king's table! Later, despite the slanderous accusations against Mephibosheth, David's promise held firm, and the young cripple sat in his place of honour continually. David showed to others the kindness that God has shown to him. May the Lord help us to do the same!

Tuesday, January 23rd 2 Samuel 10:1–19

"I will shew kindness unto Hanun . . . as his father shewed kindness unto me " (v.2).

UNLIKE the weakened Mephibosheth, the proud Hanun did not avail himself of the kindness which David offered to him for his father's sake. Here was kindness unaccepted. By mistreating David's servants, Hanun laid himself open to the judgment which swiftly followed.

God forbid that we should ever refuse the loving kindness that He offers to us daily. May pride not advise us wrongly. May no alliance with others steal God's promise from us. "Father, I accept Your kindness!" is our cry.

Wednesday, January 24th 2 Samuel 11:1–13

"At the time when kings go forth to battle . . . David sent Joab . . . But David tarried still in Jerusalem" (v.1).

THE Lord Jesus wept over Zion, because, as He said, "Thou knewest not the time". There is for us all a time to tarry and a time to go forth to battle. Of Christ Himself it is written, "When the fulness of the time was come, God sent forth His Son", and elsewhere, "Jesus tarried."

We need that inner sense both to know God's timing and leading and we should desire the wisdom to obey.

Thursday, January 25th 2 Samuel 11: 14–27

"Let not this thing displease thee" (v.25); "But the thing that David had done displeased the Lord " (v.27).

IN Joab's message concerning the death of Uriah the Hittite, king David certainly sensed his displeasure and possibly traced also a measure of rebellion. He therefore sought both to justify himself and to belittle his sin in Joab's eyes.

The utter blindness of a sinful soul was pathetically apparent in such an action, for there seemed to be no fear or thought of God's displeasure and probable judgment.

May the Lord keep us from such a blindness!

Friday, January 26th 2 Samuel 12:1–14

"I anointed thee . . . I delivered thee" (v.7); "I gave thee" (v.8); "Wherefore hast thou despised . . . the Lord . . . to do evil in His sight?" (v.9).

DAVID's shame was great. The peace of his house was to be marred by murder (v.10). What had been given would be taken away (v.11) and what had been done in secret would now be known in public (v.12).

At last he realised that he had displeased, even despised the Lord and he cried, "I have sinned against the Lord" (v.13), a cry that is echoed in his Psalm: "Against thee, thee only, have I sinned" (Psalm 51:4).

Saturday, January 27th 2 Samuel 12:15–33

"Then David . . . came into the house of the Lord, and worshipped, then he came to his own house" (v.20).

DAVID rose from his prayerful vigil to worship the God who said, "No!". He worshipped the Lord who had judged as He had said He would and whose promised forgiveness David now counted to be just as certain. David quickly restored relationships in his palace, with the prophet and with his people.

We worship God, for a sense of His forgiveness is great upon us.

Sunday, January 28th 2 Samuel 13: 1–22

"When king David heard of all these things, he was very wrath " (v.21).

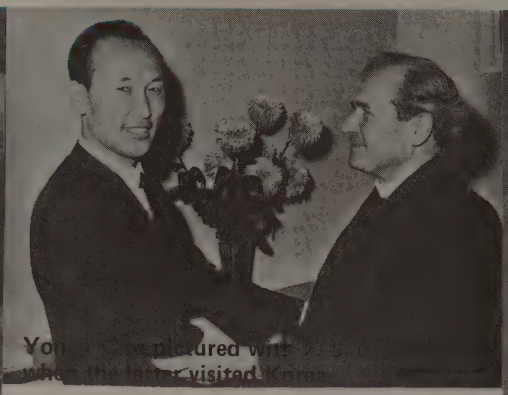
WAS there nothing more? This was a far cry from those times when it could be said that "David executed judgment and justice unto all his people" (2 Samuel 8:15).

David's own similar folly, forgiven by God but not forgotten by David, probably stifled any disciplinary action. Amnon went scotfree, unrepentant, and seemingly uncondemned.

Under the chain-reaction of the law of the earlier evil of David was sin (James 1:14,15), shaping up for the great explosion, for "sin, when it is finished, bringeth forth death."

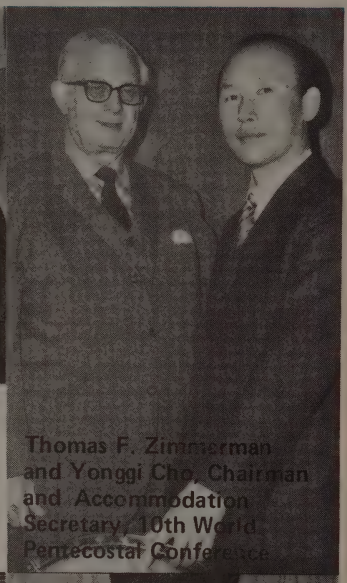


Yong[illegible] with
Lewi[illegible]s (Sweden)



Yo[illegible] pictured wit[illegible]
when the latter visited Korea

World Pentecost



Thomas F. Zimmerman
and Yonggi Cho, Chairman
and Accommodation
Secretary, 10th World
Pentecostal Conference



Pa[illegible]ice at Dallas, Tex[illegible]



T[illegible]
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10th

SEPTEMBER 16–23, 1973

PENTECOSTAL
WORLD
CONFERENCE
SEOUL



[illegible]p of delegates at the Dallas Conference

THE ELIM EVANGEL

Vol. LIV No. 4 January 27th, 1973 5p



Norwich junior singing group with their flannelgraph spectacular

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

GHANA still looms large in my thinking. The impact of my visit there for the last two weeks of 1972 is still strongly upon me. I would like to share three things with you.

The superintendent pastor of one of the areas of the work of the Church of Pentecost is called Pastor F.D. Walker. It was delightful to see how happy the Ghanaian friends were to see their own Pastor Walker and Elim's Pastor Walker sharing together in the work.

Our Ghanaian brethren can teach us something by their devotion. At the convention at Bobikuma on Sunday, December 24th, we were told that the morning service began at 7.30 a.m. and ended at 2.15 p.m. On Christmas Day they had been all the way round the town holding open airs from 4 a.m. onwards. There was a time of prayer under the canopy attended by many hundreds at 5 a.m. and the service at which Pastor D.L. Mills and I spoke started at 8.30 a.m. and ended at 1.15 p.m. At Tema on Christmas morning (before we arrived) there had been a special evangelistic appeal. The number who came forward for salvation was 210. They were all baptised in the sea that same afternoon. When a person comes out for salvation in Ghana, they have to stand on the platform and call on the Lord to save them out loud in public mentioning their names. No doubt the blessing on the work can be accounted for in great measure by the deeply-held belief in and practice of prayer and fasting. I was told that the worry with some friends is that they may be in danger of fasting too much and too often. When we think of the desperate need here at home we must feel humbled and challenged by this example. When I tell you that many of the Ghanaians who come to the United Kingdom to study return home as backsliders because of the overwhelming worldliness of western civilisation (so-called), our need is all the more highlighted. I am glad to say that many are restored to the Lord on their return to their own country.

I must pay tribute to the work of Pastor and Mrs. D.L. Mills. Theirs is the task of conducting refresher courses for the pastors and workers of the Church of Pentecost. Our Ghanaian colleagues went out of their way to tell me how very deeply their work is appreciated. At each convention to which I went Mr. Mills was immediately surrounded by "old boys" of the refresher courses. It was a joy to see their loving greetings and to witness the high esteem in which our missionary and his wife are held.

Pastor and Mrs. David Kilpatrick will be going out to Ghana next month. They will have a wonderful welcome.

Church Reports

SOUTH SHIELDS **Pastor: A.P. Johnston**

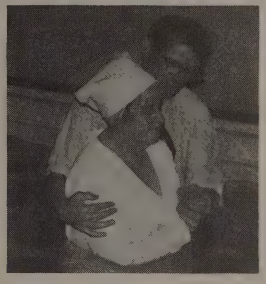
WE were delighted to have with us the Field Superintendent and his wife for a week-end. At the Saturday night rally about eighty people enjoyed the word and the solos by Mrs. Chapman.

The highlight was the Sunday after meeting held at our Sunderland Church when Pastor R.B. Chapman spoke on baptism and thirteen believers from South Shields were baptized by our Pastor. This service was witnessed by a full church, many having travelled from South Shields in a special chartered coach.

God is richly blessing us here and we look to Him to continue His good hand upon us in the New Year.

R.S. DUTTON





GRANGETOWN, Teesside **Pastor: A.L. Hawkes**

RECENTLY we held a Sunday evening's children's demonstration service entitled, "Rocket to the Moon". The all-age programme morning staff did all the preparation work and our Pastor sat in the congregation for a change while the teachers took the whole of the service.

Children and teachers worked very hard to make the whole evening go very smoothly and quite a few parents came to enjoy the service. Each stage of rocket launching was considered and compared with the journey to Heaven.

BRIDGEND **Pastor: J. Bristow**

OUR Church had this photograph of Mrs. Olga Maher taken to record her ninety-second birthday. Born way back in 1880 to Christian parents, Mrs. Maher has lived through the South African and the two World Wars, and seen the world emerge from the Victorian era to as it is today. When a teenager, she was baptised in 1897 to publically confess her faith in Christ.

In 1955 Mrs. Maher attended the pioneer Crusade conducted by Pastor P.S. Brewster in Bridgend and so enjoyed the meetings that, eleven years ago, she joined our Church. Since that time she has been a faithful member and still regularly attends the Sunday and weeknight services. Often she will enter into public discussion during the Bible studies and can also hold a conversation on a wide range of topics.

The local Elim members wish her God's blessing in her ninety-third year.

J. BRISTOW



RYE PARK **Pastor: P. Daw**

OUR carol service was a wonderful opportunity to tell forth the birth of a Saviour. All the Sunday school took part. First the primary gave their very simple version, suitably attired as shepherds, kings, etc. After this the older scholars gave their impression, these, too, being dressed according to the parts they represented.

It was good to see so many of the parents present. Our Pastor was able to present to them the real meaning of Christmas.

For some time past the Sunday school has been at a low ebb, but, thanks to the work of Pastor and Mrs. Daw and helpers and to the use of a mini-bus, kindly loaned by the local Boys' Brigade, to bring children from a new estate, this has now increased, the attendance being round about fifty.

G. HOLMWOOD

LANE END, High Wycombe **Pastor: L. Magee**

SUNDAY evening, December 3rd 1972 was a memorable occasion for us and for the eleven candidates for water baptism.

A meaningful harvest of precious souls won for the Lord Jesus, and gloriously saved by Him, through the faithful and anointed ministry of our beloved Pastor who in such a short time has endeared himself to us through his zeal for the Gospel.

To God be all the glory "great things He is doing".

The youngest candidate is a child of Mr. and Mrs. Hearn, two of our valued members, while the ten were new converts of only a few weeks; it is a joy to have them in fellowship with us.

P. LEVERMORE







PLYMOUTH **Pastor: L.P. Cowdery**

DURING the past eighteen months, the Lord has graciously blessed us with a breath of revival. We have witnessed God's hand at work in a remarkable fashion. Scores have made decisions for the Lord, dozens have been healed, over sixty have received the Baptism in the Holy Spirit, and between fifty and sixty have been through the waters of baptism. Our congregations and finances have increased beyond our dreams and many have become church members, and still the revival goes on.

The reason for this is that the Lord has developed in us a new prayer life and a new generosity. Our church has learned to look to God as the source and to give and give again, of time, talents and finances. We have learned to expect miracles to happen – and they do. We record this because we feel that, what we have been able to achieve, other churches may achieve also.

The Lord's love has become the very foundation, and prayer the breath of life. We have been warned about the wisdom of man. The Holy Spirit has repeatedly told us to "seek for the wisdom of God". God is a covenant-keeping God and we must be covenant-keeping children, for God loves obedience and humility in His children.

The blessings have not only remained with us, but some who have been blessed, healed and filled with the Holy Spirit, have gone home to their own churches in the surrounding countryside and are being used of God there.

God has brought into our midst on the one hand, young tramps and drug addicts who now proclaim the Gospel of Jesus Christ and how it has changed them, and on the other, commanding officers in the Royal Navy who have found the Holy Spirit out in the Icelandic waters and who also declare God's power to all. Every class of society seems to have been touched with the blessing. God is no respector of persons; He loves us all.

BATH **Pastor: D.O. Ward**

IT was necessary to divide our annual fellowship meeting into two parts. First came the fellowship and business meeting. This gave an apt opportunity to look back and to thank God for His manifold blessings.

A few days previously we celebrated Pastor and Mrs. D.O. Ward's seventh anniversary with us. Our aim is that the coming year will be a perfect year of blessing.

A week later we held a splendid fellowship meeting and tea to mark the twenty-fifth wedding anniversary of our Pastor and his wife. All preparations were made without their knowledge. What a surprise for them, as they entered the minor hall, to be greeted with loud applause, cine camera, laden tables, anniversary cake, etc., but especially with love and esteem. The tea being over, the Church Secretary read greeting cards and telegrams and then gave a "This is your life" resume of Pastor and Mrs. Ward and their family – Sharon, Roseanne, Paul and Peter, who are all so involved in

our Church life. The source of information was not revealed, but the Secretary did thank Sharon for "doing her homework"!

Pastor and Mrs. Ward were then presented with a stainless steel tea service and a cheque. The Pastor and his wife, in acknowledgement, expressed their appreciation for all the loving thoughtfulness and hard work which so many contributed to an unforgettable evening. Though it had been done to celebrate a silver wedding, the love behind it was pure gold!

FREDERICK C. SMITH
Church Secretary



PONTARDULAIS **Pastor: G.J. Feasey**

WE can truly raise our hearts in thankfulness for the wonderful way in which the Lord's hand of blessing was upon us in 1972, our year of evangelism. The ministry of the Word throughout the year has been very rich and edifying. Souls have been saved, including two in the Watchnight Service. Those saved also passed through the waters of baptism. Many have been filled and refilled with the Spirit, and the gifts of the Spirit are in frequent operation. Many have testified to healing. This year has included two campaigns, which were richly blessed of God.

We thank God for our beloved Pastor and his wife, who have been a great inspiration and an encouragement in bringing to the fore the dormant talent in our youth departments, which have grown rapidly throughout the year.

To God be the glory, great things He has done!

THE DIACONATE

WESTON-SUPER-MARE **Pastor: J.B.D. Ritchie**

WE had a packed church for our special children's Christmas service, entitled "The Gift that goes on giving". All the Sunday school children took part in a lot of lovely demonstrations with the children acting as kings, shepherds and angels. They also sang carols and read from the Bible. It touched our hearts when the primary took part and sang, "Away in a Manger". Pastor R.B. Chapman was our guest speaker and we were all blessed as he gave us his Christmas message. He made an appeal at the end of his message and we praise God that a young boy came to know the Lord Jesus as his personal Saviour.

We give God all the glory for the many wonderful blessings He has bestowed upon us at Weston during the year.

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Speaking in Tongues - The Historical Reality

3,700 A.D. to 18th Century

by Philip E. Streeter
Pastor of our Romford Church



OVER 1,200 years ago on a cold winter night, a poor Saxon cowherd boy lay curled up asleep in a stable of the famous Abbey of Whitby. Discouraged, he had come in from the feast where his masters and even some of his friends during the amusements of the evening had occupied the hours in the early alliterative rhyming of those simple days. But Caedmon could make no song, records the Account of Caedmon in *Bede's Ecclesiastical History*, and his heart was very sad. Suddenly, as he lay in the warm straw, it seemed to him that a heavenly glory illuminated the stable, and in the midst of the Divine lustre, One appeared who had been cradled in a manger six hundred years before.

"Sing, Caedmon," He said, "Sing some song to Me."

"I cannot sing," was the grieved reply, "for this cause it is that I come hither."

"Yet," said He who stood before him, "yet thou shalt sing to Me."

As he listened, a Divine power seemed to come on him, and *words that he had never heard before rose up before his mind.* The vision passed away, but the power remained with Caedmon.

The Encyclopaedia Britannica reveals that speaking in tongues was in [illegible]eration "among the Mendicant friars of the thirteenth century."

The Waldenses of the twelfth and thirteenth centuries, as well as possessing a passionate devotion for the reading of the Holy Scriptures, also practised healing and speaking in tongues.

Vincent Ferror, who died in 1419, was recognised as being honoured with the operation of the gift of tongues. Like phenomena are related of Anthony of Pravda.

Medieval belief was that speaking in tongues belonged to those who were possessed by evil spirits. No doubt many Christian women, wrongly accused of witchcraft, suffered the terror of the ducking-stool and burning at the stake because they were heard to speak in unknown languages.

John Calvin (1509–1564) referring to 1 Corinthians 14:1 in his *Commentary on the Epistle of Paul the Apostle to the Corinthians*, wrote: "There are at present great theologians, who declaim against them with furious zeal. As it is certain, that the Holy Spirit has here honoured the use of tongues with never-dying praise, we may very readily gather, what is the kind of spirit that actuates those reformers, who level as many reproaches as they can against the pursuit of them."

The sunrise of the Reformation reveals the utterance of Martin Luther commenting on the Gospel of Mark 16:17;18: "These signs [including the speaking in tongues] should be interpreted as applying to every individual Christian. When a person is a Christian he has faith, and he shall also have the power to do these signs."

Souer, in *The History of the Christian Church*, writes that Martin Luther was a prophet, evangelist, speaker in tongues and interpreter in one person, endowed with all the gifts of the Holy Spirit.

In 1688 some five or six hundred inhabitants of Dauphiny and Viverais also manifested prophetical and supernatural powers. Their doctrine and manifestation of speaking in tongues extended so widely that, through three dioceses, Roman Catholicism seemed reduced almost to nothing. They encountered powerful resistance, however, from the church and government of France. From the shirt which they wore this group of people became known as "Camisards", a shirt inscribed in the dialect of Languedoc.

The ministry of George Fox (1624–1691), founder of the Quakers, and his colleagues was confirmed with visions, healing, discernment and speaking in tongues. Philip Schaff lists the Quakers with those who practised glossolalia.

W.C. Braithwaite, in a description of early Quaker meetings wrote: "While waiting upon the Lord in silence, as often we did for many hours together, we

received often the pouring down of the Spirit upon us, and our hearts were glad and our tongues loosed and our mouths opened, and we spake with new tongues as the Lord gave us utterance, and as His Spirit led us."

John Howie, in his inspiring book *The Scots' Worthies*, gives numerous accounts of the early Scottish Reformers, many of whom performed miracles as remarkable as those of the early apostles. John Welsh, born in 1570, a converted thief, was greatly used of God. Writing on Welsh's prayer life, Howie says: "An honest minister, who was Welsh's parishioner, many a day said that: One night as he watched in his garden very late, and some friends waiting upon him in his house and wearying because of his long stay, one of them chanced to open a window towards the place where he walked, and saw clearly a strange light surround him, and heard him speak *strange words* about his spiritual joy."

In 1731, the Catholic Jansenist population of Paris practised tongues, healing and prophecy. This evoked strong persecution from neighbouring Jesuits. Like the Camisards, Jansenists believed their speech faculties to be governed by a higher power.

John Lacy, a convert of a group of Huguenots who had fled to England during the French persecution under Louis XIV, became leader of a group who manifested ecstatic utterances and who were subsequently ridiculed by Shaftesbury.Sir R. Bulkley declares that he had heard Lacy repeat long sentences in Latin and another speak Hebrew, though, when not in the Spirit, they were incapable of it.

It was at this time that a revivalist movement was spreading through Silesia, the chief factor of which was boys and girls of early age who spoke and prayed with wonderful power.

Supernatural evidences were abundantly evident in the Methodist revival. Thomas Walsh, one of Wesley's most recognised preachers, wrote in his diary on March 8th, 1750: "This morning the Lord gave me a language I knew not of, raising my soul to Him in a wondrous manner."

The Divine syllables of New Testament tongues continue to tremble across the unfolding spectrum of ecclesiastical history.

Thoughts from the Book of Genesis

10 Nimrod (Genesis 10:8-11)

by F. Lavender

THE Scripture tells us that Nimrod was descended from Ham, the son cursed by Noah (Genesis 9:25). His name means "rebel" and this gives a clear insight into his nature; the words "before the Lord" also indicate his proud flaunting of his power in defiance of the Almighty. He was the first man to be described as a hunter; undoubtedly he was a brave man and probably he was regarded as a hero. Nimrod was also a hunter of men, the first of the cruel tyrants who have plagued mankind. He first built four cities in the area of Babylon, then attacked and dispossessed Asshur the son of Shem. In this way he rebelled against the Divine disposition of the earth.

Nimrod was only the first proud despot who sought to conquer and rule over others, but there have been many since, all down the ages, Pharoah, Nebuchadnezzar, Alexander, Napoleon, Hitler, Stalin, to name a few. All have been ruthlessly determined to compel men to obey their wills. All have shown the character of their true master, the inspirer of their dreams, Satan. The climax will come when the Antichrist is revealed; in the guise of offering peace to the world he will bring mankind to the verge of destruction. When Satan rebelled he was cast down from heaven (Luke 10:18), and Satan's servant, Antichrist, will likewise be destroyed by the Lord Jesus in the glory of His coming (2 Thessalonians 2:8; Revelation 19:19,20). No rebel will ever be permitted to reign as undisputed master of mankind. The Lord God has promised this supreme authority to the Lord Jesus Christ alone (Psalm 2:7-9; Philippians 2:9-11), therefore all shall bow before Him.

He alone is King of kings and Lord of lords!



Why make yourself ill?

asks Joseph Smith

WHY is it that, in this enlightened age, so many people do those things which the doctors say are responsible for so much of the sickness in this country?

I was preaching in one of our Elim churches somewhere in the Midlands, and I gave a list of the things which, I said, were responsible for sixty per cent of the sickness in this country. I did not know it, but sitting in that meeting were a specialist, a sister and a nurse from local hospitals. At the close of the meeting, the sister said to some of our people at the door: "Your speaker was wrong tonight. He said that the things he mentioned were responsible for sixty per cent of the sickness in this country. He should have said seventy per cent." I accept the correction.

We know that behind all sin and sickness is our great arch-enemy, Satan. There was neither sin nor sickness in this world when God created man in his own image, and pronounced that all that He had made was "Very good". To Adam God said: "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die" (Hebrew "dying thou shalt die"). The moment when our first parents partook of that fruit, a change took place in their bodies. They became mortal. They knew it and ran to hide themselves. Being mortal, their bodies became subject, not only to death, but also to sickness. "Dying thou shalt die" has been the order ever since. Sickness is really death in slow motion; it will end in death if it is not checked. Sickness and death are partners: sickness lays you low and death comes and finishes you off, but, "When all around was sin and shame A second Adam to the fight and to the rescue came." Thank God for One who came that we might have life and have it more abundantly!

God's divine life is healing in its nature. "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Corinthians 15:45). "Now if any man have not the Spirit of Christ, he is none of His" (Romans 8:9). Christ who is in you is the same Christ who healed all manner of sickness and disease yesterday, "Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13:8).

The Spirit of Christ is healing in its nature. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22). Any doctor will tell you that these are healing in their nature. There never was a tonic put into a bottle so good for your glands, stomach, nerves and heart as love, joy and peace. If the Spirit of Christ were allowed to reign in the hearts and lives of men and women what a change it would make.

How subtle is our great arch-enemy! No wonder Paul wrote: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil". Those things which he will press upon us to accept are destructive in their nature and are ruinous to our mental, bodily and spiritual well-being. Here is a list of them, though I do not say that the list is complete by any means: anxiety, hatred, envy, jealousy, spite, bitterness, anger, fear, discouragement, self-centredness, frustration, resentment, bad temper, agitation, unforgiveness, revenge, murmuring, self-pity, ingratitude, bearing a grudge, dissatisfaction and despair.

I will now quote just one verse from the Amplified New Testament: "Let all bitterness and indignation and wrath (passion, rage, bad temper) and resentment (anger, animosity) and quarreling (brawling, clamour, contention) and slander (evil-speaking, abusive or blasphemous language) be banished from you, with all malice (spite, ill will or baseness of any kind)." (Ephesians 4:31).

It is said that anxiety, or worry is responsible for eighty per cent of those who have ulcers. The Bible says: "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ" (Philippians 4:6,7).

I will now give you a list of positive emotions which mean so much to us physically, mentally and spiritually: love, joy, peace, faith, kindness, mercy, forgiveness, hope, trust, thankfulness, courage, goodness, compassion, humility, truth, righteousness, gratitude, cheerfulness, contentment and encouragement.

Paul said: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). When these positive emotions reign in our hearts and minds, the glands pour into the bloodstream soothing and revitalising fluids, but, when negative emotions

prevail, the same glands exude into the bloodstream poisonous acids which vitiate the bloodstream and lower our vitality and consequently our resistance to any germ which is on the warpath.

Dr. William Sadler, the eminent specialist on nervous diseases, says: "If people lived in a truly Christian way half the diseases would drop off tomorrow morning and we would rise up a new superior race of human beings."

Dr. Alexis Carrell, a Nobel prize-winner, says: "Envy, hate and fear, when these sentiments are habitual, are capable of starting organic changes and genuine diseases. Businessmen who do not know how to fight worry die young".

Dr. S.I. McMillen says: "What a person eats is not so important as the bitter spirit, the hates, and the feelings of guilt that eat at him. A dose of baking soda in the stomach will never reach these acids that destroy body, mind and soul."

Dr. English in his book mentions fear, sorrow, jealousy, envy, self-centeredness, ambition, rage, frustration, resentment and hatred as disease-producing emotions concerned with protecting and coddling the self, and they could be summarized under one title – self-centredness.

Billy Graham says: "Harbouring ill feelings towards people brings indigestion, nervous tension, and eventually ulcers. It robs you of joy, it hinders your prayer life; it affects and clouds every day you live."

The *Yorkshire Evening Press* (March 20th, 1972) reported a meeting held in St. Clement's Church, York, at which Dr. Coggan preached: "Dr. Coggan's message was forgiveness – the most powerful therapeutic healing method in the world. He said: 'There are a lot of people here tonight and a lot of people in York who need this kind of healing. Many of the beds in our hospitals would be empty tonight if many people knew what it meant to forgive and be forgiven. If a man knows what forgiveness of sin is all about and has the right relationship with God and his neighbours, then a healing process is set in motion which affects the mind, the body and the whole being."

Solomon said: "A merry heart doeth good like a medicine: but a broken spirit drieth the bones," and "A calm and undisturbed mind and heart are the life and health of the body, but envy, jealousy and wrath are as rotteness of the bones" (Amplified Bible).

I could go on and quote from many renowned physicians, but space forbids. There is, however, one point on which the medical profession in general do not go far enough. While they proclaim the virtues of such things as love, joy and peace, and their effect on the human body, they do not exhort their patients sufficiently to get the one and only tree on which this glorious fruit grows, viz. the Spirit of Christ (see Galatians 5:22,23). I suppose they leave that for us preachers to tell them!

I must confess that I read my Bible for years and never connected the things which the Bible declares as being essential to virtue as being also essential to physical well-being and the things which the Bible condemns as being detrimental to my physical well-being and happiness.

He who formed our frame made man a perfect whole,
And made the body's health depend upon the soul.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John v.2). "May God himself, the God of peace, make you holy in every part, and keep you sound in spirit, soul, and body" (1 Thessalonians 5:23, N.E.B.).

Testimony Time

by Laurie Cahill

SOME months ago, my wife and I drifted into the Elim Pentecostal Church here in Bath. We have both been greatly blessed by the fellowship and the ministry of this friendly gathering.

Three years ago the last place that I would have entered on a Sunday would have been a place of worship. I might have been in a prison cell, or a pub or with other meths drinkers, stinking in some derelict building, an appropriate place for a fellowship of human derelicts. My dear wife would have been at home praying in desperation that God would do something about this hopeless drunkard of a husband.

No one else could help. Doctors and psychiatrists had tried and failed. Alcoholics Anonymous had failed. A succession of prison sentences and hospitalisation had failed. At one time or another the whole spectrum of the social services and prison reformers had tried and failed miserably.

The open Bible, left around hopefully, had for years offered no easy answer. After all, had I not been a Communist Party member? I didn't accept religion or anything spiritually slanted.

Then one day, the Lord Jesus introduced Himself to my mixed-up twisted self. At an A.A. meeting, a fellow meths drinker told me about an Anglican vicar who helped drunkards and suggested that I visited him. .I dismissed the whole idea. I was an atheist: visit an Anglican minister, the Church of England, the Tory Establishment at prayer? – not for me! But our

(Continued on page 18)

Conformation

by H.W

"And be not conformed to th
renewing of yo

IN introducing himself to the Roman Church, Paul opens his heart in an affectionate expression of his desires for them: "without ceasing I make mention of you always in my prayers . . . I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (1:9,11). His letter is then packed with sound doctrine and practical advice, which includes in chapter 12 an appeal for full dedication to the will of God: "With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give Him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him" (J.B. Phillips).

We are not long in the family of God before we find ourselves engaged in bitter conflict in the battle between good and evil, between carnality and spirituality. Goodness is challenged by hostile forces of badness; unregenerate men are activated by wicked motives and desires: "All have sinned and come short of the glory of God" (Romans 3:23). In that reprobate society it is recorded of our Lord, however, that "He went about doing good" (Acts 10:38), and our value to our generation is determined by our walk with Him: "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John 2:6). To this end all exhortations of Scripture are directed, and that is Paul's purpose in drawing attention to Christian graces in Romans chapter 12, concluding with the command: "Be not overcome of evil, but overcome evil with good." Conformity with the world is enmity against God. A daily exercise of consecration to the way of Christ is demanded of those who would live the perfect life.

The Bible teaches that Christians are under constant pressure from the world which constantly strives to force our minds into an anti-God mould: "For the interests of the flesh are hostile to God; they do not yield to the law of God" (Romans 8:7, Moffatt). The battle for the mind has become determined and intense. If the Devil can pressurise our minds to lust for the things of this crooked generation he will achieve a tragic end result. It is well for us to remember that worldliness does not merely consist of the seven deadly sins. Unfortunately, many religious people bow at the altar of Mammon, others are driven by "the Bitch goddess of Success", while some wear the status symbols of a fallen society, forgetting that the heart of Christianity is relationship with the lowly Nazarene.

Paul puts his finger on the most important aspects of the believer's progress to maturity: *"Be ye transformed"*, he says, *"by the renewing of your mind."* This is sound psychology, for studies in the realm of the conscious and sub-conscious have proved that man's thinking processes can be conditioned both from within and from without.

No part of our anatomy has such powers for good or ill as the brain, that remarkable piece of fragile apparatus poised at the top of the spinal column and operating at times with the speed of a computer. Shakespeare's question, "Canst thou not minister to a mind diseased?" has been repeated to doctors and psychiatrists for many years, all too often to be met with a shrug of the shoulders and the excuse, "We're doing the best we can."

On the physical side the brain can be explained in terms of millions of atoms and molecules, a grey mass of cells, but this would be an evaluation on the same level of measurement as that applied to an earthworm or a blade of grass or the pigment on a Rembrandt masterpiece, indeed, of any other part of the physical universe, be the part animate or inanimate. Such a materialistic analysis falls short of the real truth, for within this region of the body lies the genius of personality, here originate the factors that cannot be measured by the most delicate gauges or observed through the most powerful microscopes: love, hate, passions, abstract ideas, appreciation of art. From this centre signals command every part of the human frame, sometimes with dazzling perfection of control and amazing rapidity. Down through the nerve tissues of the spinal column the impulses of the brain speed along the tiny nerve paths, jumping across the synapses and along the intricate system to all parts of the body. Reflex movements through the action of the sensory and motor nerves can be immediate, as, for instance, if we happen to touch something hot, the hand is withdrawn before we have had time to make a conscious decision that protective action is necessary. These movements are known as "unconditioned reflexes", they are instinctive or inborn.

There are however, "conditioned reflexes" which

Transformation

enway

but be ye transformed by the
(Romans 12:2)

were demonstrated by the Russian physiologist Pavlov. Experiments were made with dogs. It was noted that the animals at first salivated when food was brought to them, but, if food was always accompanied by the ringing of a bell, then eventually the ringing of the bell alone was sufficient to cause salivation. Probes of this nature have proved that behaviour patterns are determined by mental activity. There is no part of our makeup entirely isolated from the mind.

Thus Paul's exhortation becomes practical as we relate the Word of God to our modern enquiries. We can be changed in behaviour and even physically by renewing our minds. J.B. Phillips puts it this way: "Don't let the world around you squeeze you into its own mould, but let God remould your minds from within." One physician remarked that "some people are draining back into their bodies the diseased thoughts of their minds," and later, when asked to amplify his ideas, he said of those thoughts, "Oh, the usual. Fear is one; so is guilt. Another is gloominess or despondency. Of course, one of the worst is resentment. That really makes them sick."

How can we transform the mind? It must obviously come by redirecting our thoughts. Just as people who brood become dull and uninteresting and suspicious, so people who direct their thinking to higher and nobler things become better in behaviour and health. A mind renewed is a personality advancing towards certain crucial objectives, and the contents of Romans 12 provide us with sound advice in reaching our goal. We are to have warm affection for one another (v.10); we are to keep the fires of the spirit burning in our work for God (v.11); we are to maintain the habit of prayer (v.12); we are to share happiness with others and bless those who try to make life a misery (vv.14,15); we are not to be snobbish but to take an interest in ordinary people (v.16); and further, we are to have a sane estimate of our capabilities (v.3). If we are tempted to think ill of our neighbours or of our state in life, we can turn resentment and sadness into gladness by keeping to the injunction in Philippians 4:8,9: "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report, virtue, . . . praise . . . think on these things."

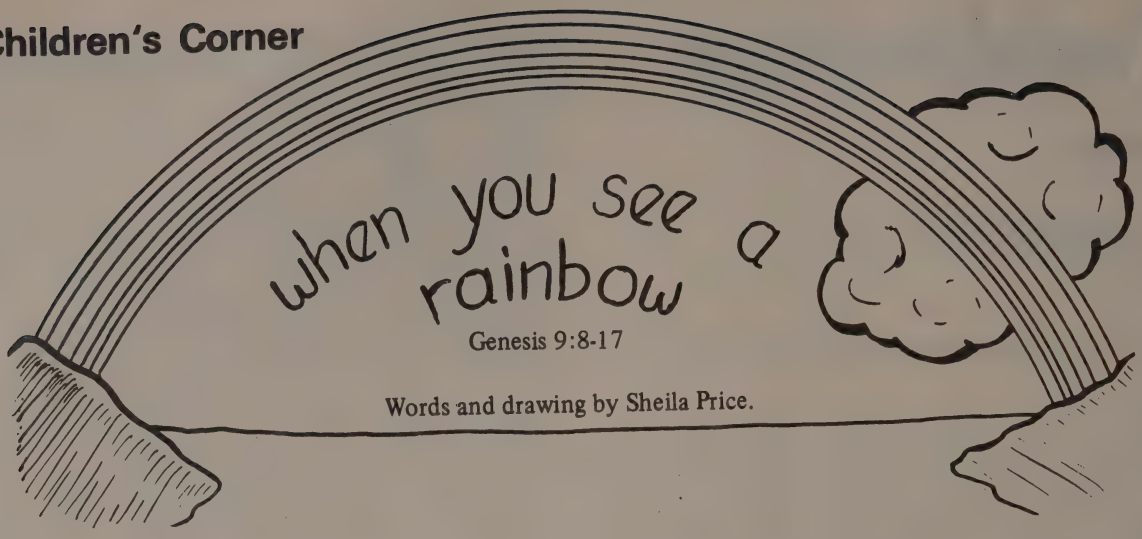
Is it possible that we have become so engaged with the care of our bodies that we have overlooked the significance of the mind in our spiritual culture? Two famous cities in ancient Greece were noted for body development and mind training: Sparta and Athens. The former placed emphasis on the care of the body, the latter taught us to care for the mind. Both mind and body have an effective role within the Christian economy, for our bodies are the temples of the Holy Spirit and as such they have a sacred function. Our minds control the whole process of direction and consecration to a spiritual isolation from the world, therefore the renewing of the mind will imply self-control temperance, the cultivation of right living.

The Psalmist provides us with excellent advice in this search for better things: "How shall a young man steer an honest course? By holding to Thy Word" (Psalm 119:9, N.E.B.). And Jesus Himself prayed for His disciples, "Sanctify them through Thy truth: Thy Word is truth" (John 17:17). The way of the world is a crooked path, easy to the tread of ambitious men, but it is one that leads to ruin. We can be caught up in the confusion of secular notions until our love for Christ wanes and our desire to reach out for the lost souls of men diminishes, our newspapers become more important to us than our Bibles, and our glossy magazines clutter our minds with the impedimenta of a frivolous society. Our great need as Christians today is to read and study the Word of God with diligence. Dr. Billy Graham tells us in his preface to a book about the Bible: "One of the greatest tragedies today is that, although the Bible is an available, open book, it is a closed book to millions . . . the greatest document available for the human race, needs to be opened, read and believed. A recent survey indicates that only twelve per cent of the people who say they believe the Bible actually read it every day, thirty-four per cent read it only once a week, and forty-two per cent read it only once in a great while."

The Word of God directs us lest we deviate from the narrow way, it stimulates us to reach out to a fallen world, it gives us hope when despair would overwhelm us in gloom, it encourages us to higher endeavour, it warns us of the folly of strife and vainglory: it covers every aspect of life. The constant reading of the Bible must have a salutary influence on every part of our lives.

(Continued on page 12)

Children's Corner



Genesis 9:8-17

Words and drawing by Sheila Price.

WHILE on their way to Sunday school, John and Susan were caught in a shower of rain. They pulled up the hoods of their raincoats and hurried along the pavement. Just before they reached the church the rain stopped and the sun appeared once again.

"That didn't last long," said Susan.

"Oh, look up there, Susan," cried John, "there's a rainbow!"

"So there is," said Susan, "I haven't seen a rainbow for a long time."

"How many colours are there in a rainbow, Susan?"

"I'm not sure, John. Let's ask our Sunday school teacher."

"We've just seen a rainbow, Miss Jones," said John. "It looked ever so pretty. Do you know how many colours are in a rainbow?"

"Yes, there are seven colours."

"How do the colours appear, Miss Jones?"

"Well, I don't know exactly, children, but it has something to do with the sunlight shining on the drops of rain. This I do know, however, the rainbow is a reminder of God's wonderful promise."

"What is that, Miss Jones?"

"Well, children, when Noah and his family left the Ark and began making themselves a new home, God spoke to Noah and said, 'I will never again send a flood to destroy the earth, and as a sign of My promise, I will set a rainbow in the sky.' So you see, children, every time we see a rainbow, we are reminded of God's wonderful promise. Noah and his family found grace in the eyes of the Lord and so escaped the flood of judgment. Because Jesus bore the judgment of our sins on the cross, we too can escape judgment when we accept Him as our Saviour."

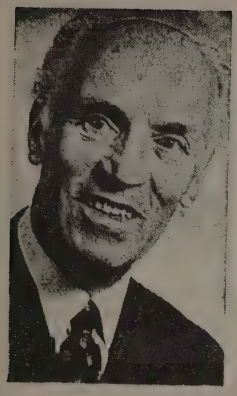
"What a wonderful promise!" said John.

(Continued from page 11)

With our Bibles before us we must practise the art of meditation, for as Job reminds us, "The fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). This is true worship, for, as Moffatt translates this verse, "to revere Me is your wisdom." There is wonderful healing virtue in the contemplation of the Almighty; our cares are shed in the place of prayer and the peace of God garrisons our hearts and minds. "Be careful for nothing," writes Paul, "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:6,7).

Norman Vincent Peale, the exponent of the power of positive thinking, provides us with this advice: "Pray twenty-five times a day. Soak the mind with Bible passages. See how many good things you can think about people. Tell the Lord you love Him. Get sin out of your life . . . simply do a rehabilitation job on your thoughts." In the welter of philosophical speculations we must cultivate the garden of the mind by application to the things of the Spirit so that the whole of life may be beautified with the likeness of His abounding grace and love.

Every morning, lean thine arms awhile
Upon the window-sill of heaven,
And gaze upon the Lord . . .
Then with that vision in thy heart,
Turn strong to meet the day.



From T. H. Stevenson

ON December 29th, 1972 America's world famous magazine *Life* ceased publication. 8,500,000 were once sold weekly, but soaring costs put paid to the magazine when selling at 50 cents or 21p.

The magazine you are now reading first appeared in December 1919 as a quarterly containing twenty pages at threepence in our old currency. Now the ELIM EVANGEL is a weekly, still containing twenty pages, but almost exactly twice the size of the early EVANGEL pages and costs 5p. After fifty-three years our magazine is twice the original size and four times the original price, though I must leave to you this apparent conundrum! Viewing the cost, the circulation, and the content, it seems value for money, especially in view of the heavy financial loss of almost every national daily paper. The British Communist Party's national daily, *The Morning Star,* is in the red financially as much as it is red politically. It costs 4p for a six-page copy and it has been hinted that it may rise to 5p and decrease to four pages, but the faithful following will still pay the price and contribute to the special fund that keeps it going.

I think that television's and radio's speedy news coverage for ear and eye make the main news of our dailies almost obsolete. By contrast, their general indifference to and insipidity of presentation of the evangelical gospel demands more effort to present the Gospel by the printed word. I have beside me an ELIM EVANGEL with George Canty's article about ELIM NEWS, specially published for mass circulation and costing 1p per copy. Today I also received my monthly Victory Tract Club news folder and tracts. V.T.C. was the brain child of a highly-esteemed Elim member. The folder says: "A Poster a month for £1.50 a year"; "A Tract a day for £1.50 a year". The priceless Gospel can be spread comparatively cheaply. There is need and opportunity to do this by the printed word, even by those who cannot speak freely or preach.

Writing in this strain has been sparked off by a letter from a Christian district midwife who was particularly interested in a previous feature I penned about a missionary literature venture in which she shares. Her varied hours of work deny her much fellowship, but she finds opportunity to send literature to mission fields and to distribute it from door to door in her own town. Her closing words make a fitting climax for my feature: "Surely we must get out of our rut of leaving it all to the Pastor or thinking only of church activities. Anyone can spare an hour or two a week to put vital Christian literature through the doors of our own streets. It would cost very little to do this regularly. Every one of us needs to be involved in God's work in some way."

Prayer and Praise by F.H. Coleman

THE Christmas recess means a temporary cessation of work. Parliament goes into recess, the Law Courts close. The children break up for Christmas and on Christmas Day no newspaper offices open. No trains, few buses run, in some towns, none at all.

For some people there is no recess. Men still have to man our lighthouses on the rocky parts of our shores so that the warning lights may flash out clearly and strongly. There is water in our homes and gas and electricity to light and warm us. Such utilities must work for us whether it be to cook our turkey on Christmas Day or prepare our ice cream on the last day of summer. While some have a recess, for others it means work, work, work.

There can be no recess in spiritual things and especially in the realm of prayer. We must stand like the soldier at his post, fully armed and alert. There can be no recess at Christmas, New Year or at any time of the year. To be weak in prayer lowers the guard of the shield of faith and our enemy is always alert to hurl his fiery dart. Remember that Jesus in the Garden of Gethsemane told the disciples closest to Him to watch and pray, for the spirit is ready, but the flesh is weak.

This may be a timely warning to readers of this column. There are the parties at school at the office or factory where temptation can come to us in any unguarded moment. This can leave its mark upon us. A year or so ago, I was using the London Underground to travel to a hospital to visit someone and it was Christmas Eve. The trains were unusually full for an afternoon and many were standing. How sad it was to see so many young people, who apparently had come from office parties, who found it hard to stand in the swaying train because they had had too much to drink.

Remember there is no recess in the Christian life and service.

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Margaret M. Ladlow's page

"Be still and know that I am God"

WHEN illness strikes, as sometimes it does with alarming suddenness, we invariably find ourselves in a kind of vacuum, weakness, pain and weariness being the chief causes of such a condition.

With more time to think and long periods of quietness, the old grey matter does a mental spring clean. Mistakes, false impressions, omissions, failures and the like, get sorted into one pile, unnecessary rubbish and niggling non-essential fears and thoughts of guilt and criticism are discarded and, thank God, for the committed Christian, thoughts warm and tender, with hope, faith and gratitude, invade the mind. To me this reassuring experience is ever fresh evidence of the life of the eternal God pulsating in each redeemed heart. This manifestation of hope and peace is far more than a philosophical acceptance of sickness.

At the time of writing I am on the sick-list and wish to record that God is as good as His Word. The well-loved promises brim over with re-assurance and comfort. A dear friend sent me this pearl of wisdom: "Tell Mrs. Ladlow that the pause is part of the score and adds to the effectiveness of the music". Even now I'm thanking God for the pause and all the resultant calm and rest. It is lovely to have long uninterrupted prayer times, to be able to read unhurriedly, to listen with ears and heart to music, not to have to answer the 'phone (a luxury indeed), and to feast one's eyes on the rich colour of flowers. How about this for a variety that today adorns my room – bronze and yellow chrysanthemums, pink, lavender, yellow and crimson polyanthuses, white and red roses, delicate pink ixias and a great bowl of scarlet cyclamen.

A most encouraging letter arrived this morning from Mrs. Kathleen Park of Clacton-on-Sea. You will enjoy reading her poem as I did because it expresses feelings and longings which are felt by all who in "days of weariness and ill" seek a deeper perception of God and a new insight into their own hearts. Our sister penned these words last year when convalescent after a serious operation.

A Mother's Soliloquy

Who and what am I? I ask myself the question,
I take my searching thought, put to my mind's digestion.
I say, I think in part, I do not know,
Can I assess the whole?
So much unknown, so much surface,
A front, a face; who can tell the hidden grace
Or thought, or love, or hate, the fear, the joy?
I make my mind employ
The thought of what is below, within.
Strength or weakness, power of sin
Or pride, unknown, unrecognised as such.
Have I succeeded, or failed in much
I would have gained? Have I attained
That place provided that I should have held
In hearts given into my control, the whole
Made viable by saving grace? Or is the face
A sham, paraded in my duty? Is there beauty
In my heart and soul, that longs to see the things that turn out right
That lives I bare may conform to God's hidden might?
I have no power, no strength alone; I am not what I should be, this I fear,
To guide those whom I hold most dear.
And so I search my heart, the place of secret sin –
Discovering what? I cannot tell.
Only as I tread my daily pathway
Trying by God's grace to see what He has given me
Knowing He will lead the way and teach me,
Show me what I am.
Help me, God, that I may ever search myself.
Show me Thine eternal plan.

Kathleen Park

Since you are imperfect why expect perfeetion in others

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January 27, Worcester; 28, Rowley Regis (a.m.), Cradley Heath (p.m.); February 3, Newhaven; 4, Hastings (a.m.), Eastbourne (p.m.); 8,9, Elim Bible College (D.S.'s Seminar); 10, Reading; 11, High Wycombe (a.m.), Lane End (aft.), Oxford (p.m.); 13, Graham Street, Birmingham; 17, Petersfield; 18, Portsmouth; 21, Cashes Green, Stroud; 24,25, S.W. Presbytery.

London Crusader Choir with Douglas B. Gray:
February 11, Watford; 18, Coulsdon; 25, Ilford; March 4, Colchester; 10, Wimbledon Town Hall; 11, Maidstone; 25, Hounslow.

Joseph Smith:
January 27-February 1, Canning Town; 10-15 Blean; 17-22, Palmers Green.

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England
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Brazil
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Ghana
Thirteen programmes are being broadcast over Ghana National Radio.

Nairobi
A.B. Tee, Pastor of our Southport church, has been invited by the Voice of Kenya to make seven nationwide television appearances during his crusade in the Nairobi City Hall.

BIRTHS

DAINTON. On December 1st, to Derek and Lesley, a son Simon Mark. A grandson for Pastor and Mrs. E. Dainton.

WHITE. On December 22nd to Paulette (nee Tween) and Richard, God's precious gift of a son, Mark Richard. Born in Germany.

WITH CHRIST

MATTHEWS, A.E., on January 2nd passed into the presence of his Lord. A beloved brother of Barking and Hastings Churches. Officiating ministers at funeral: B. Richardson and E. Dainton.

STAPLEY. On December 14th, at Halifax, Miss Lily Rose Stapley, aged 77 years. Officiating minister at funeral: G.H. Wallace.

WHALLEY. On Dcember 19th, at Halifax, Mary Evelyn Whalley, aged 64 years. Officiating minister at funeral: G.H. Wallace.

Coming Events

BIRMINGHAM, Stirchley. January 31. Elim Pentecostal Church, Friend's Meeting House, Hazelwell Street. Visit of Maurice Paine (B.A.M. Gospel Trust). Slides of Greece illustrating Paul's missionary work. At 7.30. February 10. Billy Graham film: "The Lost Generation" at 7.30.

BLACKPOOL. February 4. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sunday school prizegiving. At 6.30.

BLACKPOOL, Marton. January 27. Elim Pentecostal Church, Fredora Avenue, Marton. Film "Flip Side" at 7.30. Sunday at 10.45 and 6.30. Preacher: R. Clarke.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

EASTLEIGH. January 27. Elim Pentecostal Church, Nutbeam Road. Monthly rally. Preacher: P.N. MacInnes. At 7.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Sundays at 7.30. Wednesdays at 7.45.

EVESHAM. February 4. Elim Pentecostal Church, Masonic Hall, Swan Lane. Visit of Reg Tomlinson. At 6.30. Convener: J. Brown.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.45 and 6.30.

KINGSTANDING, Birmingham. February 4. Elim Pentecostal Church, Warren Road. Minister's twenty-second anniversary. Preacher: R.B. Chapman. Items by mixed and male voice choirs. Convener: R.J. Morrison. At 11 and 6.30.

LONDON. February 10. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. A '73 Teach-In for Sunday School and Youth Workers conducted by Lilian Swanson (British Director of Scripture Press) and Team. At 3 and 6.30. Registration fee: 35p includes buffet tea. Write to: Youth Office (S.P.), Kensington Temple, or telephone 01-727-4495.

OXFORD. February 11. Elim Pentecostal Church, The City Temple, Botley Road. Visit of the President (T.W.Walker). At 6.30.

ROMSEY. February 10. Elim Pentecostal Church, Middlebridge Street. Revival Rally at 7.30. Conducted by Elim Bible College students.

RYDE. January 27,28. Elim Pentecostal Church, Albert Street. Men's Weekend. Preacher: G. Feasey. Saturday at 7. Sunday at 11 and 6.30.

RYE PARK, Hoddesdon. January 28. Elim Pentecostal Church, Rye Road. Sunday school prizegiving. Speaker: B. C. Richardson. At 6.30.

SELLY OAK, Birmingham. January 28. Elim Pentecostal Church, Alton Road. At 11 a.m. Preacher: Terry Chiesman of Teen Challenge. At 6.30. Gospel Rally conducted by students of Birmingham Bible Institute. February 3. Presbytery Rally. Preacher: Rev. T.O. Walker (St. John's, Harborne). Music and song by "Tapestry". At 7.

TREHARRIS. February 10-12. Elim Pentecostal Church, John Street. Special Weekend. Preacher: Mrs. D. Elvin giving her testimony: From Witchcraft to Christ. Saturday at 7.15, Sunday at 11 and 6. Monday at 7.15.

WOOLWICH. February 3-5. Elim Pentecostal Church, Crescent Road. Fortieth anniversary in present building. Preacher: L.W. Green. Convener: L. Jones. Saturday at 7.15. Sunday at 11, 3 (Sunday school prizegiving) and 6.30. Monday at 7.30.

Those who try to do something and fail are to be preferred to those who try to do nothing and succeed.

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Scarred or Sacred

by John Glass

Pastor or our Llantrisant Church

AT the first sign of opposition, John Mark pushed off to his mother's quiet home in Jerusalem. Mark the mouse he was – no fettered feet at Philippi for him, thank you very much. He was not going to play "Aunt Sally" for any Lystran stone-thrower. It seemed that people those days were picking up stones faster than some people pick up colds.

While Mark resolved to remain unmarked, Paul refused to be found unfruitful. "I bear in my body," said Paul, "the marks of the Lord Jesus", and again, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death". To Paul, the scourge was the sign of success, pain was the price of power. Paul was scarred; Mark was scared.

Many Pentecostal pioneers, who have laboured long, are going, or have gone. Who is to take the place of these tenacious torchbearers who have broken both body and bank balance for the Lord?

The manpower is in our movement, the answer in our ranks.

If God has called you, do not crouch like a quiet cobweb in the corner of "Crusaders" waiting for a sign in the sky . . . do something about it. May we never linger lazily like giddy Gideons, laying fleeces like lino, praying for the proof of the proof.

Scared to be scarred are you? Opposition is to be expected. One should never enlist in the army if one never expects to be shot at.

After the Great Fire of 1666, Christopher Wren was commissioned to design the building we know as St. Paul's. It was to be erected upon the ruins of the old Cathedral that had perished in the flames. As Wren rummaged among the rubbled ruins, he came across a stone which bore the inscription, "I will rise again," but what fell to the flames within minutes, took thirty-five years to rebuild.

Like the great Cathedral from its ruins, so Mark rose from his misfortune. It was twenty-five years past Perga (Acts 13:13) before Paul could write to Timothy and say, "Take Mark, and bring him with you; for he is profitable to me for the ministry." Mark the mouse had become Mark the mighty. He who had been scared was scarred, though his scars were the wounds of a wasted waiting: they were not the scars of war.

Paul is renowned for what he did for the Lord; Mark is renowned for what he could have done.

(Continued from page 9)

Heavenly Father had other plans.

Twelve months later, after a sixteen-week drinking bout, I took an overdose of drugs and landed in hospital for a week or so. A tough time that was for selfish little me. My wife was actually consulting lawyers about a divorce. I'd been trying to stop drinking for four years, really trying. I went for every known treatment for alcoholism. It was a completely waste of time, I continued to drink.

On leaving hospital, this minister's name came to mind. I'd only heard it once twelve months before. God was starting to work. I traced this clergyman. I borrowed five shillings from the Probation Officer to get over to Bristol to this chap's vicarage. Yes, the financial situation was that bad. This was the turning point, but it has been hard. The Devil is a wily and cunning fox. I did drink afterwards, but, in the end, Jesus was victorious in my life. I suppose that, in His wisdom, the Lord decided that here was a hard man from the north-east who still wants to learn the hard way and Jesus knew that, for me, it was the right way, the only way. Praise His name, I thank the Saviour for saving me, for healing me, for a loving wife who was given strength to bear her cross, for the opportunity to work to earn our living, for good health, for a loving Christian marriage.

Praise the Lord for the assurance that He is alive today and for evermore to deliver us from the world.

The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, January 29th 2 Samuel 13:23–39

"And the soul of king David longed to go forth unto Absalom" (v.39).

HE longed to go forth for three years – and never moved a step: what a pitiful record of complete frustration!

How often in our lives it is so easy to let the rift in friendship and fellowship widen imperceptibly, while procrastinating over reconciliation and even professing a deep compassion and sorrow.

Stir our conscience again, Lord, melt our hearts to action towards our fellow man!

Tuesday, January 30th 2 Samuel 14:1–24

"And the king said, let him turn to his own house, and let him not see my face" (v.24).

THOUGH Nathan's "Thou art the man" still rang loudly in David's memory, yet here he barely controls his feelings, and Joab's estimation of his inward thoughts proves to be correct.

David is enmeshed by his own theoretical ideals and is forced in his pride to concede a semblance of reconciliation.

How often we find it harder to forgive those who are closest to us! We make them no concessions or give them no quarter.

O Lord, grant that the forgiveness I show might be sincere, complete and everlasting.

Wednesday, January 31st 2 Samuel 14:25–33, 15:1–6

"So Absalom dwelt two full years in Jerusalem, and saw not the king's face" (v.28). "And when . . . he came to the king . . . the king kissed Absalom" (v.33).

THE dam breaks at last! Would it not have broken before had father and son met face to face? But wait! That kiss has come too late. Hardness has begotten hatred, and Absalom sets out to steal the hearts of Israel.

Lord, teach me ever to forgive in haste, to be slow to judge and to learn the lesson well.

Thursday, February 1st 2 Samuel 15:7–23

"The hearts of . . . Israel are after Absalom" (v.13). "And Ittai (the exile of Gath) . . . said . . . surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (v.21).

IN the midst of treachery and desertion, what encouraging words were these – and from a stranger of Gath, city of Goliath.

David's life was characterised by such unusual friendships and one admires the big-heartedness of the man who honoured loyal strangers and met defeated foes with the "kindness of God".

Clear my eye of prejudice too, Lord, that I might see as David saw.

Friday, February 2nd 2 Samuel 15: 24–37

"David [came] to the top of the mount, where he worshipped God" (v.32).

THIS was a strange time to worship. In flight, weeping as he went, barefoot and with his head covered, as in deep sorrow he was, yet David worshipped God as always.

His relationship with Absalom left much to be desired, yet he kept in communion with his Lord. "Let him do to me as seemeth good unto him" (v.26). David believed that the battle was, as always, the Lord's. Absalom would not figure, nor the treachery of Ahithopel, but rather the will and mercy of God.

Lord, let me ever worship You and entrust my ways to You.

Saturday, February 3rd 2 Samuel 16:1–14

"And when David was a little past the top of the hill, behold Ziba . . . met him, with a couple of asses saddled, and upon them . . . bread . . . raisins . . . summer fruits, and . . . wine" (v.1).

IT is always so in the Lord's economy. Just beyond the place of worship lie the gracious undertakings of God – comfort, sustenance and refreshment; just before the cursing and reviling – lies the tender sign of God's love.

Grant that it shall always be so with my soul, O Lord.

Sunday, February 4th 2 Samuel 16: 15–23, 17:1–14

"And the counsel of Ahithopel . . . was as if a man had enquired at the oracle of God" (v.23).

"WAS as if" – dread words of danger!

Absalom accepted this counsel without question, as though from God Himself, and cheerfully committed a shameful sin before the eyes of Israel. Does the counsel of God advocate sin?

How blind was this man, how utterly devoid of spiritual sense! He trusted blindly in a man, was satisfied with second-hand guidance, and never tried to align such counsel with the revealed standard of godly ethics.

Father, teach us rather to know Your voice, and always to test the counsel of others with Your Word.

Commissioned by Christ

Words and Pictures by David Butcher

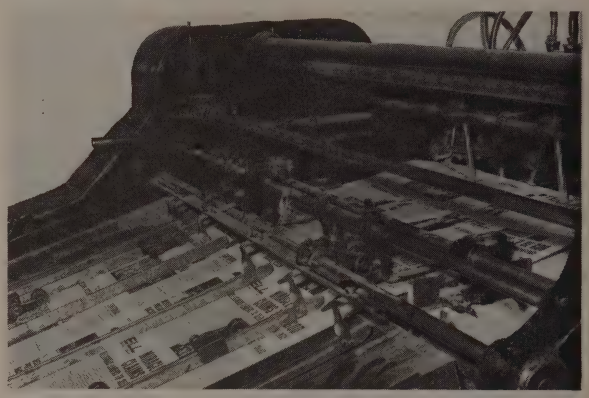
A COMMISSION comes to anybody, hand in hand with **responsibility**. The two cannot be separated. In the commercial world a deadline usually accompanies a commission. Construction work, art work, photography or repair work, whatever it may be, the job is the responsibility of the commissioned and the customer expects the work to be carried out in time.



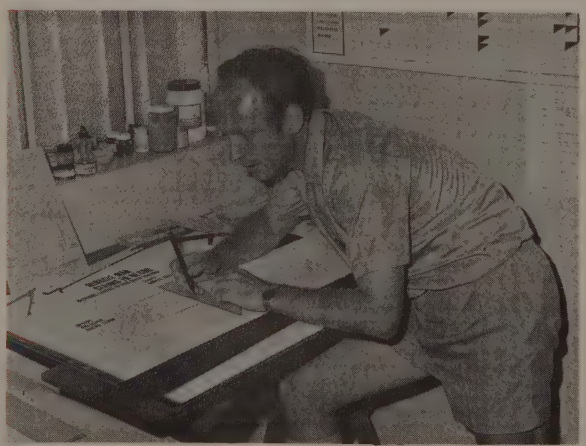
Betty Gull typesetting on the I.B.M. machine.

Jesus Christ commissioned His people with the responsibility of Church building. The words of Mark 15:16 are aimed at us even in 1973: "Go into all the World and preach the Gospel [good news] to every person." By the teaching of His Holy Word we can see that a deadline for this work has been set and that this time limit is almost up. If only it were possible for us to go into all the world, but it is not as doors are gradually being slammed in the missionaries' faces. It seems that Uganda will be the next place where the "missionaries unwelcome" sign will be hung up.

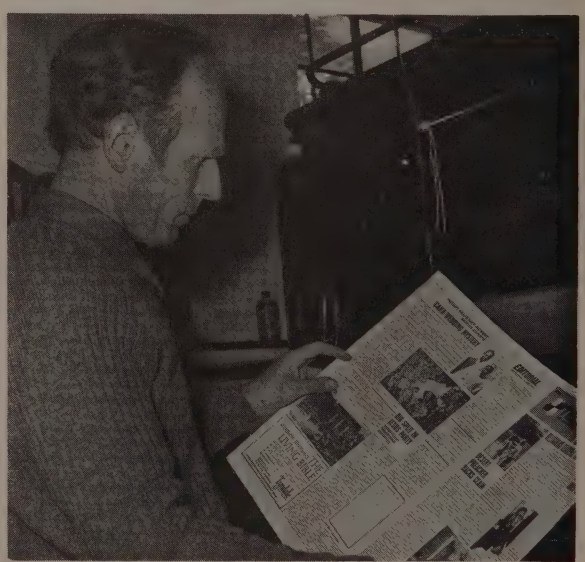
This challenge calls for the use of modern methods of communication. Here at Emmanuel Press in Nelspruit, Transvaal, South Africa, we have chosen print and our first edition of *TELL* is going out to different parts of Africa. In this programme there can be distribution problems. Please pray about this. We are trying to carry out Christ's command with *TELL* literature. The photographs show the early days of production. Our request to you is, "Please pray for us as we work. Pray for the magazine that it might carry the message of Christ in a truly anointed fashion. Pray for the follow up that the young ones in Christ may grow strong in His knowledge."



A stream of *Tell.* The sheets pass down the feeder of the machine to have the second colour printed at a speed of about 5,000 per hour.



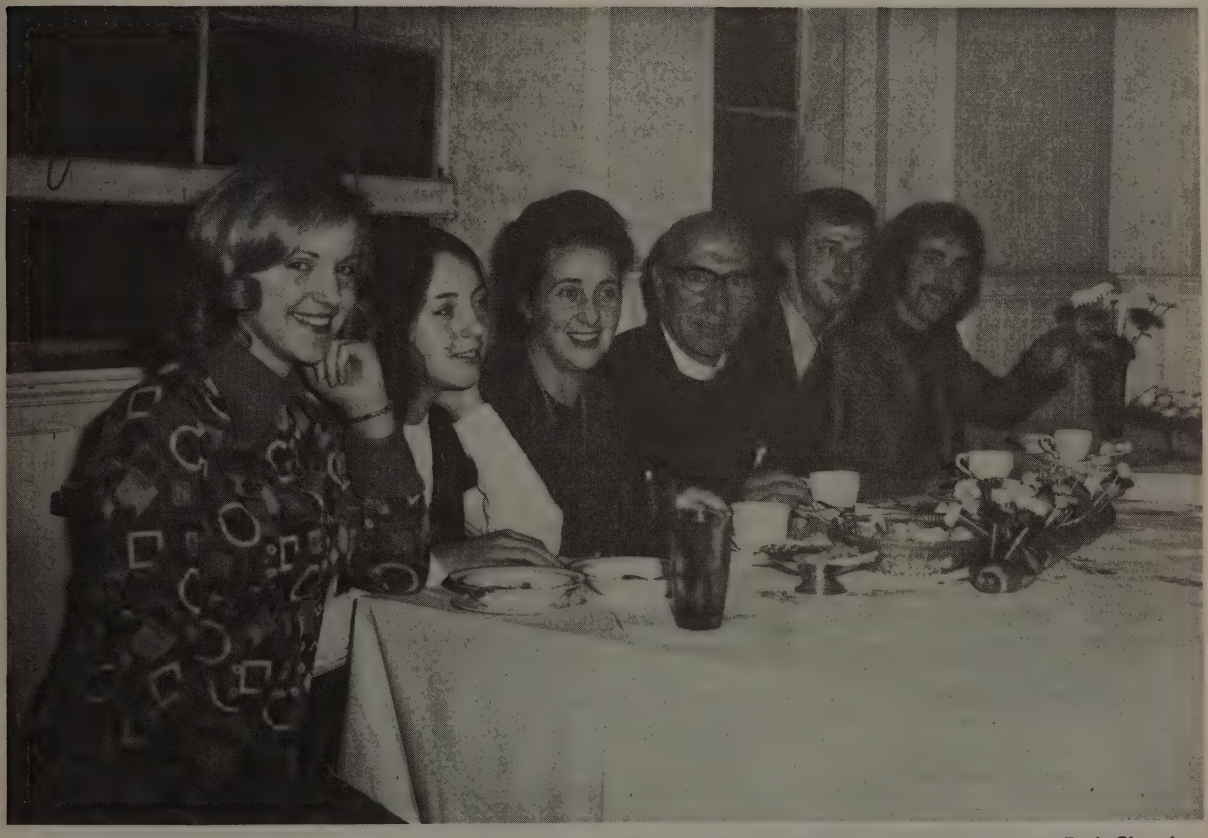
Tell on the drawing board. Pastor Ron Gull pastes up the art work for photography.



"So that's what it looks like."
Pastor Ron Gull examines the finished *Tell* magazine.

THE ELIM EVANGEL

Vol. LIV No. 5 February 3rd, 1973 5p



Pastor and Mrs. D.O. Ward and family pictured at their twenty-fifth wedding anniversary celebrations at our Bath Church.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

MY wife and I had the privilege of spending nine days in Ireland during January. We tremendously enjoyed and appreciated the warm-hearted hospitality and fellowship which it was our privilege to experience.

We visited Lurgan, Ballymena and Belfast in the Province and Monaghan, which is over the border in Eire. The new church building there is a great credit to the members and elders of this assembly and will assuredly assist greatly in the development of the work.

A feature of the visit was the Saturday afternoon meeting when I was privileged to lecture on Homiletics to a very good number of preachers, including pastors, elders and other brethren who serve our churches by way of ministry. I shall not soon forget the wonderful support and enthusiasm.

It is tragic to see the town centres of places like Lurgan and Ballymena so badly restricted because of barriers which force traffic to make detours avoiding the main shopping centres. The centre of Belfast is an even more heart-rending sight. The "troubles", as they describe the sad situation in the Province, are ever in the thoughts and prayers of our beloved friends.

My experience is very much that of all our brethren who visit Ireland from this side of the water, namely that the Elim work there is in very good heart indeed. The work is expanding and, despite the many problems, the meetings are well supported. Our kith and kin in the Province are determined to see God's work progress and increase. They are very concerned, and rightly so, about the backslidden nature of religious work in England especially and their prayers are often that there will be a great Holy Ghost revival throughout the United Kingdom.

Never forget to pray for our brothers and sisters in the Emerald Isle. The stand of so very many for the truths of the inspired Word of God cannot but be a challenge to us and a reminder that we must never let the religious apathy of so many parts of Great Britain lull us into a false feeling of "It can never happen here." We have only to recall the ugly scenes that have accompanied some strikes and dogged the visits of politicians to universities to realise that godless forces are at work in our midst, too. "No surrender" would not be a bad slogan for us all to take up in this sense.

Church Reports

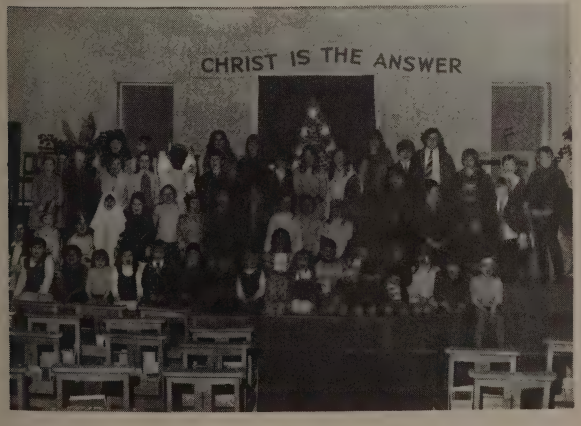
GRANGETOWN, Teesside **Pastor: A.L. Hawkes**

WE recently held an eight-day coffee bar crusade. The visiting evangelist was Keith Lannon, Pastor of our Trealaw Church. He had been to Grangetown in his student days and was soon quickly at home again, both with the older ones and with the youth to whom he had come specially to speak. We did not have great crowds of young people to the coffee bar, but between thirty and fifty came each night. Something like twenty decisions, one of them a producer from the local radio station who had come along to interview Pastor Lannon. He did not get his interview, but he did find Christ! Pastor Lannon spent all night talking to him and he finally gave his life to Christ at about 4 a.m. He can be a powerful influence in the area. Please pray for him, for the other young people that they will all go through with their decisions to serve Christ.

We had our follow-up tea for the contacts made in the crusade and over forty young people turned up for beans and bread and stayed on for the evening Gospel Service and Youth Event.

NORWICH **Pastor: L. Reeves**

THE following is a picture of some of the children who took part in our Christmas nativity presentation.



Photographed are Pastor and Mrs. L. Reeves with hampers of sweets collected for presentation to patients in local hospitals.



MOTHERWELL **Pastor: F.W. Jones**

WE have been encouraged and enlightened by the ministry of Arne Vick and Christopher Smith. Souls have been won to Christ through Sunday school work. Seven young people have gone through the waters of baptism. Lives have been rededicated to the Lord. Another baptismal service has been arranged.

All this led up to our New Year Convention. Pastor John Lancaster was the guest preacher. Because of delay caused by fog he missed the first two meetings, but he was welcomed by our Pastor before taking the Gospel Service which started at 10.30 p.m. This was followed at midnight by our customary Watchnight Service in which all age groups took part in song, testimony and verse. About 110 folks were engaged in a happy time of fellowship which continued until 2.15.

On Monday, Tuesday and Wednesday evenings we were challenged when our brother preached. This was indeed a time of great blessing.

ROBERT McKILLIP

BOGNOR REGIS **Pastor: P.T. Niblett**

RECENTLY at the home of the Minister of the Elim Pentecostal Church, Bognor Regis, over £32 was raised for missionary work. Most of the amount has been sent as a gift for the missionaries and their families at Christmas. The ladies worked extremely hard to make the various items.

At the children's carol service members of the youth departments took the evening service. The Sunday school enacted the Christmas story, and other departments provided soloists, duetists, and united singing.

At the festival of lessons and carols, all the carols were chosen by Church members. The leaders of the Church departments read various passages of Scripture regarding the birth of Jesus.

Bognor Regis Post

GRIMSBY **Pastor: E.T. Carter**

WHAT is believed to be the first film crusade ever held at the Grimsby Church, took place from the 4th until the 10th November. A large banner hung from the front of our church which announced to passers-by our Billy Graham Film crusade. In preparation for this event we held a half evening of continuous prayer at the church, a 12 hour chain prayer, and delivered approximately 5,500 leaflets. We also staged a "Car-cade" which toured the main shopping centres of Grimsby with a loud hailer inviting the shoppers to the Crusade.



Each evening the films were screened to a receptive audience. The filmed services of the large crusade at Madison Square Gardens, New York, were a real joy to watch, and the ministry of Billy Graham thrilled our hearts. Four definite decisions were made for Christ during our Crusade, and many took home enquiry literature.

This was a very worthwhile project and a blessing to us all.

ROGER MARSH

CASHES GREEN **Pastor: R.J. Teague**

ON Christmas Eve members and friends led by our Pastor paid the last of their local visits for the year. It was to Cashes Green Hospital where carols were sung in every ward. Patients and visitors joined in. Each patient was given a gift from Father Christmas (Paul Burford).

We are grateful to Mary Bletsoe for making the lovely outfits worn by Father Christmas, Mary and the three wise men. Thanks go also to her husband, Roger, for playing the organ, and to Dennis with his guitar.

Earlier we held a service in "Wyatt House", where the residents joined in the carols. The opening prayer was by R. Brain, the Bible reading was by B. Burford, and an address was given by Pastor F.G. Wagner. Each resident was given a gift.

B. BURFORD.

ROMSEY **Pastor: P.G. Parsons**

A SPECIAL Christmas service for senior citizens was held in the Elim Church. Nearly forty elderly folk came to the service, the first of its kind to be held in the church. The programme was arranged and undertaken entirely by the youth of the Church. Everyone heartily joined in singing the old familiar carols. Twelve young people were involved in the nativity play which vividly conveyed the atmosphere of the very first Christmas. The address was given by Mr. David Manning. Many elderly people said afterwards how much they enjoyed the service.

The Romsey Advertiser

We thank God that in His Church there is no age barrier. We rejoice that over thirty outsiders heard the glorious gospel of Christ.

Bible Distribution to Treble by 1980

FIVE hundred million copies of the Scriptures to be distributed annually by 1980 is the goal which the Bible Societies around the world set for themselves at the United Bible Societies meetings in Addis Ababa, Ethiopia. The UBS World Service Budget, which supports Bible translation, production and distribution in areas where Bibles are sold at subsidised rates, will increase from £3,750,000 in 1973 to £5,000,000 in 1977.

Several distinct emphases have been given to UBS work. To help in the fight against illiteracy, selections from the Bible which can be used in literacy programmes will be prepared in thirty-two fresh languages each year. Twenty million such selections will be produced in the first year of this new series. There will also be texts for children, youth, students, women, and special groups and situations as opportunities emerge in each language area and society.

To achieve these goals, Bible Societies will need the increased participation of the Churches in their work as well as the modernizing of their own distribution policies and price structures.

U.B.S.



The Minister and his Work

Evangelize

by A. S. F. Horne

Pastor of Elim Pentecostal Church, Ipswich

TO many "evangelise" is the magic word. We are Evangelical. We believe in evangelism. I ask, "What do we mean?"

Looking back over more than thirty years, I believe many would answer: "You must book an Evangelist. If Mr. X, Y or Z is booked, then you will get the money for the crusade." So all is set. Now God must be brought into the effort, so special prayer meetings must be arranged. The great day arrives and soon the crusade becomes history; then all the excuses are made: people were on holiday; weather? – never known it worse; this a hard place; and so on. The Devil has heard it all before, and so have we. So often money is spent, hands are raised, and the local church remains the same size.

I believe that we ought to seek the face of God first, to pray to be led and guided aright, to do what He would have us to do, to go where He would have us to go. Then we can spend our money and it will be well spent, and people will not just raise their hands, but will lift their voices to heaven and cry, "O God, be merciful to me a sinner."

The late Tom Allen said, "Evangelism is not a sporadic encounter, but a continuous engagement."

Praise God for the powerful evangelist, whether he be minister or lay preacher, but we must not look to man. The duty of every born-again believer is to evangelise, "to preach the gospel, to convert to Christianity."

Paul said in 1 Corinthians 1:17, "For Christ sent me not to baptise, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." – "To preach the good news, but not with fine language, or the cross of Christ might seem an empty thing" (Goodspeed). William Beck translates it: "To tell the good news, not to be a clever speaker, or the cross of Christ would lose its power."

Paul was sent; we are sent. Notice that he uses the word "apostello", to send forth or away as a messenger with a commission, to announce a joyful message. We must do this everywhere, in churches, public halls, from door to door. It is said of the early Methodists that they gossiped the gospel.

We have good news for a perishing world. Do we really believe that all the unsaved will perish – husbands, wives, sons, daughters? I am sure that a vision of Hell would give us all a greater desire to save souls.

When was the last time you led a soul to Christ? We are not saved just to be happy, but to serve God and to be His messengers to lost souls. The whole world rests under condemnation, wrath and the curse. An unsaved man is a child of the Devil and not a son of God. He is lost and helpless and in captivity to sin and Satan. How dare we keep the message from man? Jesus said, "If any one of you has a hundred sheep and loses one of them, don't you leave the ninety-nine in the wilderness and go after the lost one till you find it?" (Beck).

We spend so much time looking after the ninety-nine that we have little or no time to seek the lost. I have heard of church members staying away from church in order to force the minister to call on them.

We are told that, on the eve of Waterloo, Napoleon warned his soldiers of forward marches in front of them. "Soldiers", he cried, "this is the anniversary of past victories which twice decided the destiny of Europe. Go up and forward." This is God's command to us all – "Reaching forth unto those things which are before" (Philippians 3:13), "Straining to those in front" (F.F.), "Stretching forward" (W.T.).

(Continued on Page 11)



Speaking in Tongues - The Historical Reality

4. The Nineteenth Century to modern Times

by Philip E. Streeter
Pastor of our Romford Church
***Illustration:* Michael Moore**

EARLY in the nineteenth century, in a London church under the ministry of Edward Irving, founder of the Catholic Apostolic Church, many spoke in tongues glorifying God. Unfortunately, fanaticism crept in and distorted what could have been a phenomenal surge of blessing, yet there were many other incidents free of any of the wild error that was tragically connected with the followers of Irving. Two such events are as follows.

In the book, *The Life of Robert Story*, an incident regarding Mary Campbell, a godly Scots woman, is mentioned. She professed that she was employing herself in language study as a preparation for future missionary work, and was "looking out every day for the gift of tongues being poured out upon the church." At last, one Sunday evening in March, 1830, when a company of her friends was present, Mary Campbell began to utter sounds which were incomprehensible to them and believed by her to be a tongue similar to those which were uttered on the Day of Pentecost.

The second account is in the *Memoirs of J. and G. McDonald*, where the following is recorded: "During a prayer meeting, George, in whom nothing supernatural had ever previously appeared, and whose natural caution had made him the last of the family to welcome the supernatural manifestation in others, began suddenly to speak in an unknown tongue. James followed him and thus commenced that speaking in tongues which never afterwards ceased." Both these brothers died in 1833 after living consistent, blameless Christian lives.

Dr. Henry Drummond, a preacher and professor of high repute, became an early follower of the Irvingite movement. His two brilliant books, *The greatest Thing in the World* and *Natural Law in the Spiritual World*, have made his name familiar to many.

Archdeacon Stopford had the opportunity of listening to the operation of tongues and had found it: "A sound as I had never heard before, unearthly and unaccountable." He perceived precisely the same sounds in the Irish revival of 1859.

The Curé d'Ars is another conspicuous character of the nineteenth century. We can assume that he spoke in tongues, as the following quotation from his life story reveals: "Soeur Marie Francoise came to his confessional in Holy Week, either in 1849 or 1850. When she had finished her confession, she said to him. 'What does God want of me, Father?'

" 'Ah, my child,' said the frail, sweet voice, And then for the space of five minutes he seemed to be talking to himself in an unknown tongue. Anyway, she did not understand it. 'Astounded, I looked at his face. He seemed beside himself. I thought he was seeing God. Judging myself unworthy of remaining in the presence of so great a saint, I withdrew, very much afraid.'" The Curé d'Ars knew only the French and Latin languages, so evidently in this event he spoke an utterance of tongues.

In 1873, speaking in tongues was witnessed in the swell of the great crusades of Dwight L. Moody. Rev. Robert Boyd, a Baptist minister and intimate friend of the famous evangelist, reported the following in his book, *Trials and Triumphs of Faith*: "When I got to the rooms of the Y.M.C.A., I found the meeting on fire. The young men were speaking with tongues and prophesying."

Speaking in tongues also occurred in the Russian and Armenian revivals. G.F. Atter writes: "It will

surprise many to learn that Pentecost fell in Russia over 100 years ago and that Russians took the message to Armenia about eighty years ago. People were filled with the Spirit. Prophecies were given by ignorant peasants, foretelling the time when peace would be taken from the earth and that the Armenians were to flee to a foreign land to safety."

Remarkable examples of speaking in tongues occurred in the great Welsh revival of the early 1900's. The *Yorkshire Post* newspaper of December 27th, 1904, declares: "Now comes the remarkable – the most remarkable feature of the present revival. These young Welshmen and Welshwomen, who knew little or no Welsh and who certainly cannot carry on a sustained conversation in their parents' tongue, and who are supposed to have derived little or no benefit from the Welsh services, now, under the influence of the revival, voluntarily take part in public prayer – but the tongue is almost always not the familiar English, but the unknown . . . Welsh Biblical phrases, and the particular idiomatic expression connected with a Welsh prayer which they never used before, and which they were supposed hitherto not to be able to understand, trip off their tongues with an ease and an aptness which might be supposed to indicate long and familiar usage."

In 1900, the Holy Spirit visited the Bethel Bible College in Topeka, Kansas, where forty students under Charles Parham were fervently searching for understanding of the Baptism in the Holy Spirit. "A mighty spiritual power filled the entire school," were Parham's own words. Speaking in tongues was later witnessed.

No.312 Azusa Street, an old broken down livery stable in Los Angeles, became a divinely-appointed centre in the early 1900s, where hundreds came from all over the globe to the receive the Baptism in the Holy Spirit. The power of God resided in this odd place in an amazing manner. It became a Bethlehem stable, a Jerusalem upper room where many stumbled upon Jesus the Baptiser.

In 1907, Pentecostal manifestations burned within the hallowed walls of All Saints Anglican Church in Sunderland. "Strange revivalist scenes – Vicar's child talks Chinese" splashed one sensational newspaper headline.

A Baptist minister from Plymouth recorded in 1913 the following that was occurring in his church: "Numbers have been baptised in the Holy Ghost with the Bible signs and come through speaking with new tongues."

1915 saw the birth of the "Elim Evangelistic Band" under George Jeffreys. This blossomed into the "Elim Foursquare Gospel Alliance" in 1918.

The twentieth century is beginning to see a tremendous, unprecedented outreach of these miraculous demonstrations of the Holy Spirit that is world-wide in its manifestation. It has been estimated that a global figure of approaching thirty million people have experienced this spiritual phenomenon of speaking in tongues, a figure far too large to ignore or dismiss.

Adherents of many godly denominations are finding a new depth and realism in their Christian experiences after receiving the Baptism in the Holy Spirit and speaking with other tongues, a realism, as we have seen, that the heavy feet of pagan history have failed to stamp out.

Thoughts from the Book of Genesis

by F. Lavender

11. Hindrances to the Call of God (Genesis 11:31)

ABRAM and his family are considered to have been of considerable importance in Ur of the Chaldees, a city of moon-worshippers. In order to accomplish His purpose, the Lord called Abram to leave his family and city to go to a land which He would show him. When Abram announced his call, his family decided to go with him, but his father had had no experience with the Lord and no call. He was only a temporary enthusiast and, when the first excitement worked off, he settled in Haran and all the family settled with him, including Abram. Abram made no progress until his father died; only then did he enter Canaan. Not until the hindrance was removed could the Lord fulfil His plan.

Christians are called to live for the Lord Jesus Christ, to be His witnesses. Satan will always try to hinder anyone who has been called to serve the Lord and he uses many things to distract us and to turn us from our purpose. Sometimes, as with Abram, it may be our own family. We can allow personal ambition to have first place in our plans. Perhaps money, or the things that money can buy, so fill our life that we have little time to give to serve the Lord.

In the parable of the Sower the Lord Jesus spoke of some folk being like seed sown among thorns. He said of them: "The care of other things entering in choke the Word and they become unfruitful."

May we have a clear vision of the call of God to us to be His witnesses. Let us lay aside every hindrance and follow Him; then we shall not be ashamed when we meet Him.



基督教宜蘭國語禮拜堂

YILAN MANDARIN CHURCH

Missionaries are Christian Catalysts

by Ken McGillivray, Yilan, Taiwan

CATALYSIS describes a chemical reaction to a substance which is added but not consumed in the reaction. The Church of Jesus Christ is the Body of Christ in the world. From its beginning the presence of the Church has produced a reaction from the world.

Jesus warned of this reaction in numerous ways: "For My sake" the world will persecute, hate, kill and react in other ways. Jesus also claimed that the powers of hell would not consume or destroy the Church. This describes the work of Christian missionaries at home and overseas. Our task is to plant in the world the Church, understanding that this will bring about reaction, but in no doubt that, no matter how severely the Church may be persecuted, it will prevail (Ephesians 5:25–27).

During a recent furlough, we met a number of young people who felt called to serve the Lord as missionaries overseas, particularly in S.E. Asia. Mentally, I tried to put each one down in bustling, cosmopolitan Hong Kong, rapidly urbanizing Taiwan or slow-moving, Buddhism-saturated Thailand to visualize how they would 'fit'. I recalled that the constantly changing phases of these S.E. Asian countries call for careful examination of the kind of missionaries needed. Not all our traditional concepts of either the right candidates or the best commissioning agency have proved valid.

Having spent more than thirty years in Asia, I have become convinced of two things. We are fearfully insufficient in co-workers of the right type and we do not always know where to get them.

New missionaries were sent to us in 1971, but people in our churches forget that those missionaries who are already on the field don't last for ever. They wear out, break down, and sometimes, because of God-appointed responsibilities to parents and children, they must return home.

If we divide the number of missionaries who are withdrawn each year into the total number of our field force overseas, we will discover the average length of service. This does not only mean that we have to replace those who are withdrawn each year as replacements of those retiring veterans or missionary casualties; we must also try to meet the urgently-needed requests from each field. New missionaries cannot be sent to one country until we have fulfilled our existing commitments to others. Thailand has only one Christian for every 1,000 people and whole provinces are still unevangelized. In Taiwan Christians form 2.5% of the population. Where can we find the new workers that are needed?

Not everybody who graduates from Bible School necessarily has a contribution to make. Merely volunteering during a missionary convention does not mean that anyone has a contribution to make either.

On some fields, the Christian Church shows a painfully slow rate of growth. One factor behind this has been the ineffective means used to communicate the Gospel. Even in the North American culture, we are aware of some earnest, sincere, dedicated Christians who use Reformation English, threadbare clichés and religious jargon that fail to make the Gospel relevant to those who need to hear and understand. It is desperately hard to find true evangelists who can speak to non-Christians in a way they will want to hear and really communicate the Gospel to them. It is even harder to find missionaries who will understand a foreign culture and learn a language well enough effectively and relevantly to communicate the Gospel to other people.

We have a personnel problem with missionaries who fail to find their niche in the Lord's work overseas. There are others who seem to have the happy gift of finding a niche wherever they land! A whole family was recently lost to one of our Bible Schools in S.E. Asia because, even after three terms, they had not got in with the local people. The former type lack adaptability and an understanding of the basic function of missionaries, while the latter, no matter where they are put, always contribute something. Where can we find them?

Today's missionary needs to be one who can train national Christians and develop indigenous leadership. Just to have more missionaries is not enough when we are setting out to train national leaders. Once there are emerging churches, however small, we must train their leaders to teach others. Missionary candidates who have given some kind of proof that they can go to places where no churches exist, establish churches and then leave them, are exactly what are needed. These are not usually young people, yet we have to bear in mind that 40–45% of Asia is under fifteen years of age. Thus it is imperative that abilities like these should be recognized early so that a correct *sequence* of training can be given. We must identify these potential church planters for overseas countries before they build mental ivory towers or become theologically set in our culture. Particular gifts and abilities are demanded, so that those who are taught and trained in a foreign environment will go on effectively to instruct and build up the Christian Church in that place. This is the most urgently needed contribution missionaries must make today.

How can we find people of this calibre? We have developed a formula for screening candidates; has it proved to be the perfect answer? Too often we place an over-emphasis on a person's willingness rather than upon their aptitude or worthiness. All of us recognize that the Holy Spirit gives spiritual gifts to every believer. I am equally confident that in every congregation there are some outstanding people like Barnabas, Silas and Timothy in the Early Church, who are outstanding because of the contribution they have to make. These are our modern missionary candidates – CHRISTIAN CATALYSTS, the ones who can be put into almost any place and be effective and fruitful.

Attendance at a School of Missions does not always bring to light every side of a candidate's character, since they tend to put on a good front and they are in an artificial, set situation. The ideal situation in which to test the qualifications of a candidate is still the church-related or pioneer outreach, which in some respects resembles the one in which he or she will one day function overseas. It may take a year or two to establish a young couple's potential for making a contribution overseas, but the testimony of those of his own assembly or district with whom he has lived and worked under normal conditions for a sustained period should be our measure. Barnabas had been a respected member of the Jerusalem church for some time. Silas was "a chief man among the brethren" and "a prophet also himself." Timothy, we are told, was "well spoken of by the brethren that were in Lystra and Iconium."

One young man (and what overseas field is not asking for men!) with a university degree and nearly completing his Bible School training sat with me recently; he felt that there would be no problems with these qualifications. I found that he had made no contribution to any assembly and I could not recommend him as a missionary candidate until he had. He was counselled to prove his call in a local church for a period of time lest he become an unnecessary casualty overseas.

There are still too many misfits stranded on various mission fields overseas who felt called as individuals and just went. We should seek together to make our contribution by sending those whom we appoint as the Lord guides. At local, district and national level they should meet the standards raised by the following questions:

1. Can they lead people to the Lord?
2. Are they people with initiative?
3. Are they psychologically mature or taught?
4. Have they been successfully utilized in church-planting?
5. Are they adaptable to new ways of communication?

The Home-Call of Percy N. Corry

An appreciation by Joseph Smith

OLDER members and ministers in our Elim Movement will be sorry to learn of the home-call of one of our earliest senior ministers, Pastor P.N. Corry. He had recently been living with his niece in Nantwich, Cheshire. He passed away peacefully to be with the Lord on December 14th.

Mr. Corry was a missionary in India when the first world war broke out. He then entered the army and served as a Captain in the Indian Army for some time. Afterwards he came into the Elim ministry in which he worked untiringly, not only as Pastor of our Clapham and Croydon churches, but also as Dean of Elim Bible College from 1926-1939. He was a versatile leader, a good soloist, and a gifted lecturer and Bible teacher.

Here is an example of his leadership. While serving in the army he was asked to lead a company of Indian soldiers to a specified place and to get them there by all means at a certain time. His general told him that he would never do it, but Corry knew how to lead men. He asked a corporal to lead his horse while he walked at the head of the company and set the pace for his men to follow. He got them there on time.

Our sympathies go out to his loved-ones who mourn his loss, but we will not say, "He's gone!", but "He's arrived!".

The first in an occasional series researched by Philip G. Parsons, Pastor of our Romsey Church

York Elim Pentecostal Church



YORK is a city steeped in history, much of it ecclesiastical, a city proud of its 1,900 years of tradition, association with royalty, and magnificent cathedral. Here, in the shadow of the beautiful medieval Minster, lies the Elim Pentecostal Church. Externally it is not imposing, but inside it is a hive of activity.

The large building was originally the city's Central Mission. Today, it is often referred to as York's Conference Centre, as it is used by many Christian and evangelical organisations for large rallies. Many have sought and received their Pentecostal experience in our church, for we have never lowered the Pentecostal flag.

It all started in the early 1930s when a Mrs. Pawson, along with a Swedish nurse, heard of the Pentecostal blessing and longed to know more of it. As a result, a small group began to gather in this lady's home to seek enlightenment and to pray, "Lord, send us someone". God answered! In February, 1934, George Jeffreys and his evangelistic team arrived to campaign in the Exhibition Buildings. Crowds of people queued for the doors to open. God moved. Souls were saved and bodies were healed. Revival had come, and with it a surge of mighty Baptisms in the Holy Spirit. The campaign finished, but the blessing went on. Part of the team stayed on to establish a church which then met in the Co-op Hall. From here the church moved to St. George's Hall, but the people needed a spiritual home of their own. Again prayer prevailed, and the Central Mission became available.

Much had to be done before services could be held as the building had for a considerable time been used as a warehouse. However, with God all things are possible. Willing hands, hard work, still more hard work, and much prayer were the ingredients needed to convert the building back into a house of God. Pastors and people worked hard to make the church what it is today.

Many of Elim's finest pastors have contributed to its history. Today we have three strong Sunday schools which are staffed by fifty teachers and helpers, and eight youth departments in the central church and the branch areas. Most of the workers themselves have come through the Sunday schools and youth branches. Through the York Sunday school have passed three of our present-day ministers and two missionaries. Our veteran minister, Pastor J. Woodhead, is still actively working from our York Church of which at one time he was the Pastor.

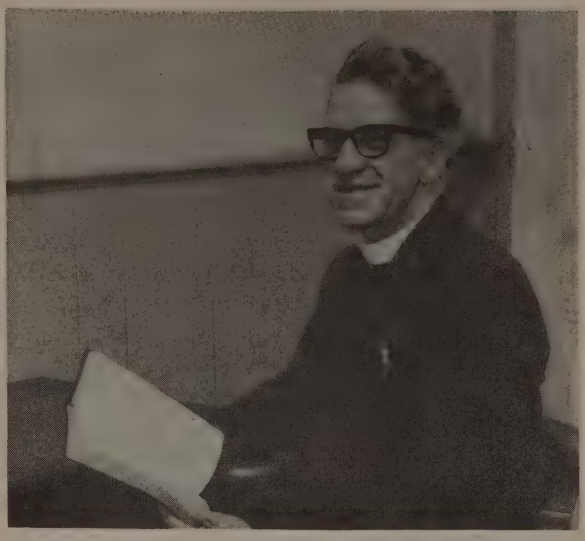
To what do we attribute the success? We are still a little old-fashioned! We have our weekly prayer meeting in true Pentecostal style, a weekly Bible Study, when only Scripture is expounded, and a convention every Saturday night. Sunday is "Son-day" from 10.20 a.m. often to 10.20 p.m. when there is an almost continuous programme of various meetings. A keen, active missionary work is another aspect of the spiritual balance and maturity of the church. We publish our own magazine of news and local items.

A book could well be written of God's blessings in the York church. Although we stand in the shadow of the Minister, we stand alive and active in the full glory of God's pentecost. By God's grace we will make our Church a landmark in the history of York and a beacon to the glory of God.

(Mrs.) N. Brooks.

Revival Obstacles

A Message from the Pastor: Rev. A. Brooks



MANY of my twenty-seven years as a pastor and a few more as a lay preacher, have been spent in endeavouring to promote revival by prayer, campaigns, and various evangelical drives. One thing has stood out more than anything else in all my efforts, namely OBSTACLES.

The greatest obstacle to revival is people themselves. They realise their own personal need of revival, indeed they pray, give and work to this end, but then they blast to atoms the first signs of revival!

IDOLATRY is a cause, for they forget that ours is a jealous God. He says: "No other gods before Me", but how quickly in this modern age goods become gods, possessions possess us, creed no longer dominates conduct, belief does not behave.

AN UNFORGIVING SPIRIT is a further reason. Many pray, "Lord, send a revival; start Thy work in me", yet pass without smile, word or handshake another brother or sister who years, or maybe only weeks ago, did them an injustice or said an unkind word, probably because they themselves where unhappy, harrassed or backslidden at the time. Revival means renewing, reawakening. Let us renew and reawaken old friendships and fellowships; forgiveness speeds revival.

OMISSION needs consideration. We pray at home, yet we frequently omit to pray together in the prayer meeting. This deflates your pastor. Your presence would revive him. We omit the commands of His Word, like water baptism, the baptism in the Holy Spirit according to Acts 2, and separation and holiness in our daily living. We omit the fruit and gifts of the Spirit, neglecting their operation in the Church. We pray for revival, but we omit things pertaining to it.

How can we surmount these obstacles and bring revival? We must get more of God and let God get more of us. We need more prayerful heart-searching, forgiving and forgetting. So be it, Lord!

Search ME, O God, and know MY heart today!
Try ME, O Lord, and know MY thoughts I pray –
See if there be some wicked way in ME;
Cleanse ME from every sin, and set ME free."

(Continued from page 5)

Emmerson writes of Napoleon: "Having decided what was to be done, he did that with might and main. He put all his strength, he risked everything and spared nothing – money, troops, generals nor himself." This is the vision we must have.

Mrs. Booth tells us that, after the General had decided to devote himself to the salvation of the East Enders, he come home tired out as usual. It was between eleven and twelve o'clock and, flinging himself into an easy chair, he said, "Kate, as I passed by the doors of the flaming gin palaces tonight, I seemed to hear a voice sounding in my ears 'Where can you go and find such heathen as these, and where is there so great a need for your labours?'."

The need today is great and the labourers are few. May we not look for others, but accept the challenge and go forth into all the world and preach the gospel to every creature. Here is an object in life, something to strive for, something to achieve and something well worth achieving.

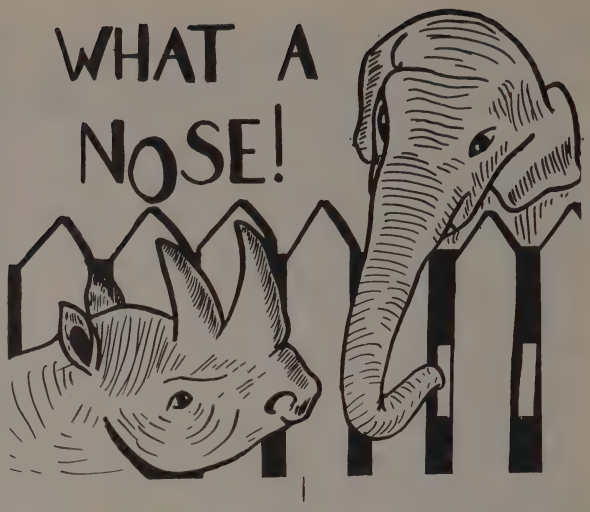
"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Evangelism is a lifetime occupation from which we never retire. Channing said, "Every human being has a work to carry on within, duties to perform abroad, influences to exert," a work that is his, for no one else can do your work. "Every one of us shall give account of himself to God." May God help us to be earnest!

Lamone wrote, "There is nothing so dignified as an earnest man," and soul-earnestness has a soul-saving effect. Wit may sparkle in the crown of a genius and humour may help a travelling evangelist, but nothing succeeds like downright earnestness. If we are earnest, so is God who gave His Son. "But you, keep a clear head in everything, endure hardship, do your work of telling the good news" (2 Timothy 4:5, Beck).

Children's Corner

Words and drawing by Sheila Price



HETTY looked over the fence and called out, "How are you this morning?" Joe got up and plodded over. "How am I? I'm miserable, that's how I am," he rejoined.

"Dear me," said Hetty. "Why are you miserable?"

"Because I'm so ugly," said Joe. "I'm an old, ugly rhinoceros."

"You are not old, Joe! And I don't think you are ugly at all."

"I feel ugly," said Joe, "so would you if you had horns on your nose!"

"Stop feeling sorry for yourself, Joe, you need horns."

"Whatever for, Hetty?"

"For protection for one thing, Joe. Listen," said Hetty, "different creatures have different needs, and different ways of life. God, in His great wisdom, has provided for us all. It is the same way with people. There are painters and teachers, doctors and writers. Each has a particular talent, a gift from God. God knew that I would need a long nose to survive in the jungle so He provided me with a trunk. It is God's special gift to me. I would not be able to get by without it.

"Listen to this rhyme my mother taught me, Joe...

"What can I say about a nose?
Well, it has a special place
Above the lips, between the eyes
In the middle of the face,
And it is a storehouse
Of fragrance, sweet and rare,
Of flowers in the hedgerows
God has planted everywhere.
What wondrous scents He puts within
The violet and rose
That we might appreciate
His beauty, through a nose."

"I like that," said Joe. "I don't feel so miserable now." And off he went to sharpen his horns against a rock.

COMING EVENTS *(Continued from page 17)*

ITINERARIES

The President (T.W. Walker):
February 3, Newhaven; 4, Hastings (a.m.), Eastbourne (p.m.); 8,9, Elim Bible College (D.S.s' Seminar); 10, Reading; 11, High Wycombe (a.m.), Lane End (aft.), Oxford (p.m.); 13, Graham Street, Birmingham; 17, Petersfield; 18, Portsmouth; 21, Cashes Green, Stroud; 24,25, S.W. Presbytery.

Mrs. D. Bull:
February 3, Cardiff; 4, Mountain Ash (a.m.), Dowlais (p.m.); 5, Aberystwyth; 6, Brecon; 7, Merthyr Tydfil; 8, Pontypridd; 10, Newport; 11, Llanelli; 12, Neath; 13, Caerphilly; 14, Pontardulais; 15, Swansea; 17, Bridgend; 18, Port Talbot (a.m.), Barry (p.m.); 19, Porth; 20, Llantrisant; 21, Trealaw; 22, Caldicot.

London Crusader Choir with Douglas B. Gray:
February 11, Watford; 18, Coulsdon; 25, Ilford; March 4, Colchester; 10, Wimbledon; 11, Maidstone and Isle of Sheppey; 25, Hounslow; April 1, Clacton-on-Sea; 7, Royal Albert Hall (MV); 8, Mildenhall; 14, Stratford; 15, Wormwood Scrubs; 23, Royal Albert Hall; 29, Hove.

Joseph Smith:
February 10-15, Blean; 17-22, Palmers Green.

WAVELENGTH – ELIM ON THE AIR

England
Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

Brazil
Radio Clube de Londrina – 5.45 - 6 a.m. (Brazil time), each morning.

Ghana
Thirteen programmes are being broadcast over Ghana National Radio.

Nairobi
A.B. Tee, Pastor of our Southport church, has been invited by the Voice of Kenya to make seven nationwide television appearances during his crusade in the Nairobi City Hall.

Valedictory Service

Join us to say godspeed to our new missionaries, D. and M. Kilpatrick, who will be flying to Ghana on February 14th.

Cardiff City Temple February 7th at 7.30 p.m.
Croydon Elim Church February 10th at 7.30 p.m.

WAITING FOR YOU ON EASTER MONDAY

From the Secretary-General

We are looking forward to greater crowds than ever on Easter Monday at Trafalgar Square and in the Royal Albert Hall. Please unite in prayer for another great Pentecostal day in all our Easter conventions.

Join us for this great day of salvation, healing, and baptism in the Holy Spirit, and let us bring our unconverted friends.

Once again, let us put our practice as well as our doctrine right in the centre of our Easter rallies and conventions and in our public services give opportunity to pray for the sick, for believers to be baptised in the Spirit as well as for conversion.

In London the Hall and Square are already booked, the preachers are the President, T.W. Walker,and the National Youth Director, E.R. Corsie. The massed youth choir will again take part, with the London Crusader Choir and the Woodvale Quintet from Belfast. Other visitors are expected and will be announced.

Reserved seats: **afternoon 25p**
evening 25p

For reservations and information contact Rev. D.B. Gray, 15 Rodenhurst Road, Clapham Park, London SW4 8AE. Tel: 01-674 4084



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Margaret M. Ladlow's page

Kill a Policeman!

ON November 9th, 1972, Anthony Jeffs, aged 21, was given a life sentence of not less than twenty years at Birmingham Crown Court. His crime was the cold-blooded killing of a policeman. He was described in court as a man with a ghastly animosity towards all policemen and that he had been known to boast that one day he would "get" a copper. Sadly, he is now paying for his crime, but his life has been marred. He is a convicted murderer and, unless God gets hold of him, he will become one in the ever-growing ranks of sullen, resentful and violent men who rot their lives away in our over-crowded gaols.

How cheering, then, it is to turn to a story with a happy ending and yet with a similar beginning, from Foxie of Australia. "After being picked up by the police for many offences, while I was drunk, I developed one ambition, and that was to shoot a policeman. Thank God that ambition, like a lot of other ambitions, fell through." Foxie, a one-time criminal came from a loving, over-indulgent family. He drifted into heavy drinking and eventually burned a police car and was found to be in possession of a revolver. He finished up in jail, but went on to burn two more police cars and so did a spell in J Ward, Pentridge Gaol, Victoria, Australia. A few years later, he ended up in Ararat maximum security institution for the criminally insane. Foxie was eventually discharged and, cutting adrift from his wife and two daughters, he ran away, ostensibly to make a fresh start in a new town, but in truth he was trying to run away from himself.

Destitute and despairing, he landed in Brisbane and, with his last eight shillings, he bought four bottles of methylated spirits. This seemed to be the beginning of the end and he was taken to hospital where, all unknown, God had his man waiting to meet Foxie on his arrival. For the first time in his life, he was made to realise his need of God. Alas, five weeks later, he was back in jail, but the Lord who had spoken to him earlier had another messenger waiting for him. He carried a Gideon Bible and inquired kindly into the problem facing Foxie. With conviction he affirmed: "God is your only hope" and added, "Would you like me to read a few psalms to you?" This man continued to tell of the goodness and lovingkindness of God and the message of hope began to penetrate the poor tormented brain. So much so that, when Foxie was released, he actually smuggled a Gideon Bible out of the institution with him.

He began to attend Alcoholics Anonymous meetings and was encouraged further by the emphasis they placed on the spiritual side of their programme. It was good to know that in seven of the A.A's suggested steps towards recovery, God is implicated. Here in his own words is the description of how at last he found deliverence from sin and peace of mind: "So praying daily and being as humble as possible, I found that God began to show Himself to me in a way that I recognised for the first time. I found that not only could I humble myself and ask God to take away the desire for alcohol, but also to take away my defects of character. It was not until I had a spiritual awakening that I completely surrendered my life to the Lord Jesus Christ."

A new life began for Foxie. He started to work as a building contractor and, in the wonderful providence of God, met again the man who placed the Gideons' Bible in his hand. Greatly strengthened by this encounter with God's messenger, he went on into the deeper experience of the filling of the Holy Spirit and tremendous joy ensued. He is now reunited with his wife and family and is a keen Gideon himself and, from the precious Book he has learned to love, he points to Psalm 40:2 as his testimony.

Once again we have up-to-date evidence of the wonder-working power of God to transform lives and to solve the problems of crime and alcoholism which are bedevilling society today.

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MARRIAGE

TOMKINS–DAVIES. On December 2nd, at our Pontypridd Church, Stephen Richard Tomkins (Llantrisant) to Tricia Davies (Pontypridd). Officiating ministers: Ray Hughes and J.J. Glass.

WITH CHRIST

CLARK. On December 31st, Alice, beloved wife of John Clark and devoted mother of Elaine, faithful and highly respected member and Sunday school teacher of our Glasgow Church, was suddenly called to be with the Lord. Officiating minister at funeral: W.W. Kelly.

COOPER. Peter Cameron, aged 81 years, for forty years a Pentecostal minister in Australia. Funeral on January 3rd. Officiating minister at funeral: Ray Hughes.

HALL. On January 13th, Miss Ivy Hall, aged 69 years, faithful member of our Oxford Church. Officiating minister at funeral: J. Hyde.

JONES. Rene, aged 79 years, a founder member of our Pontypridd Church. Funeral on December 5th. Officiating minister: Ray Hughes.

KERR. Kathrine, aged 86 years, a founder member of our Pontypridd Church. Funeral on December 5th. Officiating minister: Ray Hughes.

MAW. On January 8th, Elsie Maw, beloved and devoted member of our Scarborough Church. "For ever with the Lord". Officiating minister at funeral: S. Penney.

PRATT. On January 11th, Mrs. Wilhelmina Pratt, aged 78, a member of our Sunderland Church, was called into the presence of her Lord. Officiating minister at funeral: D.G. Holmes.

ROOKS. On December 26th, Edith Elizabeth Rooks, aged 83 years, founder member of our Rotherham Church, in later years a faithful member of our Rugby Church. "Well done, thou good and faithful servant." Officiating minister at funeral: D.C. Lewis.

RYALL. On December 29th, Rene Ryall, a member of our Bognor Regis Church, was called to be with her Lord. "To die is gain". Officiating ministers at funeral: A. Braybrooks and P.T. Niblett.

SPURGE. On November 18th, Ada Spurge, aged 88 years passed into the presence of the Lord, faithful founder member of our Barking church and a beloved mother. "Called to higher service" Officiating ministers at funeral: J. McAvoy and B.C. Richardson.

WALKER. On November 28th, Alice Walker, aged 72 years, beloved mother of Mrs. B. Richardson, passed into the presence of the Lord. "With Christ, which is far better". Officiating ministers at funeral: W. Pluck and B.C. Richardson.

WELHAM. On January 5th, Mrs. Violet Gertrude Welham, faithful member of our Clacton Church and devoted wife of Fred Welham was promoted to higher service. Officiating ministers at funeral: H. Burton-Haynes and M.A. Drew.

Coming Events

BIRMINGHAM, Stirchley. February 10. Elim Pentecostal Church, Friends' Meeting House, Hazelwell Street. Billy Graham film: "The Lost Generation" at 7.30.

BLACKPOOL, Marton. January 27. Elim Pentecostal Church, Fredora Avenue, Marton. Film "Flip Side" at 7.30. Sunday at 10.45 and 6.30. Preacher: R. Clarke.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

CAERPHILLY. February 3,4. Elim Pentecostal Church, St. Fagan's Street. Preacher: David James-Morse. February 10,11,13-15,18. Preacher: Felix Lloyd-Smith. February 24, 25. Church Anniversary. Preachers: Ray Hughes and D.M. Russell-Jones. Weeknights at 7.30. Sundays at 6.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11.00 and 6.30 and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. February 4. Elim Pentecostal Church, Masonic Hall, Swan Lane. Visit of Reg Tomlinson. At 6.30. Convener: J.R. Brown. February 10. Monthly rally. Filmstrip: "The Dead Sea Scrolls". Special singing items. Convener: J.R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.45 and 6.30.

KINGSTANDING, Birmingham. February 4. Elim Pentecostal Church, Warren Road. Minister's twenty-second anniversary. Preacher: R.B. Chapman. Items by mixed and male voice choirs. Convener: R.J. Morrison. At 11 and 6.30.

LONDON. February 10. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. A '73 Teach-In for Sunday School and Youth Workers conducted by Lilian Swanson (British Director of Scripture Press) and Team. At 3 and 6.30. Registration fee: 35p includes buffet tea. Write to: Youth Office (S.P.), Kensington Temple, or telephone 01-727-4495.

OXFORD. February 11. Elim Pentecostal Church, The City Temple, Botley Road. Visit of the President (T.W. Walker) At 6.30.

PONTYPRIDD. February 17. Elim Pentecostal Church, Thurston Road. United rally. Preacher: Felix Lloyd-Smith. At 7.30.

ROMSEY. February 10. Elim Pentecostal Church, Middlebridge Street. Revival Rally at 7.30. Conducted by Elim Bible College students.

SELLY OAK, Birmingham February 3. Elim Pentecostal Church, Alton Road. Presbytery Rally. Preacher. Rev. T.O. Walker (St. John's, Harborne). Music and song by "Tapestry". At 7. February 17. Missionary Pageant. Speaker: L. Wigglesworth. At 7.

TREHARRIS. February 10-12. Elim Pentecostal Church, John Street. Special weekend. Preacher: Mrs. D. Elvin giving her testimony: From Witchcraft to Christ. Saturday at 7.15. Sunday at 11 and 6. Monday at 7.15.

WOOLWICH. February 3-5. Elim Pentecostal Church, Crescent Road. Fortieth anniversary in present building. Preacher: L.W. Green. Convener: L. Jones. Saturday at 7.15. Sunday at 11, 3 (Sunday school prizegiving) and 6.30. Monday at 7.30.

(Continued on page 12)

Have you heard?

asks Len Magee Pastor of our Lane End Church

AN Alsatian nearly bit me once.

I could feel its hot breath on my foot when its owner shouted, "STOP!" It stopped. I didn't.

I suppose if he'd shouted, "Go!" I'd have been pedigree dog food! Though I was close to a severe heart attack, I couldn't help but admire the animal's perfect, instant obedience to its master's command. One word and my sole was saved.

God has never been one to waste words.

He's overflowingly bountiful, to say the least, but He is never wasteful. Jesus achieved more with one or two words, or with a short, punchy sentence, than if He'd entered into a lengthy discussion. Men left everything they had at the sound of two words: "Follow Me". He once tranquilised an angry sea with three words, "Peace, be still". The word "come" is used over 500 times in Scripture. Peter defied Isaac Newton's theories by walking on the water when he heard from the Master's lips that one word, "Come". Peter was also sensitive enough to be moved by a look from the master. One woman had the greatest revelation she ever had when Jesus said but one word to here, only her name, "Mary".

God gave all He had and told us all that we need to know about Him and His salvation when He gave us "THE WORD".

God speaks in a still, small voice. If He spoke to some folk by wind, fire or earthquake, they still wouldn't hear Him, let alone obey Him. Very often our problem has something to do with our ability to LISTEN. Jesus, on one occasion, told His disciples concerning what He said about His death and resurrection, to let His sayings sink down into their ears. Judging from their frightened, confused reactions after the crucifixion, they hadn't understood, but in this day of the out-poured Spirit there's no reason why we shouldn't hear and understand.

The disciples had it easy compared with Elisha. He never heard a word. Elijah just walked up and threw a cloak upon him. To Elisha that was the call of God, and he left all and entered God's school. Today Elijah might have to use something a little heavier and harder than his cloak! He might need a brick for some!

Hearing God's voice surely applies to every realm of the Christian life. Little Tim, who lived in a slum area, attended a Sunday school and gave his heart to Jesus. Another boy, trying to destroy Tim's newfound faith, asked, "If God really loves you, why doesn't He take better care of you? Why doesn't He tell someone to buy you a pair of shoes? Tim stopped and thought and, as the tears welled up in his eyes, he answered, "I think He does tell somebody, BUT THEY'RE NOT LISTENING!"

Surely we don't need God to shout in our ears to see the need for individual involvement in God's service. We just need to open our eyes. You don't have to have a theological visitation from Gabriel to be called of God. You need an open ear. Whether it's, "Feed My sheep" or simply, "Go", if it comes from God, then one word is enough.

"Go", He says, but are you listening?

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The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, February 5th 2 Samuel 17:15–29

"Came to a man's house in Bahurim" (v.18).

"BAHURIM" means "low ground", and it indeed marked a low point of shame and ridicule in David's life when he was cursed there by Shimei (2 Samuel 16:5). Now the Lord used a woman of Bahurim to save the messengers and thus, very probably, to preserve king David's life, Rabbah of the children of Ammon (17:27).

Ammon, too, had been a place of avowed humility to David, but now it provided for David and comforted his people.

How wonderful God is! He makes the low places of sorrow and the very places of cursing and enmity to become the high places of joy, blessing and peace.

Tuesday, February 6th 2 Samuel 18:1–18

"He took three darts . . . and thrust them through the heart of Absalom" (v.14).

THIS battle was not so much between opposing peoples, but rather between personalities. The loyal followers of David knew it and refused to let their king take to the field (v.3). Joab, knew it too. With the single-mindedness of a fighting man, he and his young bodyguard slew Absalom and then blew the trumpet for disengagement. Their fight was not against the people of Israel. God give us single-mindedness in the war against the devil.

Wednesday, February 7th 2 Samuel 18:18–33

"He is a good man, and cometh with good tidings" (v.27).

WHAT a blessed combination of character is found among David's followers. On the one hand was the single-mindedness of Joab, who unrelentingly slew the enemy, and on the other hand were the pity and tender understanding of Ahimaaz.

As well as a faces of flint towards evil, may God grant us hearts of tenderness and sympathy towards the people.

Thursday, February 8th 2 Samuel 19:1–15

"The king saved us . . . Now therefore why speak ye not a word of bringing the king back?" (vv. 9,10). "Judah . . . sent this word to the king, Return" (v.14). "And Judah came to . . . meet the king, to conduct the king" (v.15).

ISRAEL talked of bringing the king back to his rightful place in their lives, but they never got beyond mere words.

Judah had not even talked of bringing back the king, but, when they were presented with the idea they were first to act. They *invited* the king, *met* the king and *conducted* the king into the city.

May we always stimulate that sort of action in men's hearts.

Friday, February 9th 2 Samuel 19:16–30

"And Shimei . . . came down . . . to meet the king." (v.16). "And Mephibosheth . . . came down to meet the king" (v.24).

TWO men of doubtful allegiance these were, but notice that Mephibosheth, of the house of Saul, had boldly mourned for the king right through the period of exile and that he asked no blessing and required no gift, save that of receiving again the peace of the palace. Compare Shimei's alleged confession and sorrow before David. Though David's forgiveness was granted, yet later David found reason to command Solomon his son concerning Shimei, "Hold him not guiltless." (1 Kings 2:9). "But the king spared Mephibosheth" (2 Samuel 21:7).

We should earnestly examine our allegiance to the Lord and cry, "Come, Lord Jesus!"

Saturday, February 10th 2 Samuel 19:31–43

"Why should the king recompense it me with such a reward?" (v.36).

BARZILLAI was a "very great man". He and his sons (1 Kings 2:7; notice the word "they") had protected the king and provided for his needs while he was in exile. What a lovable, grand old man was this! "The king kissed Barzillai" with real affection, yet Barzillai pressed no matter of recompense or "rights", merely asking a favour at David's discretion. It was not so with Israel, who boldly asserted that they had "ten parts in the king" (v.43).

We have no exclusive rights to God, but, in His mercy, we can serve Him.

Sunday, February 11th 2 Samuel 20:1–26

"And there happened to be there a man of Belial" (v.1).

SUCH a man is always available! A "ship going to Tarshish", or merely someone willing to "go a-fishing", are expedients always present to *divide* or to *deflect.*

"So Amasa went . . . but he tarried longer than the set time" (v.5). There is no time for *delay* in the king's service. Amasa's punishment was harsh, but David's fears were realistic, and Joab's zeal was commendable.

Decisions or Disciples

by David J. Blake Pastor of our Harrogate Church

THE newest and most used word in our evangelical vocabulary is the word "decisions". We frequently hear in crusade reports of so many "decisions being registered", or we hear preachers encouraging people to make their "decisions for Christ".

This word is not derived from Scripture. The word "Trinity" is not found in the Bible, but the doctrine of the Trinity is clearly taught in the scriptures. The danger in using the word "decision" lies not in the fact that it is a man-made word, but that it is a man-made substitute that to a large extent has replaced Scriptural words.

When Jesus talked of the miracle of divine grace in which a sinful man is reconciled to his Maker, He used such words as "repent" and "be converted" (see Luke 13:3; Mathew 18:3). Both these words imply a radical change. When a man repents and is converted he experiences a change in his direction and a change in his eternal destination. He turns from the broad road that leads to Hell and destruction and starts on the narrow road that leads to eternal life. To effect this great transformation a new nature is given to the sinner by the Holy Spirit and thus the converted man's life is changed and he serves Christ and righteousness instead of self and sin.

A decision often bears little or no resemblance to a conversion. A decision, by definition, is an act of the intellect, and perhaps the reason why some are seen to make decisions at crusades and are not subsequently seen in churches as spiritual Christians, is because their "conversion" amounted to no more than an intellectual decision.

In our great desire to see people saved, we can make the mistake of diluting the gospel and making it easy for a person to make an acknowledgement Justification is by faith and in that respect it is easy, but it is also difficult for people to be saved. We cannot experience the joy of salvation without first knowing what it is to sorrow on account of our sin and we will never know the peace of God until we realise that, as sinners, we are enemies of God and children of wrath. The way to heaven and eternal life lies beyond a "narrow gate".

A rich young ruler came to Jesus and asked, "Good Master, what must I do to inherit eternal life?" (Mark 10:17). The answer from many today in response to the same question would probably be, "Sign this decision card and believe a certain Bible promise." Jesus was not content to send a young man away with a false assurance of salvation. He saw that the ruler loved his money more than anything else, so He told him to give all he had to the poor. Sadly, the claims of discipleship, self-sacrifice and self-denial, were too great for the young man. At this point some would suggest that Jesus was asking the young ruler to be a disciple, and advocate that discipleship is something extra to becoming a Christian, but Jesus put the claims of discipleship in answer to the request for eternal life. It is wrong to think that a person can be a Christian without being a disciple. Some exhort people, who presumably have made a decision and have not progressed in the Christian life, to accept Jesus as their Lord and become a disciple, but this assumes that the personality of Christ can be dissected and this false assumption is not Scriptural. Jesus is not Saviour unless He is also Lord. At his conversion on the Damascus Road, Saul said, "Lord, what wilt thou have me to do?" Christians must be disciples. It was not the Christians who became disciples, but the "disciples were called Christians" (Acts 11:26).

We usually achieve the standard for which we aim. In the work of evangelism we should set our sights high. If we aim for and are content with decisions, then these are all that we shall have, with the superficiality that they so often bring, but the need today is for disciples, men and women to whom self-sacrifice is no hardship, and for whom service, however arduous, is a great joy.

Remember the words of the Master, "All authority in heaven and on earth has been given to me. Go therefore and make DISCIPLES of all nations" (Matthew 28:18,19, R.S.V.).

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THE ELIM EVANGEL

Vol. LIV No. 6 February 10th, 1973 5p



Candidates at a united baptismal service held in our Ballymena Church pictured with Pastors A.D. Sandford and G.A. Hawes. Those baptised are from our Ballymena, Maghera and Antrim churches.

Proclaiming the Truths of Pentecost

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Editorial

THIS generation claims to be the "now" age, the "do your own thing" era. Sadly, but history shows that it is often the case when self-interest takes the paramount place, modern attitudes and philosophies are resulting in what promises to be an increasing breakdown in so-called civilisation.

A discussion programme on the radio was taken up with the city in present day culture. It was a depressing exchange of views. The chairman, a well-known journalist in the North of England, freely expressed his opinion that we are witnessing the gradual erosion if not destruction of values and outlooks which we have come to take for granted as the British way of life. The participants discussed the situation against the background of town planning and totally ignored moral, let alone spiritual, issues.

Mankind never learns that when every man does that which is right in his own eyes there is an inevitable breakdown of law and order. Selfishness on the part of one implies deprivation as regards others. No man is an island. No individual lives in a vacuum. Since we live among people, their opinions matter and they affect us, surprisingly so. Few grow such a crust around themselves that they are entirely oblivious of the ideas and comments of their neighbours. The British interest in daily newspapers, especially the so-called "populars", is clear evidence of this.

It seems strange that so many are caught up in the stream of opinion that carries them along to demand their alleged rights to do what they think, whether it be the showing of an Andy Warhol film on television irrespective of its possible effects or the peculiar antics of the well-known Birmingham doctor, though not of medicine, and his strange methods of teaching human relationships.

The reading of some of the comments of the Bible are all the more startling against the modern set-up. Take only two examples from many such in the writings of Paul. "I will very gladly spend and be spent for you; though the more abundantly I love, the less I be loved." (2 Corinthians 12:15). Only the love of God in Christ could bring a man to the place where this was his very way of life. As you read the two Epistles to the Corinthians you soon get the feel of how those of Corinth had tended to despise him, even to the doubting of his apostleship. With hindsight, it seems incredible to us. He was able to write as he did, however, because of the very reason for his ministry, "I seek not yours, **but you**" (v.14).

He readlly loved his neighbour.

Church Reports

SMETHWICK **Pastor: S.D. Huntly, B.D.**

ONE direct outcome of our Children's crusade held in October (see EVANGEL report of November 25th) was that the headmaster of a local junior school requested permission to hold their annual carol service in our Church and for our Pastor to give the closing address. On Monday, December 16th, therefore, over 200 parents and friends packed our Church to hear a varied programme of carols and readings presented by the 100-voice junior choir and the fifty-voice infant choir, together with their teachers. What an opportunity for evangelism this presented! Our Pastor preached a direct Gospel message and everyone was given a printed letter and invitation as they left the Church. We pray that many will return and acknowledge Christ as Saviour. The Headmaster and several of the teachers commented afterwards that it was the best ever carol service.

We held our first Watch-night Service for several years. It was well attended as we sought the blessing of God for the new year of opportunity.

On the first Sunday of the New Year, ten people were received into membership after each one briefly testified to God's saving grace and keeping power.

The tide of blessing is rising at Smethwick.

MOSBOROUGH, Sheffield **Pastor: R. Harvey**

"STUDENTS WITH A MESSAGE" was the theme we adopted for the special weekend conducted by students from our Elim Bible College.

Saturday evening saw a great united rally involving the twelve students, whose ministry in song, testimony and the Word was rich and varied. The church was packed with 150 happy believers who enjoyed true Pentecostal blessing.

Our special meetings continued on the Sunday, four of the students ministering in Mosborough, the remainder going to our Sheffield and Rotherham churches. We felt the blessing of the Lord as the students ministered throughout the day at all our services including the Sunday school. The Word of God was faithfully proclaimed and the unsaved were left in no doubt concerning their need of a personal Saviour.

The Lord has really blessed here in Mosborough in recent days. We have cleared a substantial debt of several hundred pounds within the last six months, when our church offerings have more than doubled. The attendance at all meetings has increased, new members have been accepted into fellowship and an Irish Roman Catholic has come to know the Lord.

There is a sense of expectancy in the church. We thank God for the mercy drops, but how we long for the showers of blessing and a real deluge of Holy Ghost power!

The photograph shows the four students who ministered at our Sunday services.

R. HARVEY



ABERYSTWYTH **Pastor: G.S. Wyborn**

THE Elim Women's Fellowship held their Christmas dinner at Padarn Hall. Fifty-four members including a few invited friends enjoyed a first-class meal. The Aberystwyth Silver Band entertained the guests at the close of the meal. For the rest of the evening the company sang carols, and enjoyed a programme of solos, recitations and group singing by local talent. Mrs. Huw Jones, president, thanked everybody who had contributed to make the evening so enjoyable.

Recently the Elim Church Sunshine Corner boys and girls performed a Christmas play, and other activities during a Sunday evening service. Much effort was put into this service and the meeting was greatly enjoyed by all. The following day twenty-two boys and girls from the Sunshine Corner had a Christmas Party.

Cambrian Times

We praise God for the increase in attendance at Sunshine Corner. In the last four months numbers have grown from an average of six to over twenty. Many of these boys and girls know the Lord Jesus as their Saviour. We give Him the glory for what He is doing among these youngsters.

WINTON, Bournemouth **Pastor: G.N. Backhouse**

THE Sunshine Corner children provided a really wonderful Sunday evening immediately prior to Christmas. The youngsters, aged from three to about fourteen, were in great spirits and voice, and were the means of attracting many parents and outsiders to the church for this special occasion. The eighty-strong "choir" were led by Joe Fudge in a wide variety of choruses and Christmas carols, and the message was presented by our minister.

TAMWORTH

ON Sunday, January 14th, after more than five years ministry, we bade farewell to Pastor and Mrs. Cain and Jonathan. Mr. C. Blount (Church Secretary) presented a cheque to Pastor Cain on behalf of the congregation. Mrs. K. Bailey (Sisterhood Secretary) presented Mrs. Cain with a silver cake stand on behalf of the Sisterhood and Mr. B. Thompson (Sunday School Superintendent) a monetary gift on behalf of the Sunday school. Jonathan received two books from the Sunday school and scholars.

We wish Pastor and Mrs. Cain every blessing in their new appointment at Whitehaven.

C. BLOUNT



J. Ngobeui, Elim Missionary W.H. Francis and Bro. Mosweu, co-workers in Pretoria, S. Africa

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25.

The passing of a faithful Christian

A Tribute to a beloved Father-in-law

DAVID Davies was a man of sincere, humble spirit and of deep Christian conviction. He firmly held to what he believed. His love for the Bible and his upright Christian living have left a lasting impression on his family.

As a coal miner, it was necessary for him to rise early each morning, but, because he treasured God's Word, he rose earlier by one hour each day so that he could read the Scripture and have a time of prayer before proceeding to his arduous work. This he continued to do until his retirement.

He was a firm believer in Pentecost and practised tithing from his early Christian life. He made many financial sacrifices to further God's work. He abode constantly under the anointing of God which was evident by his ministry of the Word. Many of his generous actions and kindly deeds are unrecorded, but to those who knew and loved him, they will remain as treasured memories and an inspiration to follow in his footsteps.

JOHN DAVIES
Brecon

Letter to the Editor

Dear Brother,

THE death of one of your Evangel Secretaries, Mr. David Davies, of the independent Elim Pentecostal Church, Pontyates, near Llanelli, who died on Sunday, December 10th 1972, at the age of 74 years, has urged me to write you, for I knew David for over fifty years. He was one of the converts of revival services conducted by the late Pastor Stephen Jeffreys in 1921, at Nazareth Church, Pontyates. Following this campaign an Assembly was formed. They worshipped in a barn at Plas Bach Farm. My father, Pastor W.J. Thomas, became their first shepherd. David Davies was present. Eventually a wooden structure was erected to house the young church at Christmas, 1921. David Davies accepted the office of secretary. He remained in that office until the day of his death. If he had lived until January 1973, it would have been his fiftieth anniversary as secretary.

During this past twelve to eighteen months, the Pontyates Church has suffered great loss by the deaths of great men of God like Mr. Bryn Lewis (father of Pastor Wynne Lewis), Mr. Griff Williams (the pianist for almost fifty years), and Mr. and Mrs. Davies. Such saints were stalwarts of the faith. There is a deep sigh in one's spirit at the departure of such godly folk, even though we believe that they are at rest, awaiting the coming Lord and the Reward Day for such faithful service.

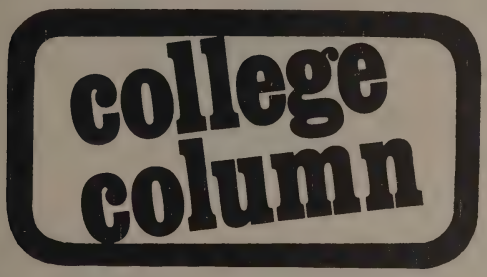
David Davies was not a man who sought publicity, but those of us who were privileged to know him thank God for every memory of him. He was my Sunday school teacher back in the twenties. He laid

the foundation in my life for my future ministerial career. I have been a minister of Assemblies of God for over forty years. David Davies played the initial part in my spiritual life and ministry. Thank God for him.

May the Lord fill the gaps made by the departure of such men and women.

MALDWYN THOMAS

(Mr. David Davies commenced to purchase a weekly supply of ELIM EVANGELS for the Pontyates Church in 1921/1922 and he was our EVANGEL Secretary there until his death. His daughter Margaret has now assumed this duty. EDITOR)



BY now the Spring term at Elim Bible College is well under way. It promises to be a full and useful one. Four new people have joined the Theology school bringing the roll up to sixty. These are Paul Raper (son of Rev. Oliver Raper, Chairman of the Apostolic Faith Mission of South Africa), Jorg Knechtli (Switzerland), Mirjami Ylenius (Finland, recently ministering in Kisumu, Kenya) and Britt Olander (Sweden). There are several additions to the Language School.

Herchel Douglas Fincher, known to many from his visit with the Crusader Trio a few years ago and more recently as accompanist for Lee Robins, has based himself at the college while doing some research for a further music degree. A Bachelor of Education in the field of music and until a few months ago Director of Music at Central Assembly, Springfield (A.o.G. of U.S.A.), Douglas will be organising and leading the musical side of things here.

With outline plans passed and detailed plans on the way for new bedrooms, dining hall, kitchen, assembly hall and housing, the Elim Bible College Campus promises to be one of the finest in the country. In the context of the moving of the Spirit throughout the nation and the world the College will seek to fulfil its mission and continue to offer leadership and education in the great matters of the Kingdom.

The Christmas mail brought encouraging news from all over the world. Graduates Margaret Ingle and Jenny Arnold write from Mexico about tremendous opportunities and returns from evangelistic ministry. Derek and Sue Le Page are getting under way in Taiwan and Bertil and Stiga Andersson are combining English tuition with evangelistic outreach in Thailand.

Guests who have recently ministered at the college include Denis Clark, David Mugford B.D. (Ewhurst Free Evangelical Church) and Keith Foster B.D. (Dorking Baptist Church) and currently Denis Parker (Newdigate Parish Church) is giving a series on 1 Peter. In the course of the year we have welcomed Desmond W. Cartwright, Stephen D. Huntly B.D., Ian R. Hall B.D. and John Burgan Dip. Th. to our tutorial panel.

Please continue to pray. Try to be with us on **Open Day** this year on **June 16** when the guest preacher will be John Phillips (A.o.G.).

G.W. GILPIN

Letter to the Editor

Dear Mr. Walker,

REGARDING my article "William Tyndale – Underground Evangelist" in the EVANGEL of January 6th, I am very grateful to Rev. D.W. Cartwright, who lectures at Elim Bible College on such a noble person and character as William Tyndale, who wrote a very kindly letter to me about the date of William Tyndale's birth. I thought that it could be either a misprint or a mistake on my part, so I have checked and re-checked.

In my article I quoted from the book by F.J. Miles, D.S.O., O.B.E., V.D., *"The Miracle of Miracles or the living, lasting Word of God,* page 68: "William Tyndale was born in Gloucestershire in A.D.1471. Fox says that he went to Oxford at the age of 29." This could be a mistake. I have searched carefully at the Library and from my own books, and have inquired from professional teachers on the subject. There seems to be a variety of dates. *The Book of Knowledge* with a question mark declares, "William Tyndale was born ? 1492." *Yarns on Social Pioneers* by Ernest H. Haynes says, "William Tyndale was born about 1484, probably at Melksham Court, Stinchcombe, Glos., graduating B.A. there in 1512." *The Bible and its Story* by L.N.R. published in 1853, says that he was born in 1884, 100 years after Wiclif died. *William Tyndale* by J.F. Mozley M.A., says that he was born in 1494.

So the story goes on, but we are sure that Tyndale was strangled at the stake and then burned to ashes. His prayer was answered, "Lord, open the King of England's eyes." To God be the glory!

LEON C. QUEST

How awful to reflect that what people say about us is true!

One drop of honey will catch more flies than a barrel of vinegar.

A man wrapped up in himself makes a very small parcel indeed.

Speaking in Tongues - The Historical Reality

The Fear of demonic Deception

by Philip E. Streeter
Pastor of our Romford Church
Illustration: **Michael Moore**



"BUT I am frightened that, when I speak in tongues, Satan will enter and possess me, not the Holy Spirit!" is an unnecessary dread on the part of many seekers. Hurl this thought furthest from your mind! If your motives are pure in aspiring after this hallowed experience, demonic deception is an impossibility.

Jesus ardently asserted: "What father among you, if his son ask for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? . . . how much more will the heavenly Father give the Holy Spirit to those who ask Him!" (Luke 11:11–13, R.S.V.). Nothing could be clearer than this. He emphatically stated that, if the heavenly Father failed to keep His word, He would be even worse than an evil man, for an evil man at least knows how to give good gifts to his children. God cannot break His word. If you ask blessing from Him, He can never reply with Satanic counterfeit.

There is a Satanic counterfeit to speaking in tongues. The mammoth flaw in Satan's personality is his lack of originality. Many of his despotic deeds among the masses are but products of imitation, spectacular mock signs and magical wonders in crude attempts to copy God, a running of affairs on an imitation of how God runs His. As Geoffrey King says: "If 'imitation is the sincerest form of flattery' then Satan flatters God!" The existence of a counterfeit is always proof of the genuine article.

Paul said, "Satan himself is transformed into an angel of light." The original word for "transformed" is quite intriguing; it means "a change from without, not from within." Satan may camouflage himself, taking on a myriad external, exaggerated likenesses, but internally, he remains the same – densely evil!

His titles indicate an effort to impersonate even the illustrious Holy Trinity. In mimicry of "an angel of light", he becomes the "god of this world". In pretence of the "Prince of peace", he reveals himself as the "prince of this world" and, in semblance of the Holy Spirit, he is "the spirit that now worketh in the children of disobedience." Every dome and pillar in the temple of Christian experience is apishly copied by the sham of Satan, including speaking in tongues.

Turning the crinkled pages of antiquity we observe the reality of this.

The philosopher Plato (fourth century B.C.) was familiar with an utterance of speech definitely not of the same sacred source as that entwined in Scripture.

Three hundred years later, Virgil, the Greek poet, describes a priestess on the isle of Delos. She reached an ecstatic state in a haunted cave where lonely winds made weird, eerie sounds. On finally blending in spirit with the pagan god Apollo, she began to speak in tongues. Phenomena like this are clearly not of the Holy Spirit.

Chrysostom, the early Church father, records that the Pythoness of Delphi did likewise, a fact affirmed by the classical Greek scholars.

In the past, utterances of mysterious words were frequently regarded as a sign of possession by an evil spirit. One of the accusations flung at Elizabeth Barton, the Maid of Kent, notorious in the sixteenth century for her witchcraft, was her speaking in what was described as "a manner above her discourse".

For a common person to speak in other languages was not only considered to be a sign of Satanic possession, but a possession equal to a fever which could often be cured by the application of drugs. Pomponatious writes that the wife of Francis Maigret, sovetier of Mantua, spoke divers languages and was cured by Calderon, a physician, famous in his time, who gave her a portion of hellebore.

Erasmus confesses that he made observation on an Italian from Spoletta who spoke excellent German although he had never visited Germany. On being given medicine the Italian ejected a quantity of worms and was cured never to speak German again!

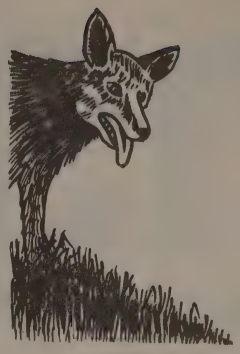
Much speaking in tongues in the ancient mystery cults was probably the product of psycho-suggestion. Historical enthusiasm for tongues indicates man's awareness that speech is one of his noblest powers. God Himself places great honour on this small member, the tongue.

Instances like those mentioned are void of that divine ring of truth that echoes from the Book of Acts. The Spirit of God is not the stimulating causation behind the utterances, but the coarse scrambling of Satan trying to duplicate Divinity. When the Holy Spirit speaks through stammering mortal lips, there is no "wild gibberish". The Christian is in full control of himself. The spirits of the divinely inspired are under the speaker's control. No trances, no working up into a frenzy as in Voodooism, but a drenching of the presence of Christ that bewitches the soul into finding devotional expression through speaking in tongues characterises true manifestations.

From the dawn of time Satan has struggled to copy the administration of God, but what does Satan care if Christians decline to acknowledge the imitation as legitimate, if they also disclaim the legitimate as imitation? To dash away from the dimension of the supernatural because of the false hazard of Satanic masquerade is an explicit acknowledgment of defeat and in time this will be evident to all. Satan will be right there, leering over your shoulder, questioning the sanity of your quest for Pentecostal experience. Crude whisperings will inform that the words you speak are made up, senseless, silly and disrespectful. Nearly every recipient of the Holy Spirit who has spoken in tongues will testify of this impulse to retire from the experience when on the verge of reception. Scripture decrees, however, that we should not fear Satan, but resist him and he will flee from us.

All fear, therefore, can be excommunicated from our minds. The gentle Holy Spirit never forces people to do things that cause their natures to revolt, nor does He change our human personalities. His living presence certainly moulds and inlays the personality, scattering sparkle, colour and brightness where dullness, fear and inertia existed. Not only is He the Comforter, He is also a perfect Gentleman, respectful, polite and refusing to crash in uninvited.

(Continued on page 13)



Children's Corner

Mr. Fox

Words and drawing by Sheila Price

TOMMY loved spending a weekend with his grandparents. They lived on a small farm. Tommy enjoyed helping with the animals. One night he noticed that his grandfather was worried. "What is the matter?" Tommy asked.

"I have seen a fox up in the hills, Tommy, and I am afraid that it might attack the chickens. I must make sure they are safely shut in for the night."

"Can I come with you?" asked Tommy.

"Yes," replied his grandfather. "You can carry the lamp for me."

They made their way across the field. "Have you seen the fox before, grandfather?" asked the boy.

"Many times, Tommy. The fox is a cunning creature. It lies in wait up in the hills and as soon as night falls it creeps down to steal whatever it can. It is a very sly animal." was the reply.

"It is a crafty one, too!" said Tommy.

"The fox reminds me of Jacob."

"Why, grandfather?"

"Well, he was a crafty man, Tommy. Jacob had a brother named Esau, and, because Esau was the elder brother, he would one day inherit his father's property. This made Jacob very jealous and he sought ways in which he could secure this birthright for himself. Once, when Esau was hungry, he went to Jacob and begged for some food. Crafty Jacob replied, "I will give you a bowl of soup in exchange for the birthright." Esau was so hungry that he agreed. Later, Jacob deceived his father by dressing up in goatskins and pretending to be Esau, and, when his father asked for food, Jacob brought him goat meat, telling him that it was venison."

"What a crafty man he was!" exclaimed Tommy.

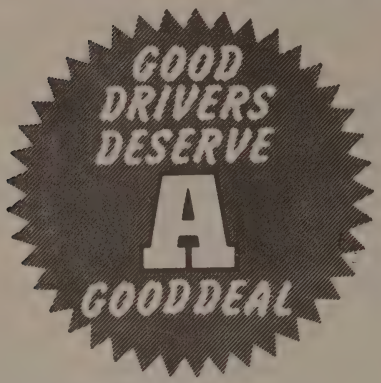
"He was indeed. His very name meant 'Cheat'. But in the end, Tommy, it was Jacob himself who was cheated, for he was deceived ten times by his employer."

"It served him right," said Tommy.

"It shows us the danger that comes from cheating and stealing, Tommy, and teaches us to be honest in all things. Now then, shine the lamp over here so that I can lock up the chickens."

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Mighty Miracle at Caerphilly

The Healing of Mrs. Muriel Tyler

OVER the last eighteen months at Caerphilly, there has been one healing after another. This has caused great rejoicing. They have come, not through the ministry of famous men, but in the normal, local Church operation, with normal, ordinary folk believing God.

The wondrous healing of Mrs. Brock from a cerebral thrombosis caused a wave of thanksgiving, especially as the doctor had said that she would not see the night through, yet she was healed almost instantly after the brethren prayed for her.

The healing of Mrs. Muriel Tyler from the scourge of cancer has really reached the hearts of many people and stirred their souls to magnify God.

On Monday, October 9th, Mrs. Tyler was taken ill with a large swelling in her ear and on the side of the face. Dr. Rees of Taffs Well diagnosed a mastoid. On the Wednesday night, Mr. John Tyler left for Bargoed with a taped service. This man gives his whole life to this specialised calling.

At 8.25 p.m. that night the lights fused and, at that moment, Mr. Tyler had a strange, overwhelming remembrance of the testimony of an Elim Minister who had four years before at our Church testified to the tragic death of his wife and of knowing something was terribly wrong at home, while he ministered at the church. The remembrance was so overpowering, that Mr. Tyler refused to wait for repairs, but dashed home at a great speed, to discover that at exactly 8.25 p.m. his wife had had a terrible haemorrhage.

Mrs. Tyler, in the afternoon, had been unable to remove from her mind the Bible account of the woman who had an issue of blood. She staggered for help. In a tragic condition, she was finally helped up the stairs and had a vision of the Lord's face; as she stretched out her hands to touch Him as the woman in the Scriptures had done she knew that the Lord would either take her home then, or that she would be healed. As she was not taken home to Glory, a great peace and certainty of healing entered her heart.

Dr. Rees came again, and said "John, it is critical; whether malignant or not, I do not know. I would rather say no more at this stage."

Muriel was admitted to the new Heath University Hospital, said to be Europe's largest. Professor Pearson examined her on October 14th and, after various tests and X-Rays, he told her, at her demand and request, that she had cancer of the womb, and would need two operations. Then Professor Pearson took John into a room and said "Mr. Tyler, your wife has cancer and it's very bad. She is in a very weak condition and still losing blood. I am also afraid that it has not contained itself and has got outside of the womb. She has about two or three months to live."

John Tyler was utterly shattered, but somehow he held on to his precious Saviour.

On October 21st, Dr. Haines sent Muriel home for a few days to prepare her for the great ordeal to come.

At this time, I called the Epping folk to pray (for I was crusading there) and sent a prayer card to Muriel. The Caerphilly Church cried out to God, and about sixteen members were in attendance on Monday, October 23rd, at Muriel's home, for a Communion service around the bedside. The Elder, deacons, friends, and my wife, were amazed by her joy, faith, and courage. At this meeting, Muriel believes, God performed the miracle.

On Wednesday, October 25th, she went back to Heath Hospital and Dr. Haines came rushing to her with a beaming face. "Good news!" he cried, "Mrs. Tyler, our latest tests have revealed that all traces of cancer have completely disappeared. You are completely normal and can go home immediately."

The local doctor showed the letter from the hospital to Mrs. John Tyler, and said, "Well, whatever happened, it is a miracle." A Matron said to them, "Big men like Prof. Pearson don't make mistakes," meaning, "If they said you were dying with cancer, then you were."

Muriel stood in the Caerphilly Church on October 29th, a woman whom I could have been burying in a few weeks, to declare the healing power of God.

John G. Cooper

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Pastor Paula recalls

FESTO had become seriously ill and felt that he would not recover. He had no fear of death as he testified, "I have no doubts. Yesu is my Friend. He chased the demons which had made my life a misery for years. Witch doctors, Moslem priests and the Roman Catholics all failed to help me , but, through the Elim Church, Yesu was able to touch me. How I love Him! Now He is calling me to go to heaven."

As the days went by, Festo often brought tears to our eyes as he continued to sing and pray. We were greatly moved as we witnessed his great faith in and strong heart for Yesu.

On the day of his death, he sent me an urgent letter: "Mchungaji (Pastor), come to me at once; you will be my guest for the night." I immediately set out for his home, accompanied by many of our Christians. That evening, as we sat around Festo's bed, he said to his wife, "Call every one of my relatives, with every child that has understanding to hear. Bring them all here."



Pastor Paulo and his wife and family.

As they all fixed their eyes on him, he began to exhort them, "Do not lose your desire. I warn you, if anyone of you turns away from God it will be on your own head. I have made every effort to teach you of Yesu. God is calling me, even now I testify with tears, Yesu is your Saviour and mine. Perpetua," he turned his eyes on his wife, "when I am gone, take the big bull and give is as an offering to the church. Also, Perpetua, when you have sold the millet harvest give twenty shillings each to the two blind women in our church. Do not forget to do this. I have explained my wishes before Mchungaji and all here. I have faith in you that you will do all I ask." He lay back and spoke no more. An hour later our vigil was over.

The bull arrived at the church. The blind women had their gifts. The whole family go on with Yesu, God's Son. They know from experience that there is no other Name by which men may be delivered from demons. Yesu alone has the words of eternal life.

(Paulo is Vice-Chairman of Elim Missionary Society in Tanzania and is in charge of our Kikilo work.)

A.D. Bull

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Points for Preachers

by J. Alexander Wright

An Outline - The Four Winds *(Ezekiel 37:9,10)*

IN both Testaments the words used for "wind" and "breath" are the same. The action of God's Spirit in the reviving of Israel and His Church are so symbolised.

"There came a sound as of a rushing mighty wind" (Acts 2:2).

O Breath of Life come sweeping through us,
Revive Thy Church with life and power.
O Breath of God, come cleanse, renew us,
And fit Thy Church to meet this hour".

1. **The East Wind**, the bitter blast of famine and trial (Genesis 41:6; Ezekiel 19:12; Job 1:19; Isaiah 27:8).
2. **The South Wind** (Luke 12:55), warm, soft, but dangerous and deceptive (Acts 27:13,14). Prosperity has its perils!
3. **The North Wind** (Job 37:9,10). Winter wheat is often the best quality, but both north and south winds are essential to the harvest (Song of Solomon 4:16).
4. **The West Wind** (Luke 12:54). "Showers of blessing!"

"He bringeth forth the wind out of His treasures." (Jeremiah 10:13).

O Wind of God, come bend us, break us,
Till humbly we confess our need,
Then in Thy tenderness remake us,
Revive, restore, for this we plead.

An Incident - A Pair of Socks!

"WOULD you believe that a little thing like a pair of socks changed my life? Once I planned to take a trip with some of my friends on a canal boat, but, two days before we intended to leave, I injured my foot while chopping wood. It was only a small cut, but the blue dye in the home-knit socks I wore poisoned the wound, and I was compelled to stay at home. While my friends were on their journey, a powerful preacher came to our town to hold revival meetings. Since I didn't have anything else to do, I decided to attend. The message touched me deeply, and, as a result, I surrendered my heart to the Lord. Afterwards I saw that I needed to change my life in many ways. New desires and purposes took hold of me. I determined also to seek an education, for I trusted that this would enable me to live more usefully for my Lord." The speaker was the former President of the United States, James A. Garfield.

A Quotation - Divine Healing

"EIGHTEEN years ago I had tried the resources of doctors and climate to regain my health and for a year and a half sought in vain. Then, in a quiet moment of prayer, I was touched into health. Whatever the future may have for me in the shape of physical suffering, for eighteen years the difficulty has never returned, and I have never had such health. Professor Leuba, standing as a spectator, says, 'Merely psychological', while I, as a participant, say, 'God'."

Stanley Jones, missionary to India, in *Christ and Communism.*

Thoughts from the Book of Genesis

12. Dangerous Compromise (Genesis 12:13)

by F. Lavender

THE Lord had commanded Abram to go to the land of Canaan to live there. When Abram obeyed, the Lord came to him and blessed him, promising that the land should be his. Later, a difficult time of famine came to the land and Abram went down into Egypt instead of trusting the Lord who called him. This act of compromise had some sad and bitter results. His wife, Sarai, was placed in a false and embarrassing position because Abram insisted that she be presented to the Egyptians as his sister instead of as his wife. Pharaoh and his household were plagued for her sake when Pharaoh thought of making Sarai his wife. Abram's action was a denial of his faith in the rule of God (v.12). Most serious of all, what Abram did brought dishonour to the Lord in the eyes of the Egyptians.

As believers we are assured of the blessing of God as we walk with Him in obedient trust. As long as all seems well we accept Scriptures like Romans 8:28 without question. Then when a time of difficulty ("famine in the land") comes to us, we are tempted to compromise and to seek an easier, more pleasant path. Abram's act of compromise certainly seemed to pay off at first because, for Sarai's sake, Pharaoh treated him as a friend, but in the end the harvest was bitter and brought great sadness and humiliation. Whatever temporary advantage we seem to gain by compromising our complete trust in God, in the end it will bring sorrow with the spoiling, and even the ruin, of our Christian testimony.

Let us learn this lesson well, so that we trust our Lord in all circumstances of life.

My Testimony of Healing

by Mrs. Grace Taylor

a member of our Liverpool Church

I WAS brought up in a Christian home and taught to pray, to read the Bible every day and to keep God's day holy, but this did not make me a Christian. This was a decision I had to make myself.

My sister took me to a campaign which was held at Sun Hall, Kensington, Liverpool. The speaker, Rev. Lionel B. Fletcher, spoke about how people have room in their hearts for other things, but no room for the Lord Jesus Christ, who had given his life for us by dying on the cross of Calvary, the place where our sins could be forgiven and washed away by His precious blood. I knew that I had no room in my heart for the Lord because of my sin and yet I knew that I needed the Lord to be my Saviour and Friend. That night, March 21st, 1935, at the age of 11, I asked the Lord to forgive my sin and to come into my heart and life.

From then on I got to know the Lord more day by day as I prayed to Him and read His Word. He became a wonderful Saviour and Friend to me.

At the age of 32, I began to suffer with my nerves. This broke my health down, so much so that I had to have electric treatment, which took away my will power. I could not spell properly or even add two numbers together; my brain was not functioning properly. I had no strength to do my work. My husband had to go to work, come home, get meals ready, clean the house, do the washing, etc.

I was in this state for four years. I started attending the Liverpool City Mission in Wellington Road, Wavertree. At that time the minister was Pastor W. Angel. They had a women's fellowship which I went to every Tuesday afternoon. At one meeting, they sang, "She only touched the hem of His garment".

I felt that the Lord was speaking to me as we sang; I knew that He could heal me. I thought that I would have to go to a church where there was a healing campaign, but Pastor Angel said that he was going to pray for the sick on the next Sunday evening at the communion service. I was anointed with oil and received the laying on of hands. I felt a wonderful peace going through my body as I touched by faith the hem of His garment and was made completely whole.

I went home that night not thinking any more about it, but next morning when I got up I cleaned the house and also had a meal ready for my husband when he came from work. We were both thrilled at what the Lord had done. This happened on February 12th, 1961. It is now twelve years since the Lord healed me and I have never looked back. The Lord has been wonderful to me. I have obeyed Him in the waters of baptism and have been baptized in the Holy Spirit to be used as an instrument in His hand in His service.

May many others be blessed in the same way!

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Book Reviews

God's Smuggler and **The Cross and the Switchblade**, *published as comic books by Marshall, Morgan and Scott. Price 13p each, postage and packing 3p each extra.*

IT will be better if I discuss the presentation, rather than the contents. The latter is well known world-wide. The stories are presented in the same way as children's comics and I think that they are absolutely first-class. There are scores of comics provided by the world's presses and I have often wondered why so little has been done for Christian children in this field.

These two comic books really deserve to succeed. They tell both moving stories clearly and correctly in this visual form and they can be read easily by even young children. The price might seem a little high if they are regarded as comics, but not when they are thought of as visual books. They could be read by many children and passed round Sunday schools among the nines to fourteens. I think "Book Comic" is perhaps a better description than "Comic Book", which might be open to misinterpretation. They really are good, I commend them.

L.E. LAMBERT

Not Hearers Only, Volume 2, *by John Blanchard. Published by Word Books (UK) Ltd. Price 50p, postage and packing 7p extra.*

THE second book in the series deals with chapters two and three of the Epistle of James.

A writer's first book in a series will sometimes have a lustre which the following volumes seem to lack, but this cannot be said of John Blanchard's second volume.

There is a penetrating freshness and lucidity about this study which reaches the heart and compels the reader to look beneath the surface of his whole life.

Every section of the book is relevant to modern life and none more so than that dealing with discrimination between persons. In this passage also we find a very unusual comment on the sin of blasphemy among believers. This incisive writing can never be more relevant than it is today.

J.H. SAINSBURY.

No Bronze Statue, *by Phyllis Thompson. Published by WORD Books. Price 50p, postage and packing 7p extra.*

THE title does not commend this book. As the introductory pages indicate, it is a documentary of the founding and continuation of the work of the Mildmay Mission Hospital in east London. Documentaries can be dull, but this does not fall into this category. It is an intensely moving record of the vision that brought this Christian hospital into being a little over a century ago amid the squalor and poverty of the east end of London and of the continuation of the ministry of healing and the presentation of the message of the Lord Jesus Christ as Saviour. The record tells of the personal devotion and zeal of the staff, many of whom trained at Mildmay for appointments to mission hospitals in many parts of the world. As one who was first introduced to this hospital as a patient following a breakdown in health after a term of missionary service, I read this book and exclaimed, "Thank God for Mildmay!" I heartily commend this well-written account of devotion and sacrifice; it is a book well worth reading.

DAVID C. LEWIS

The Charismatic Movement in the Historic Churches, *by W.T.H. Richards. Published by Ambassador Productions, distributed by Marshall, Morgan and Scott. Price 20p, postage and packing 3p extra.*

THIS 32-page booklet is the paper presented to the 1972 Conference of the British Assemblies of God and provides a balanced Pentecostal assessment of the Charismatic Movement by one of the A.o.G.'s most widely-esteemed ministers. To give a fair account of the "neo-Pentecostals" is difficult, as the subject is not "a denomination, but a movement of the Spirit within several denominations".

The problem of "Catholic Pentecostals" gravely concerns the author, but he fails to mention that many Protestant neo-Pentecostals are equally concerned. Nor have the leaders of the movement ignored the other problems which Mr. Richards pin-points and which the traditional Pentecostals have also faced.

Remarkably, on the Doctrine of the Baptism of the Spirit the author detects but one difference between the Charismatic and the Pentecostal movement – the highly-controversial Initial Evidence.

On the whole the booklet is to be highly commended and widely circulated.

IAN R. HALL B.D.

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

(Continued from page 7)

"For God did not give us a spirit of timidity – of cowardice, of craven and cringing and fawning fear – but He has given us a spirit of power and of love and of calm and well-balanced mind and self-control" (2 Timothy 1:7, Amp. N.T.).

Refuse to listen to the visionless voice that excuses this hallowed work of the Holy Spirit. Remember that, "There is no fear in love; but perfect love casteth out fear; because fear hath torment" (1 John 4:18).



From T. H. Stevenson

FROM time to time I purposely refer to my acquaintance with events relating to Northern Ireland chiefly that we may remember that troubled land and our Elim people dwelling there. I feel I ought to share (without having requested permission) the story of a weekly prayer meeting in our Armagh church last summer. It may make many of us grateful for our winter. I was told the details on a preaching visit, but have refrained until now to relate it.

The church building is situated in length hard by the pavement of a comparatively narrow street. During prayer time the front doors were closed but unlocked, in order to keep the noise out – and it could be to keep the noise in! With the long hours of daylight enjoyed in more northerly parts, there were no lights on in the building. This could well excuse the police and military overlooking the fact of any church activity, when all else around were warned and evacuated because of a fifty pound bomb planted against the wall of the building across the street. With only about three minutes to spare, a policeman thought of the church, rushed into the building and quickly ended the prayer meeting with his warning of seeming few moments of grace. James, the writer of the Epistle, would have appreciated their faith and works as the congregation left speedily. None who know our minister's individuality will be surprised with the concluding episodes.

Outside the building he stood, accompanied by two brethren and, with military and police personnel nearby, he joined hands with his brethren, and explaining that he would not leave the spot without asking God's protecting hand, he prayed with his strong, clear voice that God might protect the building and that not even a pane of glass might be cracked. At least the final word might have set some unbelievers and doubters nearby thinking. From a point of safety all watched as the fuse effectively burned to the point of detonating the bomb, but only one or two pounds of explosive detonated, the remainder continuing dormant. It is not uncommon for a fuse to burn only partially and thus fail, but it is a rarity and more for a detonation to begin without a complete explosion resulting. Yes, not one pane of glass was cracked. God had answered prayer.

More than forty years ago the same church began an all-night prayer meeting for the healing of a member seemingly dying. I say "began", for, shortly after midnight a confirmation was given by the gifts of the Spirit that the man would be healed. The prayer meeting ceased then. The Pastor with others went to the house of the dying man and found him completely healed. God is just the same today.

The main content I have written to express belief in the power of prayer, to offer an example of brave public faith and testimony, and to remind you again of the circumstances in which many of our Church members and ministers in Northern Ireland work and worship in danger zones amid continuing years of tragic behaviour.

PRAYER and PRAISE

by F. H. Coleman

THE months of January and February are often dull, cold and cheerless. So many things we do at this time of the year are done inside the house. The outside ones are left to a warmer day. Gardens are left neglected, for all the plants and trees seem to have gone to sleep, waiting for the kiss of the warm sun and light to bring them to life again.

There seem to me to be seasons like this in our prayer lives. A winter time comes when we sow the seed and still continue to pray over it as it lies dormant in the soul waiting for that life-giving touch of the Spirit to bring life and eventually fruition.

It was my great joy at the Pentecostal European Conference in Berne to meet an aged sister who has spent most of her years toiling in the Congo, now called Zaire. The climate in that Central African land was such that few missionaries could live in that area as sickness and disease took their deadly toll. This woman returned more than once to her beautiful Switzerland more dead than alive to recuperate and to return to the Congo. The Word of God's precious seed was faithfully sown. Some accepted Christ and a mission station was opened, but the vast majority of the nationals remained heathen. Over twenty years passed with small results. There was so much to discourage, but suddenly the Spirit of God began to move. So great was the awakening that whole tribes turned to Christ. Strong men knelt before her as she walked the native paths and pleaded to be shown how they could be saved. The long dull days of winter

(Continued on page 18)

Black Grandchild for the Bulls!

by Mrs. Dorothy E. Bull

TITO'S heart was heavy, but he cast his burden on the Lord and found Him well able to sustain. The young Tanzanian was refusing to let this latest blow from Satan cause him to turn aside from following Jesus.

His mind travelled back to the time when he found a prospective wife. Moslem like himself, she had a special attribute: she could hoe well!

In time, marriage was gladdened by the arrival of a little daughter. Then his brother, Pastor Filipo, explained the cruel death of Christ on the cross where the Saviour took punishment for the sins of Tito (yours and mine also!). Such a love found a ready response in the African's heart, but his subsequent desertion of Islam outraged his father-in-law, who removed the young wife and her daughter, although another baby was expected at that time.

Months after birth, the infant became ill, and, as the grandfather insisted on witchcraft treatment only, the little one died.



Tito's wife, Tatu and baby Kenneth with Mrs. Bull outside Msolwa church, Tanzania

Tito prayed passionately on, and, miles away, God stirred the young man's wife to remembrance of her husband's loving care. With daughter Tatu, she fled back to where he was working as gardener for Elim's missionaries (the Bulls).

Reunion brought joy at answered prayer, and later another happy event was imminent.

Her infuriated father accused his daughter to the police and she was detained by them until they realised that there was no valid charge against her. Relentlessly, her father stirred up the tribal council and she was summoned before them, then subjected to extreme pressure to return to her parents in spite of the fact that the dowry had been paid and the marriage thus legalised. The girl remained adamant, thus enabling God to work on her behalf. She was again released.

Further incensed, her father denounced her as a "child of the Bulls", and no longer one of his, and openly put a curse on her, saying that she and her expected child would die at the time of delivery. He sought witchcraft to this end, so I determined to take care of the confinement myself.

When the time arrived, it was obvious that, had the infant been born without trained help, he would have arrived in the membrane and thus (because of tribal superstition) been killed as an evil spirit. The mother would have haemorrhaged to death and her father's curse would have been considered to have worked!

Today, Tito is an evangelist, wholehearted in his work. His light shines; he is not an unlit Christian.

His experience is typical of that of our converted Moslem couples. Please pray for them.

The Journey

"He needs no map who has a Guide."
"But, Lord, I like to see my way,
To trace the windings of the path
And know it leads to Day."

"But I Who lead thee, am the Way.
The dangers of the unknown track
Are clear and open to My eyes.
Faith never turns its back."

"Lord, show me but a little stretch –
Tomorrow's lighted path ahead.
To step into the darkened void
Fills me with anxious dread."

"Oh, foolish child! I am thy Guide,
Thy trusted Way, thy shining Light.
Come, clasp My hand, look in My eyes.
Dawn lies beyond the night."

Margaret P. Kerry.

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BIRTH

ROGERS. On December 22nd, 1972, to Alan and Jackie Rogers, their first-born, Rebecca Louise.

WITH CHRIST

BARNES. On December 31st, Edna Barnes, aged 66 years, of our Southport Church, beloved mother of Josephine, Safron, Pauline, Madaline, Bill, Charles and Richard, passed into the presence of her Lord. Officiating minister at funeral: L.N. Knipe.

BLOOD. On January 13th, Miss Elsie Blood, aged 62 years. Faithful member of Hull City Temple. Officiating minister at funeral: C.J. Watkins.

DAVIES. On January 14th, Tom Davies aged 50 years, passed into the presence of the Lord. Beloved husband of Dorothy and father of Susan and Janis, father-in-law of Geoffrey and Bev., (Crusaders of our Southport Church). Officiating minister at funeral: Canon T.M. Tylands.

MATTHEWS. On January 14th, at Torquay. Arnold Eugene Matthews, aged 69 years. Beloved husband of Dora. A faithful deacon and loyal friend. Officiating minister at funeral: H. Quy.

SUTTON. On January 7th, Lizzie Sutton, aged 96 years, a faithful member of our Southport Church, beloved mother of Claude, Rex and David, passed into the presence of God. Officiating ministers at funeral: L.N. Knipe and A.B. Tee.

WYLDE. On January 14th, Miss Janet Amelia Wylde, aged 96 years. Faithful member for many years of our Graham Street, Birmingham Church. Officiating minister at funeral: Edward F. Cole.

SITUATIONS VACANT

JERSEY, Channel Islands. Seasonal staff required for Christian Guest House. Write: Manager, C.A. Guest House, Undercliffe Road, St. Helier, Jersey, C.I. C.2802

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ITINERARIES

The President (T.W. Walker):
February 10, Reading; 11, High Wycombe (a.m.), Lane End (aft.), Oxford (p.m.); 13, Graham Street, Birmingham; 17, Petersfield; 18, Portsmouth; 21, Cashes Green, Stroud; 24, 25, S.W. Presbytery.

Mrs. D. Bull:
February 10, Newport; 11, Llanelli; 12, Neath; 13, Caerphilly; 14, Pontardulais; 15, Swansea; 17, Bridgend; 18, Port Talbot (a.m.), Barry (p.m.); 19, Porth; 20, Llantrisant; 21, Trealaw; 22, Caldicot.

London Crusader Choir with Douglas B. Gray:
February 11, Watford; 18, Coulsdon; 25, Ilford; March 4, Colchester; 10, Wimbledon; 11, Maidstone and Isle of Sheppey; 25, Hounslow; April 1, Clacton-on-Sea; 7, Royal Albert Hall (MV); 8, Mildenhall; 14, Stratford; 15, Wormwood Scrubs; 23, Royal Albert Hall; 29, Hove.

D. & M. Kilpatrick - Ghana
February 10th, Croydon, Stanley Road. At 7.30. 11, Camberwell (a.m.), Guildford (p.m.).

Joseph Smith:
February 10-15, Blean; 17-22, Palmers Green.

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Coming Events

BIRMINGHAM, Stirchley. February 10. Elim Pentecostal Church, Friends' Meeting House, Hazelwell Street. Billy Graham film: "The Lost Generation" at 7.30.

BLACKPOOL, Marton. February 24. Elim Pentecostal Church, Fredora Avenue. Film: "Without Onions". At 7.30. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Pastor: R. Clarke.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

CAERPHILLY. February 10,11,13-15, 18. Elim Pentecostal Church, St. Fagan's Street. Preacher: Felix Lloyd-Smith. February 24,25. Church Anniversary. Preachers: Ray Hughes and D.M. Russell-Jones. Weeknights at 7.30. Sundays at 6.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11.00 and 6.30 and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. February 10. Elim Pentecostal Church, Masonic Hall, Swan Lane. Monthly rally. Filmstrip: "The Dead Sea Scrolls". Special singing items. Convener: J.R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.45 and 6.30.

ILFORD. February 13. Elim Pentecostal Church, Clements Road. Special visit of L.V.D. Tiller (Israel). At 7.30. Convener: James F. Hardman. February 25. Visit of the London Crusader Choir with Douglas B. Gray. AT 6.30.

LONDON. February 10. Elim Pentecostal Church, Kensington Temple, Kensington Park Road, Notting Hill Gate. A '73 Teach-In for Sunday School and Youth Workers conducted by Lilian Swanson (British Director of Scripture Press) and Team. At 3 and 6.30. Registration fee: 35p includes buffet tea. Write to: Youth Office (S.P.), Kensington Temple, or telephone 01-727-4495.

OXFORD. February 11. Elim Pentecostal Church, The City Temple, Botley Road. Visit of the President (T.W. Walker) At 6.30.

PETERSFIELD, Hants. February 17. Elim Pentecostal Church, Hylton Road. Visit of the President, T.W. Walker, and praise and thanksgiving rally for the closure of the debt on the Church building. Convener: A.A. Biddle. "Venture of Faith" by L. Lancaster. At 7.30.

PONTYPRIDD. February 17. Elim Pentecostal Church, Thurston Road. United rally. Preacher: Felix Lloyd-Smith. At 7.30. February 25-28. Crusade conducted by David Shepherd. Convener: Ray Hughes. Weeknights at 7.30. Sunday at 11, 6 and 8.

ROMSEY. February 10. Elim Pentecostal Church, Middlebridge Street. Revival Rally at 7.30. Conducted by Elim Bible College students.

SELLY OAK, Birmingham. February 17. Elim Pentecostal Church, Alton Road. Missionary Pageant. Speaker: L. Wigglesworth. At 7.

TEESSIDE. February 23-25. Elim Pentecostal Church, Lee Road, Grangetown. "Sharing" - a special youth weekend conducted by Mr. and Mrs. Peter Conlon.

TREHARRIS. February 10-12. Elim Pentecostal Church, John Street. Special weekend. Preacher: Mrs. D. Elvin giving her testimony: From Witchcraft to Christ. Saturday at 7.15. Sunday at 11 and 6. Monday at 7.15.

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Big Romance didn't work out

David B. Tinnion

Pastor of our Driffield Church

SITTING in a smoke-infested double-decker 'bus, I found myself beside a fashionable young lady. The leading article of a newspaper had attracted her attention: "The big romance that *didn't work out!*". She was interested in a famous thirty-two-year-old bachelor's love life, especially as it was "the frankest story ever told."

Jesus was concerned about Peter's love life (John, chapter 21). He asked, "Peter, do you really love Me?" Christ did not ask him about his prayer life or his outreach work; He asked about his love, something that goes far deeper than outward activity, a question that went right to his very heart. If love is misdirected, everything is wrong.

Why do we wear Jesus stickers, march in festivals, ring door bells, teach children, run youth clubs, sing in the choir – for the church, to please the Pastor, to promote ourselves, or because we are in love with Jesus?

David Wilkerson, speaking on love, said, "The test of genuine love is simply, 'Has it grown with the passing of time?'" Put yourself to the test. *Test your love for Jesus.*

If we love a person we are always thinking about them. "Fix your thoughts on what is true and good and right . . . think about all you can praise God for and be glad about" (Philippians 4:8).

If we love a person we always like to please him. "For God is at work within you, helping you want to obey Him, and then helping you do what He wants" (Philippians 2:13).

If we love a person we always like to talk about him. "I will praise the Lord no matter what happens. I will constantly speak of His glories and grace. I will boast of all His kindness to me" (Psalm 34:1,2).

If we love a person we like to show our love by giving gifts. "I plead with you to give your bodies to God. Let them be a living sacrifice, holy – the kind He can accept" (Romans 12:1,2).

If we love a person it is not a secret. Like sound, it will be heard; like light, it will be seen; like heat, it will be felt.

If Christ asked us the question, "Do you really love Me?" would our answer be, "Yes, Lord, You know that I love You", or would it be, "I am afraid it is not working out?"

Is Christ in your every thought? Do you always try to please Him? How long is it since you talked to Him or read His love letter to mankind, the Bible? Is your love for Christ still a secret?

If it is not working out, turn to the "Problem pages", not in a woman's magazine, for in every problem we should turn to the E ble. "There is one thing wrong, you don't love Me as at first. Think about those times of your first love (how different now) and turn back to Me (Christ) again." Maybe this is why things are *not working out:* your love for Christ has gone.

Why not fall in love with Jesus again and recapture the glow of the day you first met Him?

Do you really love Me?

"Lord, You know my heart!"

Scripture references from *The Living Bible.*

(Continued from page 14)

were over, springtime had come and harvest was the result.

Only heaven seemed to have eyes to see this valued soldier of the cross as she worked and waited, but the Belgian Government had eyes, too. What a surprise was hers when she had word from Brussels that she was to get the highest honour that Belgium can confer upon a civilian.

A few more years may pass before this servant of Christ will stand before her Lord and Saviour and then she will receive the greatest honour of all.

It may be winter for you and me, but if winter comes, spring cannot be far behind!

The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, February 12th — **2 Samuel 21:1–14**

"There was famine in the days of David . . . and David enquired of the Lord " (v.1).

THERE is an answer to famine today, particularly that of the spiritual variety. It lies in the surrender of every vestige of staining influence.

David refused to give vent to personal animosity against the house of Saul in the cloak of a God-commanded purge. First he spared Mephibosheth, then, prompted by Rizpah's pathetic action, he accorded the remains of Saul the respect of Israel.

"After that God heard and answered when His people prayed for the land" (v.14, Amplified Bible).

Tuesday, February 13th — **2 Samuel 22:1–16**

"He . . . came down" (v.10).

ON an ever-mounting scale of glory, David describes His Lord as a foundation and fortress, his deliverer and Saviour, his castle-keep and refuge. In a dramatic minor key he personifies the wrath of God in shaking heavens and trembling earth, in smoking nostrils, flaming lips, in fire and darkness, cloud and winds.

But sweetness is there too! In clear notes of praise the words ring out.

We stand in awe at the might of the Lord, but we rise in praise for His mercy. He surely is a God who comes down!

Wednesday, February 14th — **2 Samuel 22:17–31**

"He delighted in me" (v.20).

LIKE the sweet, sure notes of plucked harp strings, David's words echo through the centuries.

"The Lord took me," he sings, "He drew me and delivered me;stayed me and strengthened me;lightened me, lifted me and loosed me; and finally rewarded me". Note his continual use of the personal pronoun.

But sweetest by far are his words, "He delighted in me!" (v.20).

You do so much for my delight Lord - do I delight you?

Thursday, February 15th — **2 Samuel 22:32–51**

"Thy gentleness hath made me great" (v.36).

THE Lord's gentleness, humility, condescension and patience with mankind make Him unique. "Who is like unto the Lord . . . who humbleth himself to behold the things that are . . . in the earth?" (Psalm 113: 6). David rejoiced in the firm, nursing touch of the hands of God.

So with Jesus Christ, we read that "He humbled Himself" that we might be called the sons of God. By His gentle meekness, we are elevated to the inheritance of sonship.

May the Lord teach us to be humble, that we may introduce men to greatness.

Friday, February 16th — **2 Samuel 23:1–7**

"The last words of David" (v.1.)

IS this the mature wisdom of the proud warrior king, the slayer of giants, brilliant guerilla strategist, the super politician?

No, indeed, David classifies himself so differently. "Son of Jesse", he calls himself, an obscure shepherd from Bethlehem, the man whom God anointed and raised from nothingness, the harpist from the mountains of Israel.

His claim to fame lay in that the Spirit of the Lord spoke through him, that God's word was on his tongue.

Lord, I, too, cherish that position; all else is secondary. Grant me your anointing today!

Saturday, February 17th — **2 Samuel 23:8–23**

"The men of Israel were gone away" (v.9); "and the people fled from the Philistines." (v.11).

THESE were great men, who fought when others fled, who trusted when others trembled. Theirs was a lonely glory, for they stood alone. Alone? – no, for then is it written, "The *Lord* wrought a great victory" (vv.10,12).

May we learn the lesson of true greatness and real usefulness. God grant that our hands might cleave to the sword of His Spirit, that our weakness may be surrendered to His hand of power.

Sunday, February 18th — **2 Samuel 24:1–14**

"That I may know the number of the people " (v.2).

"HEAD-HUNTERS" are not strangers to God!

David, just a little proud of himself perhaps, falls into the statistics trap and orders a census of his giant domains.

Israel is no longer an insignificant, second-rate power, for her borders now extend in every direction, and her glory is recognised at last.

It is not in numbers that we should pride ourselves, not in might that we should boast. Rather let our boast be Thee,Lord, our trust be in Thy Spirit.

The good Samaritan

by Hugh Sawyer

JESUS once told an intensely human story of loving kindness which is commonly accepted as a parable; but Jesus did not say that it was.

He would not portray such an incident without complete justification, especially when speaking of a priest who represented Jewish orthodoxy, and a Levite, representing the Mosaic Law, who behaved so callously.

His actual description expresses the account of a real experience, factual even to its topography. "A certain man," said Jesus, "went down from Jerusalem to Jericho." Jerusalem is built upon a mountain and the road down to Jericho in the Jordan valley drops steeply more than 3,000 feet in less than fifteen miles. He fell among thieves, who stripped him of his raiment, wounded him and departed, leaving him half dead.

Ancient Jericho, notorious for its sin and wickedness, was the habitation of every brand of criminal, the centre of vice and unsavoury haunts. The road down to the city was wild, lonely, rock-strewn, winding through many gorges and infested by roving bands of robbers who stalked their unsuspecting victims as they passed along the eerie road.

Presumably this man, friendly and neighbourly, had left the comforts of his little home in Jerusalem to indulge in a night out in the ill-famed city of Jericho. Perchance the road was familiar to him and he cared naught for the perils of the way. He was on that downpath similar to the Scriptural, "broad way which leadeth to destruction".

Turning his back upon Jerusalem, the City of God, he wilfully turned his face towards Jericho, the City of the Curse. Lost in contemplation of the pleasures before him, he was completely unaware of the dangers surrounding him. Suddenly, without warning, the murderous marauders sprang upon him and, with the experience of long practice, dragged him down, slashed him with their long knives, snatched his money-bag from the folds of his outer garment, ripped the clothing from his lacerated body and vanished as quickly as they came, leaving him lying, half dead.

"Then" continued Jesus, "there came down that way, by chance, a certain priest, and when he saw him, he passed by on the other side." That priest was also going the wrong way, on the downward road. He came by chance, which means that he was at a loose end, having no set purpose in mind, surely most unbecoming in a man of God whose life was dedicated to Divine service.

Scared, he didn't even stop. He couldn't get away fast enough, muttering to himself, "He looks already dead, there is nothing that I can do." He was soon gone. The cold formality of religion in this man was of no avail.

Next to appear was a Levite, representing the law. Seeing that religion had failed, would the law come up with something practical? The dying man was not in need of legal advice, but he was in desperate need of first aid. He got neither, because the Levite only looked at him and hurried on.

Help was forthcoming however. "A certain Samaritan as he journeyed, came where he was, and when he saw him, he had compassion upon him." Of a mongrel race, half Jewish and half Gentile, a Samaritan, good or otherwise, was in the eyes of all Jews a despicable character. Well aware of this, the Samaritan had compassion upon one who he knew detested him! It could be assumed that he was a medical man, because he was equipped with a first aid kit, bandages, wine and oil, all medical necessities of the day. With professional skill, he dressed the man's wounds and, carefully lifting him upon his ass, he made for the nearest inn. The next morning, after redressing the man's wounds, he gave the inn-keeper two silver pennies, saying, "Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee."

In this good man we see a definite type of Christ Jesus, who was once accused by His own countrymen of being a Samaritan. Did He not first come seeking us? Where did He find us? Probably on the worldly, downward road. Were not our souls lacerated by sin? Did He not by His own sacrifice snatch us from a lost eternity? Does He not by the revelation of this story bid all Christians, "Go ye, and do likewise!"?

THE ELIM EVANGEL

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The scene at a special Sunshine Corner meeting at our Winton Church, Bournemouth

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EVANGEL

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Editorial

WE are well acquainted with that beautiful text in 2 Corinthians 5:14, "Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." It is the experience of very many of us. We rejoice in the new birth and in all that this means and brings. As someone said about the Ephesian Christians, their address seemed to be Ephesus, but they really lived *in Christ.* I recall a preacher who was so taken up with the words, "In Christ", that he preached on every reference in the New Testament containing these words! I will forbear to comment on the length of the address (being known to go on rather myself!), but this serves to underline the basic position in our faith occupied by that m ing comment, "In Christ". It is both – I in Him, He in me. Hallelujah!

We should not stop here, though. Read on in the chapter. We arrive at the almost daunting commission that Christians are ambassadors for Christ and that they have a God-given ministry of reconciliation. "We pray you *in Christ's stead,* be ye reconciled to God" is the breath-taking comment, enlightened and enlarged upon by the words of the next verse: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

O it is marvellous!
It is marvellous and wonderful!
What Jesus hath done for this soul of mine
The half has never been told!

Yes, indeed, but how challenging and yet glorious to be one of the ambassadors of Christ! A diplomatist taking up his post in a far-off country as the representative of Her Majesty Queen Elizabeth II has not one whit of a greater calling, in fact, in important respects, his is the lesser calling by far.

Go back in the chapter, however, and you come across a clause which we almost overtake without noticing: "And all things are of God". There's a statement for you! "**All** things are of God?" – those seeming tragedies, those disappointments, those times when others stepped in before we could, all those grey days when life seemed dull – are these included?

This is surely what the verse says, though this does not ignore or contravene our responsibility, for which we must give account.

What a superb place to be in, however, when we really believe it and apply it .... "All things are of God".

Church Reports

RUGBY **Pastor: D.C. Lewis**

ON a Friday evening just before Christmas our young people saw the results of a year's work. Both young and old had been busy making, baking, knitting and crocheting. About ten large tables were full of items in the packed local hall. About eighty people supported us. A film was shown to present our Saviour. Carols in traditional Indian style were sung by our Pastor and his wife and friends. The proceeds and gifts were sent to the Elim Missionary Society for their work in India.

R.H. LYTTLE



Interested visitors at Rugby.

BALLYMENA **Pastor: A.D. Sandford**

SEEING men and women following their Lord through the waters of baptism always thrills one's heart. On a recent occasion – the fourth such service inside the year – some thirty-five men and women took this step. These candidates were drawn from Maghera, Antrim and Ballymena. The privilege of baptising them was shared between Pastor G.A. Hawes, who also preached, and Pastor Sandford.

The testimony of Mr. Sammy Evans, whose conversion amazed the people of Maghera, thrilled the congregation. To see his wife and son also being baptised brought much joy.

It is wonderful to know that, in spite of Ireland's troubles, there is a deepening hunger in the Province for God and His Word. Thank God for faithful men and women who stand by the work of God. It does your heart good to be among them and to know that all is not bad in Northern Ireland. The prayers of God's people are deeply appreciated.

The recent visit of our President, Pastor T.W. Walker, and his wife was greatly appreciated and their ministry brought much blessing to the people.



Pastor G.A. Hawes baptises one of the candidates at Ballymena.



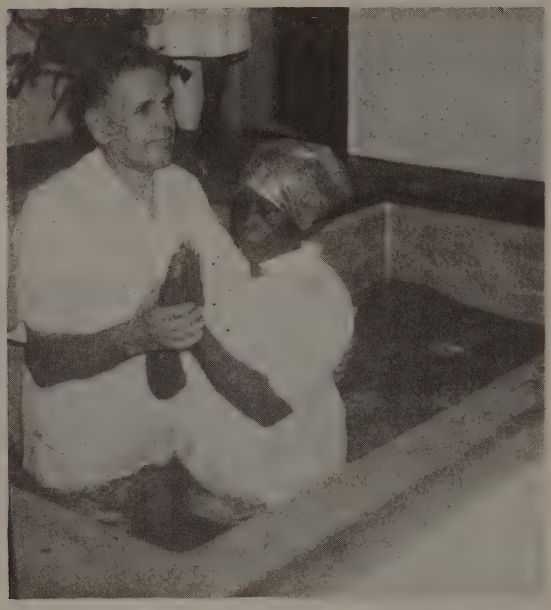
The Pastor of the Ballymena Church, A.D. Sandford, about to baptise one of the candidates.

BRAINTREE **Pastor: A.P. Atkinson**

WE praise God for His blessing on our children's work during the past few weeks. The girls and boys took the major part in our carol service when the Christmas story was portrayed by a puppet show enacted by the children who had also made the puppets. Many parents were there and we all enjoyed a time of fellowship together after the service over cups of tea and mince-pies.

On January 7th we commenced a branch children's work on a housing estate. On the first Sunday sixty-nine children came and now we average eighty each week. Our faith has been strengthened to see the Lord's blessing on this new venture from the very beginning. Our Pastor appealed for more workers to cope with so many girls and boys and the response has been wonderful. The numbers have risen from four to twelve, praise His name.

RUTH TURNEY



John MacInnes baptises a great grandmother — Sister Welcome from Ithica

RYE PARK **Pastor: P. Daw**

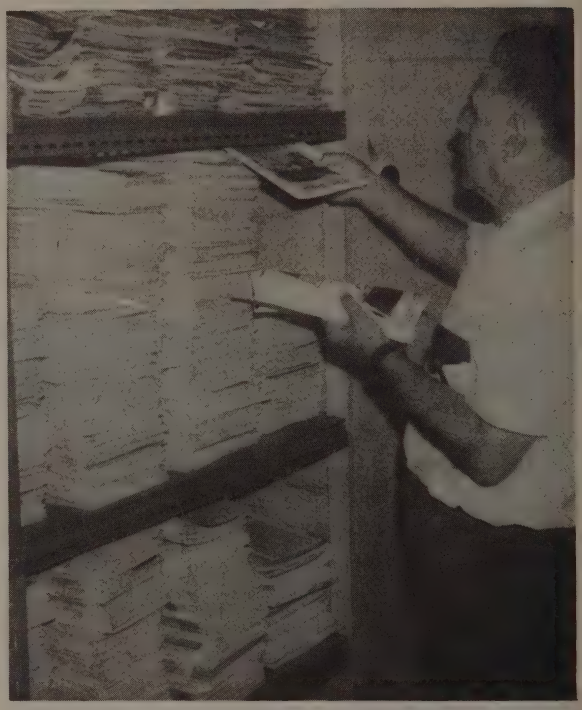
IT was a privilege and a joy to have Pastor Smith with us for six days and to enjoy his ministry.

Despite attendances being rather low, there was a good atmosphere in the meetings, and we believe that those who attended received much blessing. Friends from Waltham Abbey and Hertford joined us on different nights.

We express our grateful thanks to Pastor Smith, who, despite his age, is still able to travel and minister the Word faithfully.

At the Sunday school prize-giving it was a joy to see so many parents present, the church being practically full. Pastor B.C. Richardson was the speaker and his simple story illustrated by some well-drawn sketches was appropriate. We pray that the seed sown may bring forth fruit.

G. HOLMWOOD



John MacInnes in the literature room

Bible Acrostics

by Arthur Campbell *("Uncle Arthur")*

2 CHRONICLES

Choice of Solomon (1:7-12);
Houses built (2:1);
Reared up pillars (3:17);
Overture of song (5:13; 7:3);
Now dedicated temple (7:5);
If my people (7:14);
Coming of queen of Sheba (9:1-12);
Loss of ten tribes (10:16,17);
Ethiopians attack Asa (14:9-15);
Seeking to please God
(a) Jehoshaphat (17:4);
(b) Hezekiah (29:2);
(c) Josiah (34:2).

From here and there

German professor slates the structure of the WCC Bangkok Conference

PROFESSOR Peter Beyerhaus, an international authority on mission, has strongly criticised the World Council of Churches' conference on "Salvation Today" held recently in Bangkok.

Speaking as a delegate, Professor Beyerhaus says that he feels that the conference, called by the WCC's Commission on World Mission and Evangelism, was structured to fulfil the aims of the World Council in achieving a new world community of all races, classes and creeds, at the expense of the traditional understanding of the mission of the Church to the non-Christian world and of the uniqueness of salvation through the atoning death of Christ.

Writing for the German Evangelical Alliance weekly news service, IDEA, Professor Beyerhaus speaks of the value of meeting in Bangkok with Christians from many parts of the world and many persuasions, but, he says, "My impression was that participants were being involved in a well-planned group dynamic test instead of being able to work in a responsible manner to find a biblical understanding of mission in the seventies". He feels that there was insufficient time to shape the conference reports in their final form. No action was taken on his request for the WCC to call an international gathering of ecumenical and evangelical theologians to clarify the basic crisis of mission referred to in both the Wheaton Declaration of 1966 and the Frankfurt Declaration of 1970.

In the light of his experience at Bangkok Professor Beyerhaus believes that the International Congress on World Evangelization to be held at Lausanne in July 1974 will have an added importance.

E.A.

United Crusade in Rugby

CHURCH of England, Baptist, Methodist, Congregationalist, Presbyterian, Elim and Salvation Army ministers and leaders are standing shoulder to shoulder in a city-wide crusade. United prayer meetings are to be held at St. Peter's, Bilton Methodist, Rugby Elim, St. Matthew's, Congregational, Presbyterian and Hillmorton Mission. Headmasters, headmistresses, and members of school staff from all the Rugby High Schools have extended invitations to crusade teams to take School assemblies, R.I. lessons and Christian Union Meetings. The Bishop of Coventry and team member have been invited to tour the G.E.C. works for meetings in the Canteen.

The crusade is planned for March 31st – April 8th in the churches and for June 27th – July 8th outside.

The Reproduction of Music

IT has been felt advisable to draw attention to the fact that it is both illegal and unethical to reproduce music and other printed material by any means whatever, whether by photographic or mechanical processes, duplication or by handwriting. The copyright laws of today are very complicated and it should be noted that there is a test case now going through the Courts on the question of reproducing copyright music by way of photographic processes.

Ministers, choir-masters and others will be well advised to take very careful note of this matter.

David G. Hathaway

WE know that readers have been continuing much in prayer for Mr. Hathaway during the last few months and we are pleased to report that God has been graciously undertaking in many ways. Mr. Hathaway has been moved from the prison in Pilsen where conditions were extremely trying and where guards, presumably military guards, were in charge. He has now been moved to a prison in Prague where conditions are much better and where civilian warders are in charge. His brother Ken went to see him in the early part of January and returned with a better report of his health and also of his living conditions.

As we continue in prayer we believe that the present tentative prospects for an early release may become firm and that David will not have to complete his full sentence.

Let us continue much in prayer for David in his incarceration that he may be used of God where he is as a mighty witness.

JAMES T. BRADLEY

Letter to the Editor

Dear Mr. Walker,

DUE to the recent discussions on lowering the drinking age limit, we are well on the way to more alcoholism, vandalism, road accidents and illegitimate births.

We wish to suggest that each member and associate member of each church congregation be asked from the Sunday pulpit, to write a brief letter to his or her M.P. stating objection to any widening of the drinking laws and asking why such action is contemplated.

Yours faithfully,

B. STREET and G. PARSONS

Elim Missionary Society feature

Missionary Biography



Peter and Sandra McCann with baby Philip

Peter McCann B.Sc. (Honours)

Inyanga North, Rhodesia

BORN in Oldham on April 13th, 1946, I lived for twenty-one years in Royton, about two miles from Oldham. From the age of four, I attended Heyside Congregational Church, being a member of the Boys' Brigade until I was eighteen. Although I had no real appreciation of the gospel at this time, I did at times lead the B.B. Bible Class and occasionally spoke at a junior church service. During this time I attended Chadderton Grammar School, from which, in 1963, I went to Salford University, where I finally obtained my degree in 1967.

This period of my life was marked by many inconsistencies. On the one hand I was a church member with some experience of preaching and a gnawing anxiety about my personal standing before God, for I felt that there was some truth about Christianity that I had not discovered. On the other, I was putting on a gay front. In 1961 I took up playing the bass guitar in a beat group. Inevitably this meant a stifling of conscience and a lapse in my school work. Looking back, I can say that it was a token of the grace of God to an unregenerate sinner that my school and university work was unaffected. I began to lose interest in the church and, although I never altogether stopped attending, my church life was decidedly second-best. With a nightly round of drinking and playing in nightclubs, I was drifting badly.

It was my university course that first turned my steps. God uses strange instruments to achieve His purposes! Faced in 1965 with a choice of becoming a professional guitarist and abandoning my studies, or continuing my studies for a much more stable career, I chose the latter. I resolved to suspend my group activities at least until after my examinations. Events dictated that I never returned.

In June of that year, free from the group, I was invited by my cousin to hear his gospel group at Huddersfield Elim Pentecostal Church. One of God's "coincidences" is that, years before, this same cousin, then a non-Christian, introduced me to the guitar which was to play such a part in my life. This sparked off an interest in this church, which seemed to possess what I had been looking for. Gradually, the old life began to lose its appeal. One night, I suddenly put down a drink and resolved to touch no more and, a few weeks later, I severed my nightclub connections.

I was still not saved; God's work in my life was yet incomplete. In September 1965, Pastor E.J. Thomas re-visited our Huddersfield Church for a convention and there began for me a time of much heart-searching. I was resisting, but I knew in my heart that I could not resist for long. Finally, at the end of the month, two weeks after the convention, I repented.

Now my guitar was used again, but this time in the service of God. The next few years were to prove a crucial period of my life. A girl to whom I was attracted in the Huddersfield Church became my wife on September 30th, 1967, in which year I began working at a Huddersfield chemical firm. I was baptized in water in Halifax in March, 1968, and almost immediately there came a time of testing as I began to have an unhappy time at my place of work. With sore hands as a result of the chemicals I was using, my work suffered, and I was forced to leave in August, 1968. God led me into teaching at Greenhead Girls' High School in Huddersfield, starting in September, 1968. Things now seemed secure. When my son, Paul, was born on 19th September, I was settled and fairly happy, but God's plan was still not

complete. Inexperienced as I was in teaching, I found the task difficult and, with my first one-year contract due to end in August 1969, I was puzzled as to why God had led me to teach. God alone knew how useful that one year's experience would be in gaining my acceptance as a missionary-teacher in Rhodesia.

In May, 1969, my wife Sandra returned from the Elim Conference full of Inyanga North Emmanuel Secondary School. "Not for me", I thought, but God had other ideas. Catherine Picken's appeal for graduate teachers was repeated in THE ELIM EVANGEL. Now I began to sit up. Her text was Exodus 4:2: "What is that in thine hand?". Idly I looked at this passage in the Scriptures. "But Lord, I'm no preacher!" I thought. Yes, but wasn't that what Moses tried to say? Still doubtful, I put down the Bible, only on an impulse to raise it again and immediately find myself reading Joshua 1:5: "As I was with Moses, so I shall be with you". When God calls, He allows no excuses!

From then on, my call was certain. A term in Elim Bible College preceded my journey to Rhodesia on January 15th 1970, and the beginning of an exciting time of service for a wonderful God.

Book Reviews

9 Magic Picture Books, *by Marie Hibma Frost, illustrated by Mina McLean. Published by Scripture Union, price 10p each, postage and packing 3p each extra.*

THIS is a very well presented, colourful series of small books. Little children will enjoy the simple stories. There are puzzles and "number to number" drawings which are always popular with this young age group.

The series covers some of the favourite Old Testament stories, the Christmas story, the parables and the teachings of Jesus.

The books should prove to be helpful and instructive.

A.B. TEE

The Shepherd Psalm *by F.B. Meyer. Published by Lakeland Paperbacks, price 35p, postage and packing 4p extra.*

THE author deals with each verse of Psalm 23 in a separate chapter of his book in a most refreshing, instructive and challenging way. The Psalm is spoken of as a creed that even a child could learn and as a minstrel because it is sung so often. It is compared to the Holy of Holies of old. Its power lies in its dwelling so little on man and so much on God; it tells us what He is doing. To the sick, sad, despondent, suffering and bewildered this book will bring comfort and assurance. There are good chapters on walking through the valley of the shadow of death, on the importance of spiritual rest, and on the will of God.

D.S. WILLIAMS

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.



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The Elim Pentecostal Church, Hayes



The second in an occasional series researched by Philip G. Parsons

THE Hayes Church was founded following a tent crusade conducted by Pastors R.B. Chapman and Ken Matthew in 1939. After the crusade, services were held in a hired hall, Albert Hall, Albert Road, Hayes. This building was used also as a dance hall on weekdays. When Pastor Ian R. Moore (now at Clapham) came in 1940, he found the signs outside: "Elim Church"; "Dancing every Saturday"!

Prayer meetings were held in members' houses, and many wonderful times were had, with people being healed. Throughout the war years, between sixty-five and seventy met regularly on Sundays and about twenty-five during the week. Not even the air raids could dampen the zeal of the Christians to meet together in the presence of the Lord. Later, the Albert Hall was bought by the Spiritualists, which meant that our Church had to meet in hired halls wherever they could be found.

God was then, as now, the great Provider. He wonderfully enabled the Church to purchase a plot of land in Keith Road on which a new building was erected. The builder's name was Mr. Pharaoh, an unfortunate choice perhaps! Unlike his predecessor, his building standards were rather shaky, resulting in much heartache, from that time right up to the present day!

Pastor A. Lambie opened the church in 1951. The pulpit was made by the members of the congregation, and each member bought one chair which then cost 23/- (£1.15) each. Pastor D. Beresford came to Hayes in 1968. By this time, the Church had fallen in number due to many folk moving away, the building was in serious condition and it needed a great deal of work to save it. A tremendous effort was made by the small congregation and, such was the enthusiasm with which the task was taken up, that when I arrived at Hayes earlier this year, a cavity wall had been built to defeat the rising damp, a false ceiling had been put in, and fluorescent lighting installed.

There is still a considerable amount of work to be done mainly in the back rooms and on the outside of the building.

Recently Mr. Chapman returned to the scene of his crusade to spend a day at the church. In the evening he reminisced about some of the early days in the tent and then he preached the gospel.

The numbers have increased as some folk have moved into the district. We now have a number of young families in the church. It is lovely to see complete families coming to the House of God!

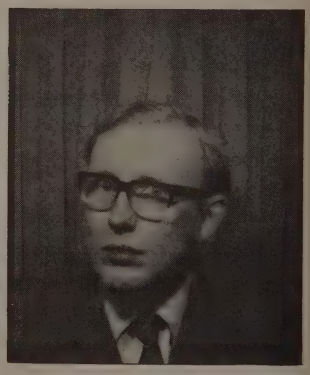
The hand of the Lord has definitely been upon the work here at Hayes over the years. Now we are seeking His blessing in the days that lie ahead. Please remember to pray for us.

John Ward

Open Wide

by John Ward

Pastor of our Hayes Church



HAVE you seen a nest of new-born baby birds? This is a common sight in the countryside: little beaks pointing up, mouths open wide, waiting for the mother bird to arrive with a nice worm!

Just such a picture can be found in Psalm 81:10 to illustrate our dependence on God: "Open your

mouth wide and I will fill it" says the Lord.

The baby bird sitting in the nest, a picture of helplessness, reminds me of Moses, prostrate before the burning bush, sensing the greatness of his task – to return to Egypt and bring out the Children of Israel. He gasps, "Who am I?" The answer of the Lord was, "Certainly I will be with thee." That makes all the difference! It was too much for Moses, but not for Moses with God with him.

It was a lesson that Paul had to learn. The Lord told him, "My strength is made perfect in weakness". With joy he proclaimed, "I delight to boast of the weaknesses that humiliate me, so that the strength of Christ may enshrine itself in me." When we feel at our weakest, then we may truly rejoice, for then the power of Christ can rest upon us and enable us.

The baby bird invariably has its mouth wide open in expectancy. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." It is no use acknowledging my weakness, unless I expect with confidence that the Lord, who is our strength, will do something on my behalf.

"Open your mouth wide and I will fill it" is the word of the Lord. I came to the Lord, asking for forgiveness of sins. He said, "I will give you the very righteousness of God." I came asking for peace. He said, "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

No wonder Isaiah, speaking of the coming of Christ, said, "His name shall be called Wonderful". I find Him to be more than I ever expected, greater than I thought.

WE ought to worship Him for all that He is and stand in awe of His greatness.

Children's Corner

Two Birthdays

John 3:3

Words and drawing by Sheila Price



"HAVE a nice time at Mary's party! I'll meet you at six o'clock," Carol's mother called.

"Thankyou, mummy," said Carol, as she set off for her friend's house.

Carol knocked on the door of number seven.

"I'm so glad you could come," said Mary, "and thank you for sending me such a nice card."

Mary and her friends sat down at the table to enjoy the delicious tea which Mary's mother had prepared. When they had eaten, the children joined in a game of hide-and-seek in the garden until it was time for them to leave. While they were playing, Mary's mother cut the birthday cake and wrapped each slice in tissue paper. As her friends were leaving, Mary handed each one a slice of cake to take home.

"This has been a wonderful birthday," said Mary, "I have enjoyed myself so much! What a pity that birthdays come only once a year! Wouldn't it be nice to have two birthdays?"

"I have two birthdays," said Carol.

"Don't be silly!" said Mary. "You had a birthday a couple of weeks ago. You won't have another until next year."

"Oh, but I will," said Mary. "I have a birthday next week."

"That's impossible!" said Mary.

"No, it isn't," Carol said. "You see, next Sunday will be exactly one whole year since I gave my heart to the Lord Jesus. On that day I was born again. It was the start of a new, wonderful life for me, for since then I have lived for Jesus. This birthday is well worth celebrating, Mary. You can have two birthdays, just like me. Why not come along to my Sunday school tomorrow and learn how you, too, can be born again?"

"I would like to very much," said Mary.

"Good," said Carol. "I will call for you at quarter past two. Goodbye for now. Thank you so much for the cake."

"Cheerio," said Mary. "Don't forget to call for me!"

"I won't," said Carol.

Have you got two birthdays?

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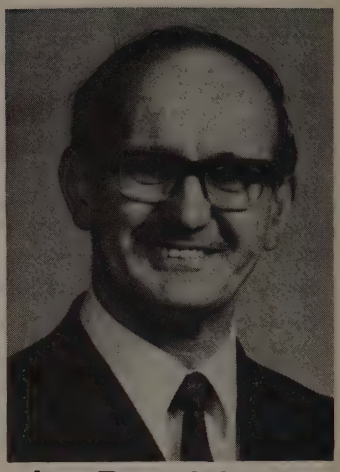
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Success - God's Will for You!



Ron Hicklin writes: "I was born in Manchester on April 9th, 1921 and born a second time in Darlington on November 11th, 1934 at half past seven that Sunday evening, baptised in the Holy Ghost on May 24th, 1939 when at last I learned to receive what God had already given.

"I began to learn my 'trade', like so many others, as a Methodist local preacher, was eventually asked to lead a tiny Pentecostal church in Middlesbrough and, after four years, was obliged to quit my post as draughtsman for full-time pastoral work.

"After many happy years in Middlesbrough, Basingstoke (Hants.) and Brownhills (Staffs), the call to conduct evangelistic crusades proved overwhelming and for seven years I have devoted much, and latterly all, of my time to such work. I have no greater ambition than to continue."

by Ron Hicklin

ANDREW Bonar, the biographer of Robert Murray McCheyne, claims that in a brief life of twenty-nine years, the young preacher "stamped an indelible impress on Scotland" and then makes the challenging comment: *"In the case of a faithful ministry, success is the rule, want of it the exception".*

Men covet success. In any realm, achievement adds spice to life. The deep-seated urge to create needs to be gratified. Stephenson may say "to travel hopefully is better than to arrive", but for most of us only the destination justifies the journey. Success is our goal.

The be all of Christian service is the salvation of souls; we cannot, dare not, thankfully *need not*, content ourselves with less. In this, above all else while enjoying the journey, we must get there. We must count success as vital.

The worn out excuse must be dealt with, that, in the parable of the talents, the reward went to the "good and faithful servant". This overlooks his success in doubling his original investment. He turned five talents into ten. The great virtue of faithfulness was a means to an end, not the end itself.

Calling, opportunity and ability vary. Temporary set-backs test us all. Personal holiness is the priority of life. Sift real success from the ephemeral, the wheat from the stubble, as God eventually will, then, all qualifications accepted, appreciate both your right to success and your obligation to produce it. Had others not done so the Church would long since have dwindled into non-existence.

The Proof of the Possibility

What does the Bible say?

The Old Testament promise, unequivocal, comprehensive and oft-repeated, is "whatsoever he doeth shall prosper".

The New Testament both states and appears to assume that faithful service will become successful service and finds fullest expression in the statement of Christ that He Himself chooses men for the explicit purpose of bearing permanent fruit. Bible history celebrates continual success, the "Acts of God through man". Language is stretched, superlatives invented, to describe the power at our disposal. From "Whatsoever you shall ask" to "above all that you *can* ask", incentive teems. The very command to "disciple all nations" is an implicit promise of success, for whoever yet was allowed to fail in a God-appointed task?

So, take heart! We'll get there!

The Conditions

The half-hearted never succeed at anything. Hudson Taylor, who tackled unimaginable difficulties to found the China Inland Mission and was himself a firm believer that Christian service ought to succeed, said, "The cause of want of success is very often that we are only half saved ourselves. If we are fully saved and confess it, we shall see results."

Grant this pre-condition of complete dedication and the following formulae remain.

Active Faith in the Sovereignty of God

'"Tis not in mortals to command success" says Browning with truth, but a sovereign God can! He holds sway over all. "With God nothing shall be impossible" referred to the hardest-to-be-won of all: the rich. If they can be saved, anyone can.

It follows that faith may be absolute. When Moody said, "I believe that a man who is red hot and full of the Holy Ghost can have conversions anywhere and everywhere" he was logical.

Such steadfast faith is the vital first step to success. Expressed in prayer it both releases and co-operates with God's power. It is ultimately irresistible.

Nearly twenty years have passed since I heard Dr.

Lewi Pethrus, Pastor of the 7,000-member Filadelfia Church in Stockholm, preach on prayer and conclude with a quaint definition of faith. "What is faith?" he said, "Be optimistic! That is faith." A thousand times I have remembered. God can! I am optimistically certain that He will.

Produce a Life that reproduces itself

All life perpetuates itself; it reproduces. Life originates new life: indeed, only life can. Life develops to a pattern. A fruit tree, for example, germinates, grows, blossoms and bears fruit with the seeds of new life inside. The natural laws all have a spiritual application. Christ chose vine and branches to illustrate one point. Let man the branch remain in Christ the Vine, let union with Him be vital, intimate, unsullied, maintain a continual inflow of divine life, and fruitbearing becomes a spiritual norm. So divine life in us can be expected to produce divine life in others, life to produce life. In this sense, our converts will become our "fruit".

How prodigal nature is! It makes superabundant provision for reproduction. Blow a dandelion "clock" and you sow a hundred dandelion seeds. Leave a pair of rats alone and in three years they will have 20 million descendants. (Better *not* leave them alone!)

Starting-point of soul-winning success for Peter was a haul of fish that sank a boat and, when the Carpenter caught the fish (Peter had failed himself), the fisherman quit the net, followed Christ and learned to catch men. He was to do so superabundantly.

Defeat Discouragement: Work hard

Ask a self-made man the secret of his success. The inevitable answer is: "Hard work!" This is rarely the whole truth but it is always part of it, and a part that we can all copy.

Emerson, the American statesman, philosopher, author and journalist and, incidentally, an artist, had this to say: "There is no way to success in art, but to take off your coat, grind paint and work like a digger on the railroad all day and every day."

Quite so, but a danger lies here, for hard work saps energy. Total commitment to a cause can ravage the emotions. The tired worker is wide open to the great enemy, the demon discouragement. Study closely the thrice-repeated command to Joshua at the beginning of his work, "Be strong and of a good courage." Forewarned is forearmed. Skirt the Slough of Despond, persist in your endeavour and wait confidently for results.

When Christmas Evans, the beloved evangelist of the Welsh valleys, lay dying, he drew himself on to his elbow and, with his last breath, as if still travelling, cried, "Drive on! Drive on!"

Drive on, Christian friend, drive on! You'll surely get there!

Scripture References: Psalm 1:3; John 14:13; Ephesians 3:20; Joshua 1; Matthew 28:19 [margin].

Thoughts on the Book of Genesis

13. The Promise renewed (Genesis 13:14–17)

by F. Lavender

Pastor of our Croydon Church

FOLLOWING an unhappy interlude in Egypt, Abram returned to the land of Canaan. Very soon, however, there was trouble between the herdsmen of Abram and Lot over grazing rights, the area being unable to support their growing flocks and herds. The lesson of Egypt seemed to have made Abram sensitive regarding the glory of the Lord and, fearing that a quarrel would dishonour the Lord before the heathen, Abram gave up his rights and allowed Lot to take the choicest pasture. Because Abram honoured the Lord, the Lord honoured him and promised Abram that his seed would inherit the whole land. The Lord told him to walk up and down the land. Everywhere he went would be his; even the land given up to Lot would be Abram's.

We must all be conscious that, at times, we have failed the Lord, yet, if we will, we can learn a vital lesson even from our failure, namely, that *the glory of God is more important than our own apparent well-being*. We should be very sensitive to the honour of our Lord, even if this means making decisions which seem to hurt ourselves. Even if the Bible gave no promise of blessing, we ought still to count it our greatest joy to honour the Lord and say: "We are unprofitable servants, we have only done our duty" (Luke 17:10). The Bible is emphatic, however, that those who humble themselves before the Lord shall be exalted by Him (1 Peter 5:6) and that those who honour Him shall be honoured (1 Samuel 2:30).





Anne Stephenson leads the singing of: "I'm too young to ride in the cavalry."

CHRISTMAS means the same to every Christian, wherever in the world he lives, but, though its message is the same, the temperature certainly isn't! In South Africa, with the temperature easily up to the 100 degrees Fahrenheit mark, Christmas is certainly celebrated in a different style.



Singing in the open air at the farm

At Anne Stephenson's invitation, I went to one of her children's meetings on a farm about sixteen miles from Nelspruit. After a lengthy wait in the hot farmhouse, the excited children arrived, their arrival being announced while they were some distance away, for their excitement and enthusiasm bubbled over.

The afternoon started with a short service during which everyone participated (see my photo of Anne leading the chorus: "I'm too young to ride in the cavalry"). Then came the party, games and presents. What a wonderful time it was for those children and how they appreciated everything!

May these children not only know the joys and pleasures of Christmas, but also Him Who was born to be Saviour of the world.

DAVID G. BUTCHER



"Eat up, there's plenty more!"



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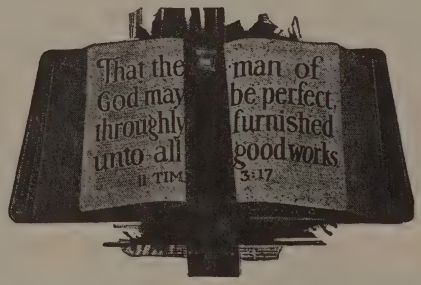
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The Word in Action

A report by F.H. Coleman



"THE Bible is bouncing back again", said Rev. Tom Houston at the Press Preview of the "Bible in Action Fortnight" organised by the British and Foreign Bible Society.

Today more copies of the Scriptures are being sold than ever before. As a result of this, the two main centres for producing the Scriptures, London and New York, are not able to cope with the demand, so a new printing plant has been opened in Dusseldorf in Germany.

For years the emphasis of the Society has been on the word "Foreign", but now it is on "British". The Society feels it is faced with a challenge and so after much thought as well as discussion, they launched a "Bible Action Fortnight" in order to get people reading their Bibles. Asked why such a campaign as this was needed now, Tom Houston, Director of Communication for the Society, said that he believed that we are reaching an end of an era of low expectation as far as the Bible is concerned. "People are disillusioned with the institutional church and with society," he said, "and increasingly they are discovering that guidance and help are to be found in direct contact with the Jesus of the Bible." An almost identical situation is to be found overseas. Colonialism is past and new countries are seeking their national identities with integrity and vigour. Here, too, people are open to Jesus and the Bible.

Why is it essential to produce and distribute copies of God's Word to all mankind? Because while others work to keep men alive, we must give them something to live for. So what is being done in Britain? The answer is much. Let me give you two examples. Nine thousand churches in the North of England from Nottingham in the south to Berwick in the North and from Chester to Carlisle, aim to place half a million copies of the Gospel of Mark in as many homes during Lent in 1973. A project like this cannot be tackled by one church or even by one denomination, but, happily, many denominations are involved in this project. Even the Roman Catholic archbishop of Leeds is giving great support in order that all the Catholic families in his diocese have a copy of Mark's Gospel for themselves to read.

A second example is the young people of the London Borough of Merton, who have raised money one way and another, and provided the Bible Society with ten cassette tapes containing Mark's Gospel and playback machines for the blind and handicapped. It is good to know of the desire of young people to spread God's Word, because eighty per cent of the supporters of the Bible Society are over the age of forty-five years.

In a special programme on the Bible, the B.B.C. stated that this country earns 1½ million pounds annually from the sale of Bibles overseas. It is staggering to realise that the Bible Society produces 167 million units of Scripture each year and expects by 1980 that the number will have risen to 500 million. A unit can be a whole Bible, a new Testament, a Gospel or a chapter. It could also be the Book of Psalms. Each is called a unit.

Let me end this report by giving you a story from Denmark which is well known for the sale of pornography. "Paperback Gospels prevail over pornography." said a newspaper. The Bible Society in Denmark has been offering attractive editions of the Gospels to secular book stalls in Copenhagen. Can a bookstall selling magazines and papers of every description also find customers for the Gospels? The answer, joyfully, is yes. In the central railway station, the bookstall proprietor readily agreed to sell the Gospel paperback. Pointing to a selection of undesirable publications, she said, "I'd rather have the four Gospels to sell to people."

Yes, the Bible is bouncing back and more people are reading it today than they were yesterday.

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Margaret M. Ladlow's page

The Church DOES care!

LISTENING recently to "Desert Island Discs", I heard the unmitigated rubbish spoken by Johnny Speight, the script writer of the B.B.C. comedy series "Till death us do part". He is the creator of the "Alf Garnett" character and, judging by the dialogue in the interview, his brain child is an extension of himself. I do not propose to comment on all his opinions, just on the one he expressed about the Christian Church. His pronouncement was that the organised Church has done very little to help suffering humanity. Well here goes, Mr. Garnett; I for one do not propose to let such a statement go unchallenged!

From its inception at Pentecost we read in the New Testament of a new law of love and caring and sharing as taught first by the Lord Jesus and later by the Apostles. A good tree brings forth good fruit and so the companies of believers began to show concern for the needs of others. I know that, as the medieval Church began to flourish in our own land, she began a ministry of caring. I have evidence of this each time I board a bus and ride to the city centre here in Salisbury. Near to the gate of the Cathedral Close is the old grey St. Nicholas Hospital built by the Church in the thirteenth century for "receiving and supporting the poore" and dotted over the city are quite a number of almshouses built and endowed by Christians, all this long before "Shelter" was formed to meet today's terrifying needs. The pioneers of child education emanated from the Church and to this day there are a boys' school and two colleges in the shadow of Salisbury Cathedral.

So I could go on. Who founded the first hospitals, orphanages and hostels for the homeless and the vagabonds? – the Church. Who cared for the sick, the widow and the poor, long before you had a welfare state? – the Church. As she grew and extended overseas she built more schools, clinics and hospitals and opened leprosaria and orphanages. Just think of household names such as George Müller, William Quarrier, Charles Spurgeon and Dr. Barnado, all of whom were inspired by God to pray, sacrifice and struggle to care deeply for suffering children. As the population of Britain grew and the Industrial Revolution herded men into grimy towns in over-crowded factories, it was the men who had been set on fire in the Methodist revival who pioneered the first social reforms which led to the founding of trade unions. Lord Shaftesbury, a dedicated Christian, fought to rid children of the horrors of millwork and chimney-sweeping and William Wilberforce blazed a trail to drive slavery from the British Empire. David Livingstone, the great missionary, fought alone to abolish slavery in Central Africa. Elizabeth Fry, who worked so lovingly for prison reform, dedicated her life to God when she was a girl, and kings and queens of many countries acknowledged her worth and sought her advice. Who first put the nursing profession into a place of dignified dedication? Florence Nightingale, another servant of Christ, was the pioneer.

Johnny Speight said that he came from Dockland where the Church had done nothing to help the poor. I only wish that he could have seen the hungry queues waiting to be fed and the needy to be clothed in the days of depression in the 1930s at the mission in London's Dockland where my brother-in-law laboured for Christ. I only wish he could have seen the East End of London before General Booth commenced the work of the Salvation Army. I would invite him to examine this one great Christian organisation alone and then dare to make his derogatory criticism. In one year alone the Salvation Army served 23 million cut-price meals, supplied 11 million hostel beds, found employment for 128,000 men, helped 75,000 men released from prison and cared for 16,000 unmarried mothers, as well as carrying on a host of other social work. I would invite him, too, to examine the great programme of overseas relief being carried on by Christian Aid and TEAR Fund before making such rash statements. Knowing

(Continued on page 20)

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ITINERARIES

The President (T.W. Walker):
February 17, Petersfield; 18, Portsmouth; 21, Cashes Green, Stroud; 24, Plymouth; 25, Camborne (a.m.), Penzance (p.m.); March 1, Keynsham; 3, Newcastle upon Tyne; 4, Sunderland (a.m.), South Shields (p.m.); 8, Cheltenham; 10, Swansea; 11, Dowlais (a.m.), Pontypridd (p.m.); 17, Malton; 18, Scarborough (a.m.), Hull City Temple (p.m.); 24, Bolton; 25, Liverpool (a.m.), St. Helens (p.m.); 26-28, United Conference at Swanwick; 31-April 1, Holyhead.

Mrs. D. Bull:
February 17, Bridgend; 18, Port Talbot (a.m.), Barry (p.m.); 19, Porth; 20, Llantrisant; 21, Trealaw; 22, Caldicot.

London Crusader Choir with Douglas B. Gray:
February 18, Coulsdon; 25, Ilford; March 4, Colchester; 10, Wimbledon; 11, Maidstone and Isle of Sheppey; 25, Hounslow; April 1, Clacton-on-Sea; 7, Royal Albert Hall (MV); 8, Mildenhall; 14, Stratford; 15, Wormwood Scrubs; 23, Royal Albert Hall; 29, Hove.

Joseph Smith:
February 17-22, Palmers Green.

WITH CHRIST

HANCOCK. On January 18th, Charles Henry Hancock of Brentford passed from this earthly life after much distress and weakness through ill health. Officiating minister at funeral: Frank F. Frost.

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D.2777 **Late holiday month: October**

Coming Events

BIRMINGHAM. March 3. Elim Pentecostal Church, Graham Street. Youth rally. Preacher: L.E. Lambert. Convener: T.W. Jacobs. Items by New Creation and Selly Oak Crusaders. At 7.

BLACKPOOL, Marton. February 24. Elim Pentecostal Church, Fredora Avenue. Film: "Without Onions". At 7.30. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Pastor: R. Clarke.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

CAERPHILLY. February 18. Elim Pentecostal Church, St. Fagan's Street. Preacher: Felix Lloyd-Smith. February 24,25. Church Anniversary. Preachers: Ray Hughes and D.M. Russell-Jones. Weeknights at 7.30. Sundays at 6.30. March 6. Film: "The Life of John the Baptist". At 7.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11.00 and 6.30 and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 7.30. Wednesdays at 7.45.

HANLEY, Stoke on Trent. March 3,4. Elim Pentecostal Church, Bucknall Old Road. Preacher: E. Garner. Saturday, Presbytery rally at 7. Sunday at 11 and 6.30. March 17,18, Preacher: L.V.D. Tiller (Jerusalem). Saturday at 7.30. Sunday at 11 and 6.30.

INGATESTONE, Essex. March 3,4. Elim Pentecostal Church, High Street. Annual convention. Preacher: A.S.F. Horne. Saturday at 6.30 in the Congregational Church, High Street, featuring the Chelmsford Elim Choir. Sunday at 11 and 6.30.

ILFORD. February 25. Elim Pentecostal Church, Clements Road. Visit of the London Crusader Choir with Douglas B. Gray. At 6.30.

OXFORD. March 3. Elim Pentecostal Church, The City Temple, Botley Road. Presbytery rally. Preachers: A.J. Downes and J.B.D. Ritchie. Convener: W. Ronald Jones. At 3.30 and 6.30 (refreshments between meetings).

PETERSFIELD, Hants. February 17. Elim Pentecostal Church, Hylton Road. Visit of the President, T.W. Walker, and praise and thanksgiving rally for the closure of the debt on the Church building. Convener: A.A. Biddle. "Venture of Faith" by L. Lancaster. At 7.30.

PONTYPRIDD. February 17. Elim Pentecostal Church, Thurston Road. United rally. Preacher: Felix Lloyd-Smith. At 7.30. February 25-28. Crusade conducted by David Shepherd. Convener: Ray Hughes. Weeknights at 7.30. Sunday at 11, 6 and 8.

ROMFORD. February 24,25. Elim Pentecostal Church, Wheatsheaf Road. Church anniversary. Preacher: Eldin R. Corsie, National Youth Director. Convener: P.E. Streeter. Saturday at 7. Sunday at 11 and 6.30.

SELLY OAK, Birmingham. February 17. Elim Pentecostal Church, Alton Road. Missionary Pageant. Speaker: L. Wigglesworth. At 7.

STIRCHLEY, Birmingham. February 28. Friends' Meeting House, Hazelwell Street. Arthur Blessitt film: "Go, go, go with Arthur". Convener: J.B. Coleman. At 7.30. March 10, Film: "Two a Penny". Convener: J.B. Coleman. At 7.30.

TEESSIDE. February 23-25. Elim Pentecostal Church, Lee Road, Grangetown. "Sharing" - a special youth weekend conducted by Mr. and Mrs. Peter Conlon.

YEOVIL. March 4-14. Elim Pentecostal Church, Southville. New Life Crusade conducted by George H. Wallace, supported by The Harvesters and other groups. Weeknights (except Friday) at 7.30. Sundays at 11 and 6.30.

YORK. March 3-10. Elim Pentecostal Church, Swinegate, off Church Street. Crusade conducted by D.G. Woodfield and A. Brooks. Saturdays at 6.30. Sunday at 11 and 6.30. Monday to Friday at 7.30. March 23. Children's rally conducted by E.T. Carter. At 6.30.

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Witnessing for Christ

by Ken Smith

Pastor of our Erdington, Birmingham, Church

MANY Elim young people will know that I have had the opportunity and privilege of witnessing to people in almost every walk of life.

REMEMBER, above all, the words of the Master, "*Witnesses unto Me*". We may mention our experiences, our joy, or other aspects of our Christian lives, but our testimony must be full of Jesus Christ. I much prefer Him to be referred to as the LORD JESUS CHRIST. I do not really feel happy about the undue "Jesus" emphasis by young people. Make sure that you present the whole Person in your witness.

No less important is the need for the power of the Holy Spirit, for witnessing is the paramount purpose of the Spirit's infilling. You really need His power if you are to witness effectively. So often one finds that people who can talk at length on gardening, motor-bikes, or any other field of human activity, are tongue-tied when it comes to speaking of the Saviour whom they love. No-one can untie silent lips and tongues like the Holy Spirit. He who can use your tongue to glorify God in an unknown tongue can use you to witness effectively.

Other factors are also necessary. We are told by some that just to receive the fulness of the Spirit is enough. I have found time and time again that we need the Holy Spirit to guide us in a practical manner. Because two young men thought that receiving the Holy Spirit was all that they needed, they went out one night, after eleven, knocked a lady up, and asked her whether she loved Jesus. "If not, you're going to Hell" was their warning. I was interviewing in that district and had an awful job trying to show the people the Gospel, for I had to spend a considerable time combating their unfortunate methods. For one who would respond through their approach I guess that a thousand would be turned away from Christ.

Appearance is vital. You represent the Saviour when you speak of Him. Your dress can have a direct bearing on people's response. You want people to remember the Lord of whom you witness and not your sartorial presentation!

I am an advocate of "natural witnessing", i.e. using normal contacts for this purpose. Most people who see someone knock at their door, armed with a Bible and a brief-case, and with a colleague for moral support, react by shutting the door fast! My experiences in the interviewing field have given me exceptional opportunities, for which I am grateful, but do you never meet anyone? Look for the point of contact and start from there. Only rarely will we find someone reading Isaiah 53 and wanting to know its meaning, like Philip in the Book of Acts, yet if we are in touch with Him, similar things will happen more often than we may think. I still prefer *Seven reasons why you need Christ* for witnessing, though I have used others. A point of contact means using some word or situation relevant to your contact, as when I was told by a millionaire of the investments he had. Quietly, after the interview had ended, I asked him what use his possessions would be five minutes after his death and then I told him of the rich fool in the Gospels, not calling him one, of course, but the implication was there. I am sure that, if you keep your eyes open, you will find opportunities, for the Lord will put them in your way.

Be careful that you are not side-tracked. Read the story of the Saviour and the woman at the well, and write down all the points relative to witnessing in this incident. Be diplomatic but determined, tactful but truthful. As a rule, the example of the Saviour in speaking to individuals is good. I am not too happy about having a colleague, notwithstanding the Saviour's commission. There is something effective about meeting someone "eyeball to eyeball", if you see what I mean!

You may win an argument and lose the person. People can detect sincerity. Let your witness ring true every time. Never relate an experience that is not true.

Do not get discouraged if there is no immediate response, for there must be a sowing and a reaping, though it is good to expect that some will respond. Many I have met who seem to be able to get their "victim" on his knees and wring out a "confession", look for only superficial response. So often any enquiry as to what followed is resented. Let the testimony be real and then the response will be real. It is a thousand times harder, as I have found, seeking to witness where someone has "queered the pitch". Even sincerity is no substitute for lack of sense.

May the Lord bless you and make you an effective witness and a winner of others for Him!

The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, February 19th 2 Samuel 24:15–25

"So David bought . . . and built . . . and offered burnt offerings" (vv. 24,25).

"BRING forth therefore fruits worthy of repentance," cried John the Baptist. David anticipated such demands of the Spirit of God by some one thousand years and his actions brought a stay to the plague of punishment. The cost and currency of repentance are self surrender.

We so often raise our altars and our hopes, only to find our bargain-basement, easy-to-give offerings unacceptable to God and totally ineffectual.

May the Lord teach us how to give and what to give.

Tuesday, February 20th 1 Chronicles 21:28–30; 22:1–19

"In my trouble I have prepared . . . gold, and silver . . . and thou mayest ["must" – Amp.Bible] add thereto" (v.14).

THROUGH conquest and victory, David was able to bequeath a gigantic national fortune to Solomon for the express purpose of building a temple for God. On top of this, he later added his own personal wealth (29:3), because he had zealously set his affection on the house of God. To all this he commanded Solomon to add more.

A greater David has bequeathed an even greater "fortune" to the Church, not silver and gold, but a unique, sinless sacrifice. To such a personal gift we are commanded to add our own, that we might glorify God in the temples of our bodies (1 Corinthians 6:19,20).

Wednesday, February 21st 1 Chronicles 28:1–19

"Then David gave to Solomon his son the pattern" (v.11); "The pattern of all that he had by the Spirit" (v.12); "even the weight of the candlesticks" (v.15).

THE smallest vessels were detailed in God's perfect pattern and this blueprint was faithfully passed on to his son by David the king. It had been indelibly carved upon David's understanding by the Spirit of God.

May the Lord's pattern for holy living be so impressed upon our personalities that its details are revealed to those about us.

Thursday, February 22nd 1 Chronicles 28:20,21; 29:1–19

"Who then is willing to consecrate his service this day unto the Lord?" (v.5).

DAVID offered his personal fortune willingly and with affection for God's house. *Then* the fathers and princes, the captains and rulers offered willingly too. David asked for more than mere gifts for the service of the Lord, however, for he asked for consecrated personal service to God (v.7). No gift can compare with this.

God grant that we, possessing nothing, may yet offer to Him the gift of ourselves in service.

Friday, February 23rd 1 Chronicles 29:10–30

"But who am I? (v.14).

WITH so much talk of offerings, sacrifices and personal cost, it is good for us to remind ourselves that all that we have, we have from God, and that all we give is therefore His own (vv.14,16). The people gave willingly with pure motives of thanksgiving and praise and there was great rejoicing among them all.

Note again David's prayers for Bath-sheba's son to have wisdom, understanding (22:12), purity and obedience to God (29:19). There was no plea for mere material prosperity and riches here. These, David believed, would assuredly follow.

So it is today!

Saturday, February 24th Psalm 90:1–17

"Lord, Thou hast been our dwelling place in all generations" (v.1).

THERE is a sense in which we are building a temple to glorify God, a dwelling-place for His attributes and characteristics. It is ever a miracle of God's *condescension.*

In today's reading, however, we turn to another aspect, whereby God Himself is revealed as *our* personal dwelling-place and refuge. This is the greater miracle of *correlation*.

There are many mansions of mercy to satisfy us (v.14), rooms of revelation to thrill us (v.16) and a picture room of beauty for us to enjoy (v.17) in the person of our God.

Sunday, February 25th Psalm 91:1–16

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (v.1).

THERE is at least one promise in almost every verse of this Psalm, making it a veritable treasure house of promises, but the promises are available only to those who dwell with God (v.1) and who have made Him their habitation (v.9) and their Beloved (v.14).



The Minister and his Work

by A.S.F. Horne

Pastor of our Ipswich Church

WE read, "The Lord hath chosen thee to be a peculiar treasure" and again, "Ye shall be a peculiar treasure unto Me." I have prayed many times, "Oh God, don't let us be more peculiar than we are". When I come to think about it, we are peculiar!

The Hebrew word translated "peculiar" also means "enclosure" and enclosure means separation. God's people are a treasure separated, a special people, a redeemed people, a holy people, a sanctified people, a purchased people, a people of inheritance, not an odd lot, a strangely acting and looking crowd. We have been acquired for a possession. Praise God, we are personal property!

It is true, however, that in our work, we do meet some odd characters. One dear old lady always prayed, "Lord, bless our Pasture" and I added "Amen, and keep him green." How lovely to know that God understands His peculiar people. Whether it be a peculiar situation or a peculiar person, God help us to keep our sense of humour.

Sir Herbert Tree said, "A sense of humour is a test of sanity", and Douglas Jerrod wrote, "Humour is the harmony of the heart."

It is very difficult to keep cheerful in our work for the Lord. We experience either cheerfulness or depression; it is impossible to have both. May we be peculiar in the sense that, while all around us are suffering from depression, we are cheerful in every situation.

Charlotte Bronte wrote, "Happiness is a glory shining far down upon us from Heaven. She is a divine dew which the soul feels dropping upon it from the amaranth bloom and golden fruitage of paradise." Heaven is a happy place and where Jesus is, it is heaven there. He came to give the oil of joy, in order that we might be known as "trees of righteousness, the planting of the Lord."

How can I find this joy that is peculiar to His peculiar people? "Thou wilt shew me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore" (Psalm 16:11).

The Christian's joy should be great (Zechariah 9:9; Acts 8:8); abundant (2 Corinthians 8:2); exceeding (Psalm 21:16); unspeakable and full of glory (1 Peter 1:8); for evermore (1 Thessalonians 5:16). Praise the Lord! No wonder we are thought of as being peculiar! We are following a happy Saviour: "God hath anointed thee with the oil of gladness above thy fellows." (Acts 1:9).

"Be joyful, for He is the Lord, Mighty and strong to redeem"!

Though darkness surround you by day,
Your sky by the night be o'ercast,
Let nothing your spirit dismay,
But trust 'til the danger is past.

Be glad in the Lord and rejoice, proclaiming in song and in life that we believe in God, even though

Your enemies almost prevail,
God's armies just hid from your sight,
Are more than the foes which assail.

Pope wrote of "the soul's calm sunshine and the heartfelt joy." In the knowledge of victory through our all-powerful Christ we can know these things.

Aiken said, "The sunshine of life is made up of very little beams that are bright all the time."

Even in the darkest day the sun is still shining. We have the knowledge that God is with us and on our side, so all is well. Our God is love and the love of God is higher than height, deeper than depth, wider than width, and longer than length.

We belong to a God of love; we are His. Rejoice in this great fact and then we shall be able to say with W.G. Hathaway:

The drooping spirit lives again,
The fainting heart regains its power,
The sick and lame Thy promise claim
In this Thy great appointed hour.

With what a wealth of faith and hope
Thy word is grasped, the weak made strong,
We stretch our hands to touch Thy robe
And healed and blessed, Thy praise prolong.

(Continued from page 15)

of the blasphemous words he has put into the mouth of his character "Alf Garnett", however, I feel that he needs our prayers rather than our anger, for obviously, as Paul said of some in his day, the god of this world has blinded his eyes.

THE ELIM EVANGEL

Vol. LIV No. 8 February 24th, 1973 5p

Antrim, N. Ireland



WILL the Church survive? Will the attendances drop off? For how long are the meetings continuing? These and many other questions came from the lips of the people of Antrim as Elim opened its new centre of witness to the full Gospel last September. With deep gratitude to God we report the continued blessing of God upon the meetings. There have been decisions for Christ, a number have been baptised in water, and twelve friends were received into fellowship as foundation-members.

Meeting in a hired hall on Sundays has its problems, but it is good to see the enthusiasm of the people and their willingness to conquer in the name of the Lord.

The photograph shows the new members after they were welcomed into the fellowship by Pastors J.T. Bradley, our Secretary-General (left), and A.D. Sandford (right).

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

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Editorial

INFLATION is a word freely bandied about these days, especially by politicians and by the news media. The last two years have certainly produced frightening evidences of the effects of this dreaded phenomenon.

Did you see the case reported in a newspaper the other day of a man who sold his house just before prices spiralled, thinking that he had secured a house and a job in another part of the country. When plans fell through some little time later, he wished to return to where he had lived before, a post being available to him, only to find that the price of houses like the one he formerly occupied had doubled and more. He was completely unable to pay the mortgage repayments required for the kind of advance he would have needed and he had to content himself with part of a house that he was allowed to occupy in return for services rendered by his wife to the occupants. The terrifying change took place in a matter of but a few months.

It has to be faced that the costs facing churches have also rocketed. One has only to sit down and write out a few figures as to the prices of many items to see that this is so. The question is whether giving has kept pace.

My recent visit to Ghana showed me how a nation can soon be seriously affected by price rises and unemployment, for the Ghanaian unit of currency has been devalued twice and revalued once in a brief time, resulting in tremendous loss of confidence internally and externally so that imports into the country are at a very high premium, if they are obtainable at all, incidentally making the cost of living for our missionaries very daunting and causing them not to be able to get many goods at all which we would consider indispensable.

It must be plain to us all that no-one else is going to support our work but ourselves. Our contributor Ken Smith has written some trenchant comments on this subject which will appear in our next week's edition. They are straightforward and inescapable.

Giving is an essential part of our worship. This is yet another department wherein, if we save our lives, we lose them. To get we must give, not that we give to get, for this would be a wrong motive, but in giving we can never outdo God who gives and gives and gives again.

Church Reports

SOUTHAMPTON **Pastor: W.J. Maybin**

AT the induction Service for Pastor Maybin, Pastor J. Osman, the District Superintendent, convened while Pastor G.L.W. Ladlow preached. About 150 friends gathered, including ministers from other churches in the Presbytery.

A brother from the Croydon Church spoke in appreciation of the work done at Croydon by Pastor and Mrs. Maybin for eight and a half years.

Pastor Ladlow brought a challenging message from Philippians, Chapter 1. Pastors Osman and Ladlow then laid hands on Pastor and Mrs. Maybin, committing them to God's love and praying that great blessing would come to the Church.

Mrs. Maybin expressed her joy in coming to Southampton and said that she was looking forward to sharing with us times of great blessing and progress. Our new Pastor expressed his pleasure at being here and assured us all that his great desire was to work for a revival here and to extend God's Kingdom.

The meeting closed on a great note of triumph and praise to God for the consciousness of His presence with us.

Coinciding with their Ruby Wedding and their forty-fifth anniversary in the Ministry, we held a special meeting to give an official farewell to Pastor and Mrs. J.C. Kennedy, who had faithfully ministered here for five years.

After an excellent buffet tea, tastefully prepared by the ladies of the Church, we went into the Church, as the Minor Hall was not large enough to accommodate the 180 friends who attended. The meeting was very ably convened by Pastor J.T. Bradley, our Secretary-General, and consisted of items by soloists and groups interspersed by personal tributes relative to the various departments, all of whom praised and thanked God for the faithfulness of Pastor and Mrs. Kennedy, and for the hard work done by them. Pastor E.R. Corsie spoke as a member of the family and thanked them for the great help he had received from them always.

Pastor J. Osman paid a sincere tribute in a bright and breezy speech and wished them good health and happiness in the days that lie ahead.

Pastor Bradley then traced the career of Pastor Kennedy from January 1928 when he entered the Elim Bible College to the time of his retirement. He also paid tribute to his work on the Missionary Council and the Executive Council for many years.

Pastor J.C. Kennedy then thanked all present for their attendance and for all the kind references to him and to Mrs. Kennedy. He had been very happy with us in Southampton and felt that there had been much spiritual growth in the members. He praised God for all the lovely children who were going on with the Lord and attending the Sunday schools and the Church services. He was not going to be idle and already had some preaching engagements to fulfil.

The Church Treasurer, Mr. David Connell, presented a cheque to Pastor Kennedy thanking him on behalf of all present for his faithful ministry for five years. Mrs.Kennedy was presented with a bouquet of flowers by one of the Sunday school scholars.

Mrs. Kennedy thanked everyone very sincerely for their love and good wishes for the future. She had been very happy here and like Pastor Kennedy would not be idle, but would continue to serve the Lord in any way she could.

Pastor W.J. Maybin also thanked Pastor and Mrs. Kennedy for the hard work they had put in here and he wished them every happiness in the future. So ended a truly memorable evening full of blessing and happy fellowship together.

E. PRESTON

ILFORD **Pastor: J.F. Hardman**

OUR annual church fellowship meeting sounded forth a note of praise, when a goodly number gathered to make mention of the Lord's gracious hand on all the activities of the assembly. The leaders of each section gave encouraging reports. The financial statement exceeded that of previous years, for which we gave thanks to God. As a Church we have proved the truth of the words, "Give and it shall be given unto you". The Church Secretary paid tribute to the faithfulness and energy which have marked the services of both our Pastor and his wife.

A special feature was the presentation to Mr. George Pettet of an inscribed Bible and a transistorised mantle clock upon his retirement from the Diaconate and from the office of Head Usher after twenty-two years of faithful service. Members of the Diaconate paid tribute to his untiring practical efforts freely given to the Church. Mrs. Pettet was also presented with a barometer in recognition of her labours throughout many years.

Bi-monthly family gospel services have been commenced, in which Sunday school scholars take part. This has been the means of attracting a number of

parents to the services. It has been a source of encouragement that some of the older scholars have given their lives to Christ and we are praying that they will follow on to know the Lord.

JOAN RICHES

CROYDON **Pastor: F. Lavender**

ON Sunday evening, January 7th, we held our second baptismal service within six weeks. It was a memorable occasion for us and for the five young candidates passing through the waters. How thrilling it was to hear the testimonies of these dedicated young Christians. This was a fitting climax to the ministry of Pastor W.J. Maybin, after eight and a half years at Croydon.

The induction of our new Minister, Pastor F. Lavender, will long be remembered by us. We had been praying much for our new minister that the Lord would put His seal upon his ministry here, and we realised throughout the service that our prayers were being answered. In welcoming Pastor and Mrs. Lavender to the Church, the Secretary said that the church had been experiencing increased blessing over the past few months, particularly in our young people's work. The new Pastor said that it was most encouraging seeing these young people coming into the Church and getting saved and wanting a closer walk with the Lord. He expressed his assurance that the Lord was going to do great things in our midst if only we believed and remained faithful to Him. Among other expressions of welcome to our Pastor was one from Mr. Edges, Secretary of the Croydon and District Evangelical Fellowship. The ministry of Pastor W.M.E. Plowright, who gave the charge to the minister and to the people, was a blessing to us all.

Our desire for Pastor and people is to be workers together in this soul-winning business.

L.C. HOPPER

PORTSMOUTH **Pastor: A.A. Biddle**

THIS report is submitted with deep gratitude to God and to His glory. 1972 has faded into history, but we have been left with precious memories of the expansion of the Elim work here. Under the guidance of a minister sold out for God and lost souls, we have been privileged to know the presence and power of the blessed Holy Spirit. By the anointed ministry of our beloved brother and leader, Pastor A.A. Biddle, our fellowship has experienced times of continual uplift, personal revival and commitment.

So great was the manifestation of the Holy Spirit at a recent gospel service, that a score or more of young people, including students, housewives, fifth and sixth formers, some from the teaching profession, a hospital specialist, young self-employed men and a Personnel Manager, found themselves kneeling before the platform, realizing their need of full committal to the Lord and to His service. Time was forgotten as these responsible young people came forward in repentance and consecration. Three hours had passed, with most of the congregation of 200 remaining until the closing prayer and at least one family of six went home and continued in this atmosphere of worship and dedication until the early hours of Monday morning.

With the children's outreach, the Sunday school is steadily growing. We also have two good children's midweek services. A get-together every Sunday afternoon of the teenagers at "Youth Focus" is also receiving much blessing.

At a number of our Pentecostal prayer meetings this year, we have had the joy of fellowship with a number of born-again R.C. friends, who sought permission to attend as they were seeking light on the Pentecostal truth and experience. At their request, our Pastor has conducted a cottage meeting with them and a further meeting is desired. We pray that these dear people might know in the liberty and power of the Holy Ghost release from all that binds.

W.L.K.

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

THE Junior Crusader Youth Club has continued week by week throughout the past year. We praise God for His good hand upon this work. Numbers attending have remained consistently high, quite a number have joined our Sunday School, and a few regularly attend the Sunday evening services and enjoy the Children's spot. Our thanks go to the Pastor and workers who labour so faithfully.

On a recent Sunday, a special evening was arranged for the youth, in which many of the Club members participated. A good proportion of the Crusader Club members were present and so were their parents. There was a real sense of God's presence. Everyone took part with zest and an obvious desire to give of their best and please God. "Sword drill" showed that most members had come ready armed. Two Bible readings and an unaccompanied solo were much appreciated, particularly by the adult congregation. A "Build a Church" quiz between girls and boys proved that the boys' Bible knowledge is superior at present. A chorus session, led by two of the workers who recently returned from a visit to a mission leprosarium in Nepal, was very interesting. The chorus was Nepalese and the club members sang the final verse in the native language. Perhaps the most touching and thrilling item

was a question and answer testimony session, when three young people witnessed to their new-found faith in Christ. Mr. Paul Bullivant brought a challenging message to young and old alike. The service concluded with a prize-giving and Mrs. Bullivant, a local school teacher, presented the prizes. The whole service emphasised the fact that God through Christ is the answer to seeking minds, whether of modern youth or of adults.

(Mrs.) M.S. LYNDON

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Pray for Rotherham

March 10 – 22 D.2804

Book Review

Great Chapters of the Bible, *by G. Campbell Morgan. Published by Marshall, Morgan and Scott. Price £1.50 postage and packing 12p extra.*

THIS paperback is a further edition of the book published some time ago by the late Campbell Morgan. It is of particular interest to those who desire to study the Bible, but who lack the time to probe its teachings in depth. It contains expositions of a number of chapters from the Word of God, selected by members of the Westminster Friday Night Bible School, which had provided the basis for the weekly addresses.

While emphasising the fact that every chapter of the Bible has its own significance, the writer points out that "there are chapters or sections which stand out in the appeal they make to the human heart. The greatness of such passages is created by human necessity, rather than by their inherent quality. In that sense these are Great Chapters."

The exegesis is typical of the Campbell Morgan style, which makes for easy, interesting reading. The reader is taken through the Scriptures from Genesis to Revelation as the teachings in these forty-nine chapters are highlighted and explained. Referring to the record in Genesis 1 and the argument about the length of the Creation days, the writer adds the comment: "When we are endeavouring to think in the region of the Divine, it is well to cancel our almanacs". Rounding off the chapter he adds: "To me, therefore, not because I am a Christian, but because I am a rational being, the solution of the riddle of the universe found in this chapter is acceptable as being simple, sublime, sufficient." He sees in the closing words of the Bible the profound importance of the Second Advent of our Lord. Referring to the statement: "Surely I come quickly", he says, "These are the last recorded words of our Lord, and it is the seventh occurrence of the great declaration in the course of the unveiling."

The price of the book brings it within the reach of the modest pocket and thus provides an opportunity to recapture the value of these excellent addresses and restudy important themes which attracted thousands to Westminster Chapel week by week. It is a contribution to any Christian's library well worth having. Buy it and enjoy it.

H.W. GREENWAY

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

LATE NEWS

500 converted in first week of visit of Alexander Tee to Nairobi, Kenya. Many received the baptism in the Holy Spirit.

Missionary Biography

2. Mrs. Sandra McCann (Inyanga North, Rhodesia)

I WAS born on December 30th, 1943. I spent the early years of my life in the moorland village of Marsden, about seven miles from Huddersfield, Yorkshire, where I attended a Congregational Sunday school from the age of three years. Although I attended church continually until I was fourteen, at no time did I appropriate the gospel; instead I believed that by going to church and by not doubting the Bible stories I was automatically a Christian.

My first link with an evangelistic movement came in August, 1957, when, during a holiday at Whitley Bay, my family made contact with the Salvation Army. On returning home, we began to attend the Huddersfield Salvation Army evening services, while still spending time at Marsden Congregational Church. During this period of transition, my family moved to Huddersfield in October, 1958, and in December of the same year I left Colne Valley High School and started work as a soft furnisher in a large privately-owned store in Huddersfield.

Salvation came to the family, when first my mother, then my father, sister and brother, all accepted Christ. I was the last to accept Christ, at a Salvation Army youth rally in Bradford in October, 1959. Though I was sincere, I was still rather self-centred and, there being very few young people in the S.A. at that time, I began to lose interest. So it was that my mother, who, with my father and brother are still members of the S.A., introduced me to the girls of the Elim Pentecostal Church, Huddersfield, in the same street as the S.A. building. In January, 1961, I started attending this church regularly and became a Sunday school teacher and Crusader, but for the next three and a half years, my spiritual life was rather chequered. I wanted the best of both worlds, but only succeeded in getting little satisfaction from either.

Then in September, 1964, during a convention at Huddersfield led by Pastor E.J. Thomas and after a struggle with my conscience, I reached the point of surrender to God and said goodbye to the things of my old life like the dances and cinema shows which had attracted me so much before. My water baptism followed on Easter Saturday, 1965, at Sowerby Bridge, and I was greatly blessed by a visit to the Holy Land in August/September of the same year, with Rev. David G. Hathaway.

About this time a guitar-playing university student came along to the church. "Not my type at all", I thought at the time; in fact, I didn't give him much thought at all, but God had other ideas, and he was destined to become my husband on September 30th, 1967. Our first child, Paul, followed almost exactly a year later, on September 19th, 1968 and at this time we felt rather secure and at home in Huddersfield.

In May, 1969, however, something happened which changed our lives. Some of the people from our church attended the Elim Conference at Blackpool for one night. My husband unfortunately had to stay at home, but I found myself confronted with the missionary challenge in an appeal by Catherine Picken for graduates willing to teach in Emmanuel Secondary School, Inyanga North, Rhodesia. It seemed that God was speaking to me personally on behalf of my husband. I returned home with mixed feelings, being inclined to resist the call of God. After all, what had we got that God saw fit to call us? We sought the will of God, however, and God opened the door in a very special way. Things happened fast. In September, 1969, we entered Elim Bible College for just one term. In October, at the College, we were both baptised in the Spirit on the same day. In January, 1970, we flew from England to our new home in Rhodesia.

We have been here for three years now, during which time we have shared in joys and sorrows and have seen the light shine into many lives. We sorrowed when the Lord took our Paul on April 21st, 1971, at the age of two and a half years and then our only child, but we have rejoiced in the Lord's goodness in sending another boy, Philip, born on August 26th, 1972. God is good and we are glad that we can share in the working out of His plan and purpose for the people of Rhodesia.

Points for Preachers

by J. Alexander Wright

An Outline — Garments for the Spirit

Judges 6:34; 1 Chronicles 12:18; 2 Chronicles 24:20

"UPON" (Acts 1:8) is the Pentecostal word for enduement. The classic illustration is Elijah and Elisha: "Clothed with the Spirit"; "Let thy mantle fall on me".

It would seem that the three Scriptures above carry the same thought, but the converse is true; see the Revised Version (1881) for the literal Hebrew. "The Spirit of the Lord clothed Himself with" Gideon, Amasai, and Zechariah. He who expresses His invisible presence in Creation ("Thou coverest Thyself with light as a garment" [Psalm 104:2]), and manifested that presence in the Incarnation (John 1:14), also makes Himself known through humble vessels of His choice. Gideon, Amasai, and Zechariah became "garments" with which the Spirit clothed Himself, in conquering victory, in sacrificial witness, and in simple personal loyalty.

A Quotation — Ministerial Dress

"PERSONALLY I confess to being utterly illogical and inconsistent in my attitude to the matter. I have never affected a form of clerical attire, and yet, on the whole, I am secretly glad that other ministers take a different view. For I like to recognise a minister when I meet one. His clerical dress is a letter of introduction. Without a word of apology, I feel at liberty to approach him, make myself known, and enjoy a chat with him concerning his life and work. How many hundreds of delightful and profitable conversations I should have missed if all the other ministers had insisted on my own informal and irresponsible way! Write me down, therefore, as a whole-hearted champion of a distinctive dress — for other people!"

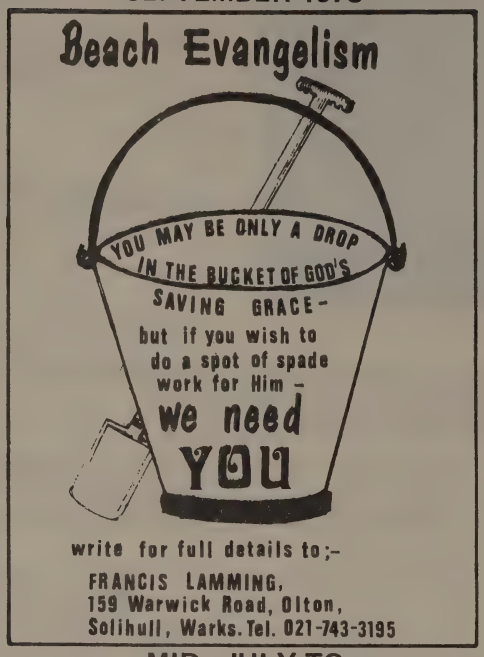
Dr. F.W. Boreham in *Boulevards of Paradise.*

A Poem — Forget it!

IF you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale, whose mere telling aloud
Would cause that fine head to be instantly bowed,
It's a jolly good thing to FORGET IT!

If you know of a skeleton hidden away
In a cupboard, close guarded, and kept from the day,
A dark horrid secret, whose sudden display
Would cause shame and heart-break and life-long dismay,
It's a pretty good thing to FORGET IT!

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Can a Child of God be Demon-possessed?

by Hugh B. McGowan
Pastor of our Dundee Church

MANY Christians are disturbed and somewhat confused by modern theories on the subject of demon-possession. The existence of demons cannot be denied, nor can the Scriptural teaching of overpowering spirits be overlooked. The question which concerns us, however, is, "Can a Christian be possessed by an evil spirit?"

Pentecostals believe the Bible to be the inspired Word of God, our all-sufficient rule for faith and practice. Our enquiry should not be directed towards what an individual has experienced, but to what the Scriptures say.

OPPRESSION IS NOT POSSESSION. In Acts 10:38 we are informed that oppression can be the cause of bodily sickness. Paul's thorn in the flesh was certainly oppression, "the messenger of Satan to buffet him" (1 Corinthians 12:7). The afflictions and hardships of the Apostle came from the devil, but we could never concede that Paul was demon-possessed. All sickness is not necessarily the result of satanic oppression. Sickness can be the result of natural causes and very often it is. Isaiah reminds us that the One who bore our sickness and brought healing by His stripes was Himself oppressed and afflicted. He was as much oppressed by the devil as by those for whom He suffered, but He certainly was not, nor ever could be, possessed.

DEPRESSION IS NOT POSSESSION. Can God's people be depressed? Yes they can, and often are! To be cast down, for this is the meaning of depression, is no sin. See 2 Corinthians 4:7. The Psalmist David knew something of the state of depression (Psalm 42:5,6,11). Paul was depressed (2 Corinthians 7:6), because he was troubled on every side, without were fightings, within were fears (v.5). Too often poor souls, who suffer from depression, have been cruelly told that they are possessed by a "spirit of fear". What a lack of compassion and Christian love this shows and what a total disregard for the Word of God! 2 Timothy 1:7 clearly states, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Were the disciples of our Lord possessed by a spirit of fear when we read that they were in jeopardy (Luke 8:23)? They were scared stiff! Christ asked them, "Where is your faith?", but He certainly did not reckon them to be possessed by a "spirit of fear".

OBSESSION IS NOT POSSESSION. People can become obsessed with a variety of things or experiences. The accumulation of wealth can become an obsession. The athlete can become obsessed by an overpowering ambition for a strong and healthy body. The musician can be obsessed by the cadences of sound until he thinks of nothing else. Even the preacher can harp on one particular doctrinal theme until his obsession brings him into spiritual bondage. Obsession and fanaticism are not too far apart! The exercise and development of self-control (2 Peter 1:5,6), one of the graces of the Fruit of the Spirit, is the way to overcome an obsession. The incorruptible crown awaits those who are temperate in all things (1 Corinthians 9:25).

According to *The New English Dictionary* "possession" means "to have ownership of, to own as property, to have full power over, to control". The New Testament asks (and remember that Paul is speaking to believers), "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price" (1 Corinthians 6:19,20). The purchase price of our redemption is the precious blood (1 Peter 1:19; Colossians 1:13,14), by which God's people overcome Satan himself (Revelation 12:11). In 1 Corinthians 3:16, Paul says, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?". How can a foreign, demonic power rule in the temple of God? "What concord hath Christ with Belial [Satan]?" (2 Corinthians 6:15). "What agreement hath the temple of God with idols?" (v.16).

(Continued on page 19)

Thoughts from the Book of Genesis

14 When to fight and when not to (Genesis 13:8; 14:15)

by F. Lavender, Pastor of our Croydon Church

A DISPUTE had arisen between Abram and Lot, but Abram refused to fight over the matter, allowing Lot to take the best land. There was plenty of political trouble at that time, too. The land had been overrun by Chedorlaomer, king of Elam, and the kings of Sodom and Gomorrah were planning to rebel against him. When Chedorlaomer again invaded the land, Abram refused to be involved, yet later, against great odds, he attacked Chedorlaomer and rescued Lot.

The reason is clear why Abram refused to fight Lot or to be involved with the warring kings, yet attacked the victorious army with a handful of men at great personal risk: *Lot and he were witnesses to the true God.* Strife between them would have dishonoured the Lord; Abram would rather suffer loss than permit this. Further, Abram would not allow himself to be drawn into alliances with ungodly men, for he had been called to be separated unto the Lord, yet Abram would fight, putting his own life at risk, in order to save his brother, even though he might have justly said, "Lot deserved what came to him; his selfishness hurt me!"

We are called to be witnesses for the Lord Jesus, so Satan loves to stir up strife between us, not simply to annoy us, but rather to dishonour our Saviour, to give the world opportunity to sneer, and to cause earnest seekers to stumble. Knowing these things, we should be gentle in our dealings with other believers and not fight with them to defend or to obtain our rights. Like Abram, we should be willing to be wronged rather than dishonour the Lord. We should not enter into ungodly alliances, for thus we would compromise our testimonies. We should fight vigorously to defend other Christians when they are attacked, however, seeking their deliverance from distress, even if they have hurt us. In this way we shall show the true Spirit of the Lord Jesus.

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The Gospel and Genesis Chapter 2

by Malcolm J. Frith, A.C.A., L.Th. (London)

Pastor of our Church in Wellington, Capital City of New Zealand

"THIS earth came into being by chance." "Man just happened." "The earth for one moment became a successful cosmic test tube." Can we really believe these statements and theories made by scientists and held by those who seek to disprove or deny the necessity of God? For me Genesis chapter 2 is a thrilling account of what actually did take place when man became a living soul.

Man – the Image of God

There is no doubt that man is the crowning art of God's creation. The more scientists study man, the more complex he is seen to be. Even the psalmist, who knew nothing about genes and chromosomes, declared, "I am fearfully and wonderfully made". We who do know something of them, marvel how such minute cells can so faithfully reproduce the characteristics of generations.

Our amazing complexity is one of the strongest arguments there is for the existence of God. We know as we look at a complex piece of machinery, be it a computer or the flight deck of an airliner, that great intelligence was necessary to make it all possible. The more complex the machinery, the greater is the intelligence that is needed. Man, the most complex mechanism that there is, demands a super-intelligence to make him both possible and understandable. Our chapter tells us that that intelligence is God who formed man out of the dust of the earth.

He is the One who gave the dust, the base elements from which we are made, their worth, for we bear His likeness, not a physical likeness, but a personality likeness, so that everything that makes up the "essential you" is in God's image. What tremendous potential we have for God as a result!

Today, genetics in particular shows that we are in the image of our forefathers physically and as regards personality. Think back to Adam. He had all the characteristics of God, even the very outlook of God, and he lost them, but, since they were there, we can strive to regain some of that perfection and to know again some of the image of our first forefather. Scripture teaches us that we may do this as we allow the fruit of the Spirit to develop in our lives and as we allow the glory of Christ to develop Christ-like lives in us, for the original perfection of Adam was but a preview of the ultimate perfection which was to come in Jesus, a perfection so complete that every word of teaching, every moment of living, every motive and reaction was a rebuke to sinful men, *and they crucified the Lord of Glory.*

The Garden planted by God

Years ago, as I walked amid the spring beauties of Kew, I felt so close to God, but the garden planted by God was better by far. It was the nearest thing to heaven upon earth, for God was not just close, He graced it with His very presence. It was indeed the garden of delight, which is the meaning of "the garden of Eden". Adam delighted to live there and God delighted to spend time there.

No doubt every time God went there, and, if He went in human form, it would have been Jesus Himself who walked there, another garden which was to come would have been before Him – the garden of Gethsemane. It would also know the presence of God and it would know God's judgment against sin. In that garden, God would require obedience from His Son, even as the one thing He required from Adam was his obedience.

In one sense the garden of Gethsemane would also be a garden of delight, for Christ fulfilled the Father's will, but how different were the circumstances, for Adam, with whom God spoke in the first garden, was going to make the second garden a necessity by his sin. Satan dared to challenge God's perfection of creation in the first garden and he won, but in the second garden, as he challenged God's perfection in Christ, he lost, and he has never recovered from that defeat.

The garden of Eden was watered by a river which divided into four rivers, the name of each being a type of the Baptism in the Holy Spirit. "Pison" means rushing waters; "Gihon" means overflowing; "Hiddekel" means power; and "Euphrates" means sweet waters. As the Holy Spirit flows through our lives, they can be like well-watered gardens, attractive, fruitful and a delight to those who share something of our lives.

Adam – named by God

It was not until the man God created was actually naming the animals, that he was called by his name – Adam. Because of Paul we know him as the first Adam, who was a pointer to Jesus the last Adam. He pointed to Jesus by contrasts and opposites, as evidenced in that great statement, "As in Adam all die, even so in Christ shall all be made alive".

"In Adam all die", for, when he sinned, all generations were in his loins in the same way that one seed can hold a great forest. Adam's body was a clay casket which held the whole family of man and the taint of that body's sin was passed on to every generation. Since that body was condemned by God, every one born after Adam had to share that same condemnation, so that "there is none righteous, no, not one". Adam was the parent of the whole family of disgrace. Through his sin he crucified the world and the world later crucified Christ. How would Adam have acted had he known that his original disobedience would send Christ to the cross?

The first Adam brought sin, but the last Adam brought life. Jesus is the parent of the whole family of grace, for, as Jesus died, His blood was the seed which held great promise; instead of its being seed cast down as was Adam's, it was seed looking up. It is not the seed of sorrow, but of joy. It is not the seed of condemnation, but of deliverance. It is not the seed of defeat, but of triumph. Our loss in Adam was great, but our gain in Christ is far greater.

In the death of the first Adam we crumble in the grave and lie down in beds of darkness, but the death of the last Adam, Christ, is the gateway to eternal life and light. The two deaths were poles apart. We may have all died in Adam, but we are crucified with Christ and so enter into His lasting victory and the fruits thereof. Surely everything in life that Adam lost or lowered, and especially our place in God, Jesus has raised and restored.

May none of us be found walking in the footsteps of the old Adam. A better way is offered in Christ for the "Son of God . . . loved me, and gave Himself for me."

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Children's Corner

The Gift

John 3:16



Words and drawing by Sheila Price

TONY walked up to the counter in the big department store. "Can I help you?" asked the assistant.

"I want to buy something for my grandmother," replied Tony. "It's her birthday tomorrow."

"Well," said the assistant, "why not buy her a nice warm scarf or a pretty little vase?"

"I don't really know," said Tony. He gazed at all the gifts displayed on the shelves. There were so many to choose from that he could not make up his mind which to buy. Then he spotted a pale blue tea-cosy with a tassel on the top. "Ah, that is what I will buy," he decided. "Grandmother could do with a new tea-cosy. How much is it, please?" he asked.

"Thirty-four pence," said the assistant.

"I will take it, please," said Tony.

The assistant wrapped the tea-cosy in some tissue paper and packed it in a box. "Here is your penny change," she said. "I hope your grandmother will be pleased with it."

"Oh, she will," said Tony. "Thankyou!"

Tony's grandmother was indeed delighted to receive the tea-cosy. "The tea tastes much nicer now," she said, with a twinkle in her eye.

When Jesus was born in Bethlehem, God gave to the world the greatest gift of all, the gift of His only Son, and each day God gives us tokens of His wonderful love, His great gifts of joy, happiness, strength and peace. To those who know Christ as their own special Friend and Saviour He promises the wonderful gift of Heaven itself. How marvellous to know that our God is not only a living God, but also a *giving* God!

A brief account of the ten years of work and progress of the Maranatha Evangelical Movement in the South of India and its present fellowship with the Elim Movement.

Maranatha

by Henry Joseph (Founder)



Pastor and Mrs. D.H. Joseph and Sally.

About India

EVERY seventh person in the world is an Indian. India, the great sub-continent with its nearly 600 million people has a bit of everything. The Indian people, belong to most races known to mankind: Negroid, Polynesian, Dravidian, Mangolid, Semitic, Aryan. Some of them are blonde and blue-eyed, some are as ebony black as the Africans, some have slanting eyes, high cheek-bones and flat noses like the Chinese, while some have coal black hair and beaked noses like the Arabs and the Jews. More than eighty-three per cent are Hindus. The offshoots of Hinduism, such as Buddhists, Jains and Sikhs, maintain their separate religious identities. The third largest Muslim population in the world is in India. It numbers sixty-two millions and has a colourful variety of sects. Christians come third and have about fifteen millions. Besides, there are Parsees, Jews and Armenians.

The alarming sign of the modern trend is that many of the younger generation subscribe to no religion and are atheists or agnostics.

India has a variety of languages. Some are written from left to right and some from right to left. The Constitution of India recognizes fourteen languages and it is estimated that there are over 350 dialects.

India and Christianity

Christianity in India has been wrongly branded as a Western religion. It is in fact Asian in origin and India's connection with it is believed to be one of the oldest in the world. As far back as 860 B.C. a flourishing trade existed between India and Babylon and Indian elephants were transported to the Euphrates Valley. This lends strong support to the traditional account that the Apostle Thomas, one of the twelve disciples of Jesus, travelled to India and preached the Gospel in the middle of the first century starting in the South Western India, now known as Kerala State.

The discovery in March 1957 of a first century Christian Church building in ruins in the elephant-infested forest of Nilackal in Kerala State, further supports the belief in the possible fruitful ministry of the Apostle. He eventually made his way to a small place in South East India, where he continued the ministry with great success until he fell by the cruel spear of a Hindu Brahman and spilled the blood of the first martyr of Christian faith in this land.

During the period of 2,000 years, this small place has developed into the city of Madras, with a population of about two million people, the fourth largest city in India and the capital of Tamilnadu state. The Mount on which the Apostle Thomas was killed has all along been known as St. Thomas Mount and a part of the city is called San Thomé and has a Cathedral.

In A.D. 339 a great company of Christians came from Syria and settled in the south and are known as Syrian Christians. Centuries passed by and it is stated that in the sixteenth century the Indian Christian was a person of consequence commanding the respect of his Hindu neighbours, but they lost all zeal for evangelism, waxed cold and came to be known only as respected citizens.

With the coming of the Protestant missions to India in the 18th century, Christianity began to enter every stratum of Indian society. When India became a sovereign Republic, and had its own national policies in relation to industry, education, etc., the old methods of pre-independence days in spreading the gospel needed to be changed to suit present-day conditions. The Maranatha ministry with its headquarters in Madras has been designed that way.

Maranatha Evangelical Movement

That this movement should function as it does today in the preaching, teaching, printing, radio and children's ministry, was indeed in the eternal plan of

God. An ambitious young man, a government servant (auditor in the office of the Accountant-General) had one aim in his life – to become a successful cine-artist. He exerted every nerve towards achieving his cherished goal. Man invariably strives in his own flesh and rebels, but God always wins and that with His deep, unchanging love. This young man fell a victim of that constraining love. God saved him and filled him with the Holy Spirit. He was a Lay-Preacher, a part-time servant of God, as he was a government servant full-time, but it was the other way about. His ministry was largely among young people and the burden of them increased. The seed thought of training Indian young men for preaching the Gospel to their own people in their own language, was sown in the heart of this young man at this time.

During a period of fifteen years he won many precious souls for Christ and some were led into full-time ministry. He was an active leader of a Gospel team and the secretary of the Pentecostal Fellowship of Madras. Seeing that one could not usefully serve two masters for long, God enabled him to enter full-time ministry in 1961 after serving the government of India for nineteen years, and led him to the International Bible Training Institute, Sussex, England.

The young man met a fellow-student from Northern Ireland and the two hearts were knit together for a greater purpose of which they were then not aware. After completion of training he returned to India with his Irish friend. In March, 1963, the Maranatha Bible Training Institute came into existence with Pastor and Mrs. Henry Joseph and Pastor and Mrs. John A. Prentice as founders.

Our first Bible class for four students was held inside a tiny palm-leaf thatched shed which was so weather beaten that it let in through its numerous holes in the roof the sun-rays to accord us a real welcome. With no regular financial support we looked to God for every need. We remember with thanks the tireless labour for the Maranatha work during this time by Mrs. A. McDermott, Mr. David Burgess, Mrs. Davidson, Mrs. Rowlands in the United Kingdom and Rev. Erich Theis in Germany and the late Rev. Karl Schneider in Switzerland. The Lord blessed the efforts of Maranatha and we moved into a bigger rented building where we have continued until now.

In 1965, Pastor and Mrs. John A. Prentice left the Maranatha ministry to become Elim Missionaries. They went to North India to carry on the Elim work. The Lord continued to bless and prosper the Bible school and the other work in Madras. Over 120 students have gone through the school during these ten years and are working in seven states of India and in the Andaman Islands in the Bay of Bengal. There are thirty Maranatha Full Gospel churches run mostly by young men trained in the Bible Institute.

The present position in India is that no new missionaries can enter and the existing strength of missionaries is gradually being brought down. It is feared that the time may not be far away when there will be no missionaries in India. The only answer to that situation is the functioning of an effective, well-backed Bible School training the national young men to preach the good news to their own people.

Maranatha Printing Press has been the medium of sending out millions of Tracts in English and in Tamil. *Maranatha*, an English monthly magazine, has been a God-blessed medium to many in different countries.

In 1970, the visit of Pastor and Mrs. G.W. Gilpin to Madras and the return of Pastor and Mrs. John A. Prentice along with the Gilpins, and the visit of Pastor D. Henry Joseph to the United Kingdom in September to November 1972, opened a fresh chapter in the history of Maranatha. It was a great time of fellowship, blessing and refreshing for the writer to be present with his wife and daughter during the Elim Missionary Conference with the leading brethren and the Ministers and several members. This was followed by a brief itinerary around London, Birmingham, Yorkshire, Scotland and N. Ireland, preaching in Elim Churches. After discussions with the members of the Elim Missionary Council, Maranatha, while continuing its ministry as hitherto, enjoys a very special relationship with Elim and the two are affiliated with each other. Pastor and Mrs. John Prentice represent Elim in the Maranatha work. Earnest prayers are solicited from all God's people in the British Isles that this link may result in a great harvest of precious souls in the coming days. **"Maranatha"!**



From T. H. Stevenson

DR. Billy Graham gave the address at the first inauguration of Mr. Nixon the Republican Party President of U.S.A. He also preached at the funeral service of the former Democratic party President, the late Lyndon B. Johnson. Dr. Graham is a Baptist minister, but neither President belonged to the Baptist Church. Dr. Graham is, of course, directly thought of as an outstanding minister not confined to a denomination. In a U.S.A. poll he has, for the second successive year, been next to Mr. Nixon as the man of the year. How different seems Dr. Graham's standing from that of any other Protestant minister or evangelist, or more to the point, how different American attitudes are from, by way of example, British attitudes. Who is the nonconformist leader in our land who could be chosen to officiate on any such comparable occasion affecting the first citizen of our nation? The position of the Established Church cannot be over-ridden. We may criticise R.C.-dominated countries or "free-for-all" U.S.A., but our British structure is very questionable, despite the value many seem to place on age-long traditions and ceremonial splendour.

In his address at Lyndon Johnson's funeral, Dr. Graham referred to the former President's proposal to him to stand as a candidate for the American Presidency as a man who could unite the country and pull it out of its problems. Billy Graham had answered that his calling as a preacher was the highest in the world. A point of interest is that, when Lyndon Johnson was elected as President, Dr. Graham had publicly supported Mr. Nixon's platform. Two questions arise. Would Dr. Graham be a successful President because he is an outstanding evangelist? (C.H. Spurgeon contended that a successful minister would be successful at anything else!). More important: is it right for a minister to be an active politician? Billy Graham has decided in his own case to plough a single furrow, but this does not answer the basic question, or any other individual case. None can ignore that the greatest Protestant reformers were involved in most vital social and political affairs – Luther in Germany Calvin in Geneva, and John Knox in Scotland. Were these "men for their times" wrong? Many Christians even in Ulster, query Dr. Ian Paisley's position as a faithful gospel preacher and active politician. Perhaps active Christian political laymen could have made the latter capacity unnecessary. If he had the authority to do so, none can say whether Dr. Paisley could cure N. Ireland of its ills. One thing is undeniable; Ian Paisley was foremost to see and to state the symptoms, to diagnose the disease, and to expose, as he believed, the weak physicians and the plague to come. God alone can cure N. Ireland's sickness, *but He requires co-workers.*

Prayer and Praise

by F. H. Coleman

My telephone bell rang one morning, which was not unusual. On lifting the receiver, I heard the friendly voice of another Elim pastor. He told me that someone had 'phoned him asking that an Elim minister would without fail that day visit an old man in a London hospital. Realising that the hospital was only about half-a-mile from my church, he asked me to visit the man.

On arrival at the hospital I found that the man was in a private room. Before being allowed in, I was asked to go to the Sister's office. She explained to me that the man had had a successful operation for the removal of his gall bladder, but that he was not co-operating in trying to pull himself together. The doctor estimated that he had only twenty-four hours to live and I was their last hope. I asked quietly in my heart for help and wisdom and entered into the room.

I asked the man why he had sent for me. He replied that he had not done so, but maybe his son had. He told me that, since having the operation, he felt "frozen" all over his body and, try as he would, he could not pull himself together. I asked him why his son had asked for an Elim pastor. With this, his face brightened up and I was told that this good man had been an Elim member for many years, but that since retiring he had gone to live with his son in the country. So we talked together. He was saved in one of the great campaigns of Stephen Jeffreys at Barking. What amazing healings they saw! We talked of the good old days. Then the miracle happened. Life began to flow into the old man's body, the frozen feeling left him and now he was glowing all over.

Needless to say, a few days later he went back to his home to live a few more years for the Lord.

It is worthwhile talking over with others what God has done. We sing a chorus: "Let's go on talking about the Lord. I feel so much better talking about the Lord".

Let us talk of the wonderful answers to prayer. It will bless us and others as well.



Margaret M. Ladlow's page

Try Thanksgiving

WE are still near the beginning of 1973 and if you haven't adopted a motto for the year, may I suggest the words, "Try thanksgiving".

The following editorial comment appeared in *The Pentecostal Evangel* of America and was such a blessing to me that I want to share it with you.

Transcendental Meditation (TM for short) is becoming a popular way to cope with everyday tension. *Time* magazine says that as many as 250,000 Americans have now taken up the practice of pausing two or three times a day and meditating for fifteen to twenty minutes at a time.

The practice seems to be replacing such things as Zen, Yoga and group therapy among non-Christian experimenters. People pay good money to learn how to meditate. Courses in TM have been taught for credit at Yale, Stanford, and dozens of other U.S. colleges and now classes are starting in hundreds of American cities.

It is reported that each pupil meets privately with a teacher and is assigned a "mantra," or meaningless sound. The teacher chants the mantra while the pupil listens, sitting upright with eyes closed. Then the pupil takes it up himself, first aloud and then silently. As a result, he relaxes and appears to be asleep, but he experiences a deep sense of rest and alertness passing through his mind and body.

The practice has no moral or religious character. Whatever a person's occupation, TM helps him to do it better. If he is a teacher he will be a more effective teacher. If he is a thief he supposedly will be a more successful thief. TM simply summons the natural powers within a person, makes them sharper, more active, and convinces him that everything is going to be just grand.

Whatever value there may be in TM, it is a very inferior substitute for prayer. The Bible teaches us, "Rejoice evermore. Pray without ceasing. In every thing give thanks" (1 Thessalonians 5:16-18).

What a pity that people do not know the God of the Bible and therefore turn to Eastern philosophies for guidance and help. The practice of pausing at intervals throughout the day to lift the heart in prayer and praise to God is far superior to TM because it links the person with Him who can strengthen, sanctify, and guide unerringly in all the affairs of life.

Daniel followed that practice. When he lived in the promised land he prayed three times a day and when he was carried away to Babylon as a captive he continued the custom. "He kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Daniel 6:10).

David likewise paused to pray and praise at intervals throughout the day. "Evening, and morning, and at noon, will I pray," he declared (Psalm 55:17). "I will praise the name of God with a song, and will magnify him with thanksgiving" he promised (Psalm 69:30).

Prayer is the pause that refreshes, especially if it is mixed with thanksgiving and involves meditation on the Scriptures. Prayer and praise are like the two wings of a bird. Both are needed. One without the other will send us round in circles, but prayer and praise together are a pair of spiritual wings that can lift us out of our troubles and bring us into the very presence of God.

When the outlook is dark, try praising the Lord. Let us offer the sacrifice of praise to Him continually, that is, the fruit of our lips giving thanks to his Name – for the Lord is good, and His mercy endures for ever whether the situation be bright or threatening.

Try thanksgiving. Make it a motto. Print the words on a card and place it on the wall, or in your Bible, as a constant reminder. It is true that prayer changes things. It is also true that praise changes some things that prayer alone cannot change. For praise is powerful. It expresses faith and fixes the heart on God's adequacy to replace our inadequacy, whatever challenge we may face.

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WITH CHRIST

HAYES. On January 18th, Philip Hayes, former officer and member for over thirty years of our Pontypridd Church. Officiating minister at funeral: Ray Hughes.

McKEAN. Beatrice Maud, aged 83, of our Southend-on-Sea Church. Funeral Service at Tunbridge Wells conducted on January 29th by J. Alexander Wright. "A friend of little children."

MAHEGAN. On January 29th, at Rochester, Mrs. Mahegan, aged 70. Officiating minister at funeral: H.W. Greenway.

WALKER. On December 18th, Mr. T. Walker (Tommy), beloved husband of May Walker, of Tamworth. Officiating minister at funeral: S.C. Cain.

Coming Events

BIRMINGHAM. March 3. Elim Pentecostal Church, Graham Street. Youth rally. Preacher: L.E. Lambert. Convener: T.W. Jacobs. Items by New Creation and Selly Oak Crusaders. At 7.

BLACKPOOL, Marton. February 24. Elim Pentecostal Church, Fredora Avenue. Film: "Without Onions". At 7.30. Sundays at 10.45 and 6.30. Tuesdays at 7.30. Pastor: R. Clarke.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

CAERPHILLY. February 24,25. Elim Pentecostal Church, St. Fagan's Street. Church Anniversary. Preachers: Ray Hughes and D.M. Russell-Jones. Weeknights at 7.30. Sundays at 6.30.. March 6. Film: "The Life of John the Baptist". At 7.30.

EAST HAM. April 7. Elim Pentecostal Church, Central Park Road, London E.6. Farewell service for Mrs. Dorothy Bull. At 7.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11.00 and 6.30 and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. March 10. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: A.J. Downes. Items from Cheltenham church. Convener: J.R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 7.30. Wednesdays at 7.45.

HANLEY, Stoke on Trent. March 3,4. Elim Pentecostal Church, Bucknall Old Road. Preacher: E. Garner. Saturday, Presbytery rally at 7. Sunday at 11 and 6.30. March 17,18, Preacher: L.V.D. Tiller (Jerusalem). Saturday at 7.30. Sunday at 11 and 6.30.

INGATESTONE, Essex. March 3,4. Elim Pentecostal Church, High Street. Annual convention. Preacher: A.S.F. Horne. Saturday at 6.30 in the Congregational Church, High Street, featuring the Chelmsford Elim Choir. Sunday at 11 and 6.30.

ILFORD. February 25. Elim Pentecostal Church, Clements Road. Visit of the London Crusader Choir with Douglas B. Gray. At 6.30.

NEWCASTLE UPON TYNE. March 3. Elim Pentecostal Church, Heaton Road. Area rally. Preacher: T.W. Walker (President). At 6.30.

NEWPORT, Mon. April 7. Stow Hill Methodist Church. United rally of Elim, Assemblies of God and Apostolic churches. Preachers: L.E. Lambert and Warwick Shenton. Conveners: J.G. Cooper and John Howe. Caerphilly Elim choir and other musical groups. At 3.30 and 6.30. March of witness at 2.

OXFORD. March 3. Elim Pentecostal Church, The City Temple, Botley Road. Presbytery rally. Preachers: A.J. Downes and J.B.D. Ritchie. Convener: W. Ronald Jones. At 3.30 and 6.30 (refreshments between meetings).

PONTYPRIDD. February 25-28. Elim Pentecostal Church, Thurston Road. Crusade conducted by David Shepherd. Convener: Ray Hughes. Weeknights at 7.30. Sunday at 11, 6 and 8.

PORTADOWN. March 10-12. Elim Pentecostal Church, Clonavon Avenue. Preachers: John Phillips and Eric McComb. Convener: S. Shaw. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8.

ROMFORD. February 24,25. Elim Pentecostal Church, Wheatsheaf Road. Church anniversary. Preacher: Eldin R. Corsie, National Youth Director. Convener: P.E. Streeter, Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. March 10. Elim Pentecostal Church, Middlebridge Street. Monthly rally, conducted by Ringwood Salvation Army. At 7.30.

ROTHERHAM. March 10-23. Elim Pentecostal Church, Westgate. Crusade conducted by R. Lighton. Friday, 16: Film: "Without Onions". Saturday, 17: Presbytery rallies at 3.30 and 6.30. Friday, 23: Film: "God loves People". Otherwise nightly at 7.30; Sundays at 8.15.

ST. HELENS. March 10. Opening of New Elim Pentecostal Church, Duke Street by Lord Pilkington. Preachers: J.T. Bradley and R.B. Chapman. Soloist: Mrs. J. Chapman. At 3 and 7. (Buffet tea provided). March 17. Liverpool Chorale, conductor Ron Jones. At 7.30.

STIRCHLEY, Birmingham. February 28. Friends' Meeting House, Hazelwell Street. Arthur Blessitt film: "Go, go, go with Arthur". Convener: J.B. Coleman. At 7.30. March 10, Film: "Two a Penny". Convener: J.B. Coleman. At 7.30.

TEESSIDE. February 23-25. Elim Pentecostal Church, Lee Road, Grangetown. "Sharing" - a special youth weekend conducted by Mr. and Mrs. Peter Conlon.

WEYMOUTH. February 24. Elim Pentecostal Church, Belle Vue. The Crossovers group. March 10. Fact and Faith films: "The ultimate Adventure" and "City of the Bees". At 7.

YEOVIL. March 4-14. Elim Pentecostal Church, Southville. New Life Crusade conducted by George H. Wallace, supported by The Harvesters and other groups. Weeknights (except Friday) at 7.30. Sundays at 11 and 6.30.

YORK. March 3-10. Elim Pentecostal Church, Swinegate, off Church Street. Crusade conducted by D.G. Woodfield and A. Brooks. Saturday at 6.30. Sunday at 11 and 6.30. Monday to Friday at 7.30. March 23. Children's rally conducted by E.T. Carter. At 6.30.

YORK. March 10. Elim Pentecostal Church, Swinegate. Bridlington Camp Reunion. At 3.30 and 6.30.

WAVELENGTH — ELIM ON THE AIR

England

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, B.B.C. Radio Brighton, March 22 at noon — "My Kind of Music".

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ITINERARIES

The President (T.W. Walker):
February 24, Plymouth; 25, Camborne (a.m.), Penzance (p.m.); March 1, Keynsham; 3, Newcastle upon Tyne; 4, Sunderland (a.m.), South Shields (p.m.); 8, Cheltenham; 10, Swansea; 11, Dowlais (a.m.), Pontypridd (p.m.); 17, Malton; 18, Scarborough (a.m.), Hull City Temple (p.m.); 24, Bolton; 25, Liverpool (a.m.), St. Helens (p.m.); 26-28, United Conference at Swanwick; 31-April 1, Holyhead.

Miss Joan Caudell:
April 16, Stockport; 17, Glossop; 18, Salford; 19, Oldham; 21, Chorlton; 22, Ellesmere Port; 24, Holyhead; 25, Liverpool; 26, St. Helens; 28, Southport; 29, Bolton (a.m.), Wigan (p.m.); 30, Accrington; May 1, Blackburn; 2,3, Blackpool.

London Crusader Choir with Douglas B. Gray:
February 25, Ilford; March 4, Colchester; 10, Wimbledon, 11, Maidstone and Isle of Sheppey; 25, Hounslow; April 1, Clacton-on-Sea; 7, Royal Albert Hall (MV); 8, Mildenhall; 14, Stratford; 15, Wormwood Scrubs; 23, Royal Albert Hall; 29, Hove.

Building up the Walls

by David Williams
Pastor of our Silverdale Church

"Let us build up the wall of Jerusalem" (Nehemiah 2:17).

"KEEP Britain tidy" is a sign which we have all seen. Ministers and councillors, governments and authorities are always on about pollution in our country. We breathe the dirty air from our chimneys and furnaces and the exhaust fumes from our cars. Our rivers, lakes and seas are polluted. We cannot have a decent swim in some places due to oil slicks. One sees the terrible eyesores in our cities, the tall sky scrapers and chimneys which tell us that this is the age of modern architecture. Even the lovely countryside is spoiled by the tall pylons and the slag heaps of disused pits. Many of our villages exhibit waste ground, derelict houses, broken-down churches, walls and buildings.

It is very refreshing to come across the sign: "DANGER MEN AT WORK" and to see instead of machinery being used to destroy buildings, signs of reconstruction, restoration and preservation. It's like a breath of fresh air.

Perhaps you have returned to a former house, or church, maybe your old school, after being away for some years and have found nothing but ruins. What did you feel like – sad, remorseful, horror-struck, nostalgic?

You will partly understand how Nehemiah must have felt when he heard the news concerning his beloved city, Jerusalem. Nehemiah was in exile; he was reared and lived in the Persian court. He heard that the place of his father's grave lay in ruins. There was great affliction and the walls of the city and gates had been burned with fire. The walls of a city meant STRENGTH and SECURITY, but now they were broken, open to attack and plunder.

Although Nehemiah had an important job as the cup-bearer to the king, he was deeply moved inwardly and outwardly to action.

Man of Intercession

For four months he prayed, wept, fasted. Even his countenance changed, because of his sorrow of heart (Nehemiah 2:2). He was afraid to appear before the king, because it was a capital offence to go into his presence looking sad. He did appear and God was with him.

Are you saddened when you hear that churches are empty, that some Christians whom you knew have backslidden? Are you moved to prayer as you see the walls of this country being broken down, Sunday being desecrated, and churches becoming bingo halls or warehouses?

Nehemiah was willing to lose his job rather than become willing to offend his conscience. Men can still do well in business and be out-and-out Christians but a good conscience helps towards material and spiritual success.

Man of Action

He not only prayed, he went to Jerusalem. He was armed with royal authority, thrilled that God had overruled. He was wise. He planned the work and worked the plan (2:13). There were forty-two different work groups, yet we never read that he had industrial disputes. They all worked near their own house; this gave them a special interest in the work. OUR FIRST OBLIGATION FOR CHRIST IS ALWAYS OUR OWN NEIGHBOURHOOD. Does that wall need repair?

Outside Opposition

The child of God always gets opposition when he begins to work for God. They began to scoff, mock, jeer, sneer and say, "What do these feeble Jews think they are doing?" The world says to us, "You're only a few people scattered in so many churches, saving one at a time while other organizations sweep them in." Nehemiah answered his critics by praying for them (4:4-6). Has your wall of prayer broken down?

The work continued, "for the people had a mind to work". If you pray and witness then the devil will not have the last laugh. The opposition then tried force (4:7-23), so Nehemiah watched and prayed (v.9).

They then tried being crafty (6:1–19), using pretence, bluff and then treachery, but still the leader stayed firm.

(Continued on page 20)

The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, February 26th — John 1:1-18

"The word was made flesh" (v.14); "comprehended it not" (v.5); "knew Him not" (v.10); "received Him not" (v.11).

WHAT was the problem? Why could not men recognize Him? John states that "No man hath seen God at any time" (v.18) and perhaps herein lies the difficulty. The world simply did not expect God to live among men and was afraid when He did.

Today the telescope of mysticism conveniently projects Him beyond our reach, while the microscope of intellect bewilderingly places Him beyond our comprehension. To those who will receive Him, trust Him, and let Him come close, He still reveals His glory.

Tuesday, February 27th — John 1:19-34

"There standeth one among you, whom ye know not;" (v.26) "And I knew him not: but . . . I saw, and bare record that this is the Son of God." (vv. 33,34).

WHEN John the Baptist knew Christ, he "bare witness of Him", for he was born to be a witness and was called to be a voice crying in the wilderness.

So are we! When we shrink from the world's spiritual wilderness, may God inspire us again with the vision of Him who even today stands in our midst, that we too might bear witness to Him.

Wednesday, February 28th — John 1:35-51

"What seek ye? . . . Master, where dwellest thou? . . . Come and see." (vv.38,39).

A MAN can often be measured by his desire.

The desire of these two disciples was to see Jesus in relation to the everyday events of life. Their judgment of Him in those humble surroundings is recorded dramatically in their proclamation, "We have found the Messias".

John was later to write, "We beheld his glory", not simply by Jordan and on the Mount of Transfiguration, but also in the crisis of Gethsemane and the climax of Calvary, and certainly no less in the circumstance and challenge of the everyday.

Thursday, March 1st — John 2:1–12

"Waterpots of stone" (v.6).

NOBODY could have guessed it – wine from waterpots! Only the servants knew at first, but later many of the guests must have excitedly examined those stone vessels. They had become the focal point of a divine provision in a moment of human need.

If God can use waterpots then He can use us. May we be filled today, not with the insipid weakness of powerless tradition, but with the joyous provision of the Holy Ghost, not for ourselves, but for the world.

Friday, March 2nd — John 2:13–25

"Destroy this temple" (v.19).

A NEW order of things is apparent here. The glory of the Lord had filled an earlier temple, but it stood now as a mausoleum in stone to human indifferences, a house of merchandise. They had defiled and destroyed His Father's house, but they would never utterly destroy His temple of flesh, for He would rebuild that in three days.

Now the Lord dwells in blood-washed temples of flesh. He promised that in His Father's house would be many such dwelling-places.

Saturday, March 3rd — John 3:1–15

"The wind bloweth" (v.8).

THE ancient vision of the prophet was soon to be fulfilled on a global scale. In the valleys of the world. that had long lain dead and dry, new life was astir. The wind was blowing!

Do not question this fact, for He who saw that the fields were white unto harvest shows here with equal authority and promise that the wind blows and the Spirit moves.

The Lord is dispelling the mists that men may *see* His kingdom. May God fill out our sails, that we may voyage under His direction and finally *enter* Heaven's harbour.

Lord, let the wind blow on me!

Sunday, March 4th — John 3:16–21

"Light is come" (v.19).

HOW has the light come? – like a merciless tropical sun pulsing its power, scouring the shadows; like a gentle ray of a dawning day; like a blinding, searing flash of intuition that leaves a man shocked and trembling; like a rainbow of promise shining in tears of anguish? Regardless of His methods, may the Lord shine on us today!

Is there room for condemnation in our souls? Do we witness as we should? Do we give as we should? Do we love as God does? Without fear may we submit now to God's light.

(Continued from page 8)

The believer has been crucified with Christ and lives by faith because of the indwelling Christ (Galatians 2:20; Colossians 1:27; John 3:24). Can the living Christ be dethroned by any hellish foe?

Jesus is stronger than Satan and sin,
Satan to Jesus must bow,
Therefore I triumph without and within;
Jesus saves me now.

Opportunities around us

by Fred Dodds (Cardiff)

AS ambassadors for our Lord there are three ways by means of which we can make our representation known in the locality where He has placed us: by our lives, by our lips and by literature. The last two will make little impression if our lives do not recommend the gospel. Above all else, prayer is the most important factor in our Christian witness. We must earnestly commit every day to Him for guidance and help as we mingle with the opposition in this world. A prayerful life and a good knowledge of the Word of God will help us to radiate Christ and boldly to witness for Him.

Not all of us are called to take the platform at meetings. Do not be disheartened if, after you have tried, you have realised that public speaking is not your gift. Personal contacts may be more in your line than preparing sermons. Questions and answers on the "ground floor" with the Scriptures in your heart can sometimes be more effective in leading souls to the Lord.

Literature is where every Christian can come in, yet, surprisingly enough, very few realise the power of the printed page. The communists know its effectiveness as they saturate the world with their so-called gospel in attractive and challenging literature form. Jehovah Witnesses, too, publish in many languages and by these means are winning many converts. The enemy of souls himself, knowing full well the power of the truth of God's Word, does his best to discourage Christians, thus to stop their prayerfully sowing such life-giving seed as gospel tracts. Oh, that more of us would take up this worth-while opportunity of service for the Saviour!

In many countries abroad, prison sentences face those who are caught giving out Christian literature. The reason is obvious, yet, with no such persecution in this country, and with our responsibility towards our neighbours, surely more Christians should take up this golden opportunity. There are many Scriptures to encourage us to do so and the Lord always blesses the distributor who goes out for precious souls with the message of salvation.

When the Lord says, "My Word shall not return unto Me void", He does not promise that a soul will be saved through every tract, but none the less the invitation to accept His Son as personal Saviour is thus given through you. I have had tracts torn up in my face, but such action meant that my responsibility passed to those who thus refused the Lord's offer of mercy. God directed me to give this opportunity, which was turned down; they will now have to answer. I continue to pray that another chance will be given to them before it is too late.

If we do not win a soul to Christ through a tract we are likely to lead a soul towards Christ, for many sow and others reap even after many days. At the harvest-time sowers and reapers will rejoice together in their share in winning those souls for their Saviour. Every time you pray for a certain person's salvation, I believe that he is again confronted with the challenge of accepting Christ, perhaps by hearing the gospel or by reading a tract.

Be usable for the Lord. Invest in some attractive gospel literature today. No matter how weak you may be in your Christian faith, let a well-written gospel tract speak for you. The Lord will use it if you are willing to be a channel for Him.

(Continued from page 18)

Inside Opposition

There was too much débris (4:10). It was heart-breaking as well as back-breaking. Many a minister and leader has given up because of too much rubbish. There was fear (4:11-14). They were looking at the opposition instead of at God. Nehemiah instructed them to look to the Lord and be ready. He placed a sword in one hand of each man and a trowel in the other. We must build up this wall. We need a Bible in our hand and the Spirit of God within.

There was greed (5:1-13). Some Jews were buying up the land cheaply, grabbing all they could while the going was good. Many a time the work of God suffers because of self-seekers and wrong motives. So Nehemiah had to deal harshly with them. He rebuked them (v.7) and he appealed to them by his own example (vv.8-11), and the offending party admitted their blame and made restitution (vv.12,13).

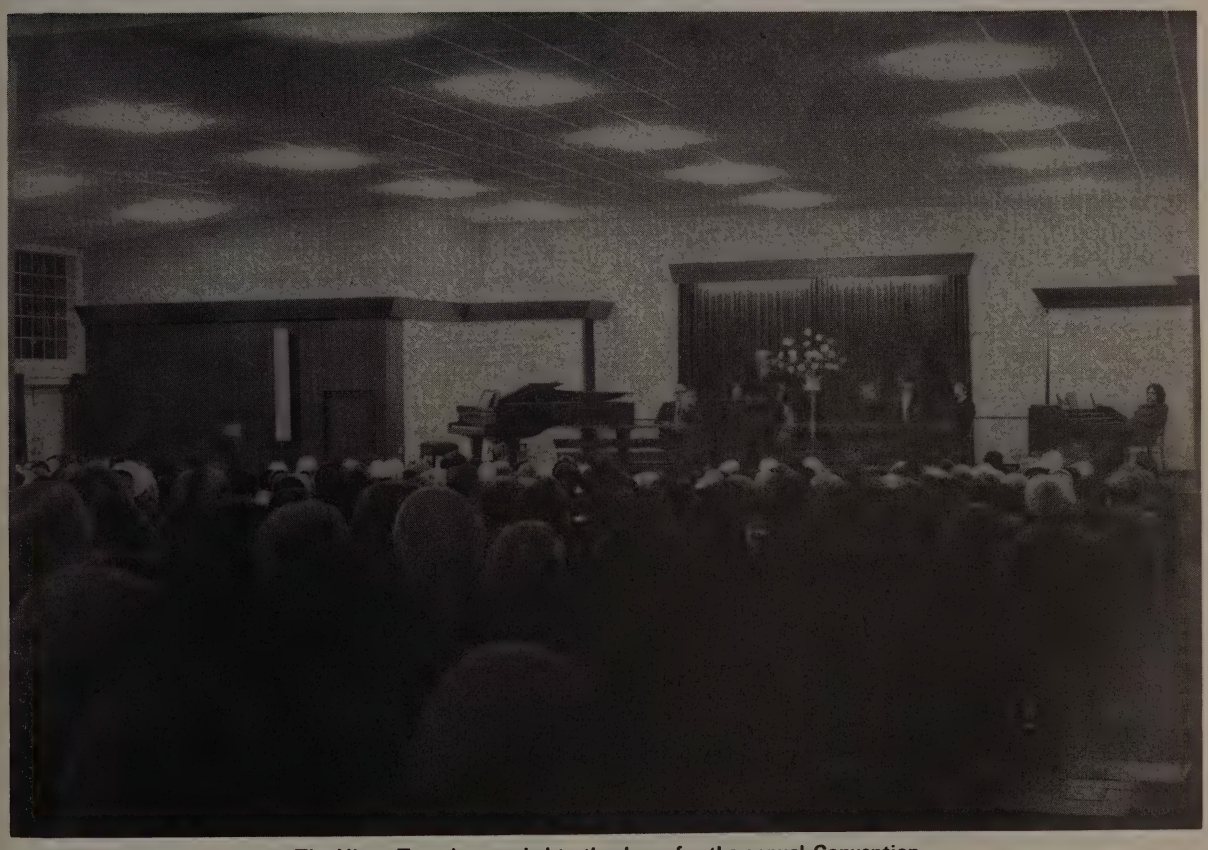
Victory

Within fifty-two days the wall was completed (6:15,16), because they perceived that the work was wrought by God. Despite the background and the problems, God overruled.

Jesus said that the gates of Hell would not prevail against the Church. If the walls of your Christian life are broken down, then rebuild them. When God sees your desire, He will equip you for the task, as he did Nehemiah. If you do not know Christ as your Saviour then you need a wall of defence: you need Christ.

THE ELIM EVANGEL

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The Ulster Temple crowded to the doors for the annual Convention

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial

IT was recently my great pleasure to share a service with Pastor A.A. Biddle and with our brother Lewis Lancaster, brother of our President-Elect, Pastor John Lancaster. The occasion was both a Presidential visit and also a time of thanksgiving that the debt on the Petersfield church building had been cleared. I was told that the building had been a dwelling-house before Elim bought it some years ago, but that it was originally the Town Hall for this beautiful Hampshire town. It has certainly made a most suitable church and the friends there are to be congratulated on seeing the debt completely paid off.

We thank God for so many who stand by the work of God. Some hit the head-lines. Many are comparatively unnoticed, unsung. How do you measure success in the spiritual realm? In the end we must leave that judgment to the Judge of the earth who does all things right. Certain it is that our yardstick is often too short. There in Petersfield is a group of people who love the Lord, who are dedicated to His work and who are faithful in sacrificing to see that the Lord's work continues. Lewis Lancaster is a case in point. He has been humbly willing down the years to act as Church Leader or to step down and leave the way open for a Pastor to be appointed, always loyally serving the Lord whom he loves. He is typical of so many.

Some are able to communicate readily and sometimes may appear to be doing more than others. The work overseas is a prime example. There are those who labour in season, out of season, their hearts and lives totally dedicated. We hear but little of some of them, but they will in no wise lose their reward. We thank God for those whose labours are often publicised and gladly recognise how the Lord is using them. We also praise the Lord for the thousands of unknown warriors who are just as faithful. We depend on all our co-workers and thank God for them all.

Remember

the next

WEEK OF PRAYER April 1st - 8th

LATE NEWS A SPECIAL request has reached us that we should particularly pray for Northern Ireland as the time draws near for the plebiscite regarding the Border issue. Pray for God's will to be done and uphold the Lord's people there in sacrificial intercession.

Church Reports

OXFORD **Pastor: J. Hyde**

WE have received rich blessing over the past six months. So many things have happened for which we thank God. It has been a great joy to see souls being saved. We thank our Pastor and his wife for their faithfulness in the Lord's work. It is good to see our Women's Fellowship meeting again and our Crusaders meeting each Wednesday. For some time we have felt the need of a new heating system so our gift day money was earmarked for this. Most of the work has been done by one of our members. Mr. J. Grisdale, who came to us from our Ipswich Church, is getting a very good mixed choir together and already we have enjoyed their singing. We thank those of our members for the



splendid work they did in cleaning, painting, etc.

We have become more missionary minded. Our Pastor and his wife arranged two missionary shops, in East Oxford and the centre of the City, and these were very well patronised, the profits going to our Missionary fund. When our Missionary Secretary, Pastor L. Wigglesworth, came, the day was all too short as we listened to the wonderful work which our missionaries are doing in different parts of the world. Mrs. Hyde presented Pastor Wigglesworth with a cheque for £100 for our overseas work.

We thank God for His good hand upon us, and, as we go forward in this twentieth year in Oxford, may we give of our very best for Him.

T.S. GAMMAN

YORK **Pastor: A. Brooks**

I HAD the pleasure of being a guest at the Christmas party given for the children of our branch work at New Earswick. Every Friday night at six o'clock, some thirty children gather there to learn more of the love of God. Chorus singing is a part of the meeting which they enjoy. Sometimes, as children do, they make noises and talk when they are not supposed to, and the patience of the leaders is sorely tried, but their love for the Master and the work of the Gospel gives the leaders the encouragement to carry on the work.

Party time is always enjoyable, and this year's party was no exception. I wandered into the kitchen and watched the ladies preparing tea. They were busy. There is plenty of work to be done, and the labourers are few. Are you pulling your weight in working for the Gospel?

We thank God for the continuance of the work at New Earswick, though often under difficulties. Many children have given their hearts to the Lord and we trust that they will serve Him in the future and bring others to know His saving grace.

ALEX LAWRENCE



Elim on B.B.C.

WE are pleased to report that **Douglas B. Gray** and the **London Crusader Choir** will be conducting one of the popular series of hymn-singing broadcasts entitled-"Sunday Half-hour". This will be broadcast on Palm Sunday, April 15th, and will go out on BBC Radio 2 at 8.30pm as well as on BBC World Service.

Mr. Gray and the Choir have also been invited to take part in a broadcast on BBC Radio 4's Sunday Magazine and in "Pause for Thought" on BBC Radio 2 at 6.15 a.m. and 8.45 a.m. on each day from March 5th to 9th.

P.S. Brewster has been invited to conduct a service from **our Cardiff Church** on April 8th. This will be a wonderful opportunity as the broadcast is to go out on the BBC World Service at 10.30a.m. (GMT) on the 11, 13, 16, 19 and 25 metre bands, at 17.30 (GMT) on the 13, 16, 19, 25 and 31 metre bands, and at 1 p.m. (GMT) on the 19, 25 and 31 metre bands.

The prayers of all our readers are requested that God will cause these transmissions to be the means of many finding the Lord Jesus Christ as Saviour.

New Zealand News

by Malcolm J. Frith

HERE in New Zealand the summer school holidays have just ended, most people have had their annual vacations, and in every church another year of activity and outreach is just beginning. Last year saw real progress in our movement, for which we give all glory to God. Undoubtedly the year's highlight was the visit of Pastor P.S. Brewster, which brought much blessing and which made the distance between Great Britain and New Zealand seem less.

BLENHEIM **Pastor: Ian Bilby, B.Sc.**

IT is twelve months since Pastor Bilby moved to Blenheim with his wife Margaret and their three children. From small beginnings, the message of Elim slowly reached out to the whole town, so that on some special occasions the church was full to overflowing. During the year each of the Elim ministers visited the church for special ministry, as did a number of the young people especially from Christchurch and Nelson.

This year the church programme includes two weekly meetings for prayer and Bible Study, a ladies' coffee morning with prayer and Bible Study on Thursdays, a campus life meeting for teenagers at the pastor's home on Fridays, and the usual Sunday services and Sunday school. This progress is a real encouragement for which we praise God.

CHRISTCHURCH **Pastor: G.T.S. Dunk**

AFTER a number of years of ministry from younger ministers, this church is enjoying having a senior minister for a change. Pastor Dunk was inducted into the pastorate of this growing suburban church early in September. Especially encouraging is the missionary interest and enthusiasm. In the last twelve months over £750 has been given towards the support of our missionary family in Japan.

It was a joy to the church to welcome Peter and Margaret Marsh. They came from our Elim church in Peterborough. Margaret was known to the writer when he was worshipping at Clapham church years ago. Their joining us in New Zealand strengthens our links as a world-wide family. Everyone has been greatly encouraged by the way the Lord has undertaken for them in housing, employment and many smaller things since their arrival.

HAMILTON **Pastor: Henry Ogier**

HAMILTON was one of the four churches which had new ministers last year. Pastor Ogier was inducted in July. Although there have been difficulties the Lord is encouraging them and giving fruit for their labour.

The Sunday school anniversary just before Christmas was entitled "All the Children of the World". The children in their costumes made a colourful picture as they stood before a large painting of Christ holding the world in His hands.

The New Year's meetings began in fine style with a visit from Pastor B.C. Verner (Wellington). He ministered in power and the blessing of the Holy Spirit on "The neglected Dimension" and "Laying a good Foundation".

Everyone is looking forward to a children's crusade in March.

Last year in New Zealand a series of Marches for Jesus and Jesus Festivals were held in most towns to call the nation back to Jesus. Following the Hamilton March for Jesus, this item appears in the evening paper:

A little Child shall lead them

Her home was deep in the heart of the King country, but the news of the Hamilton March for Jesus had penetrated to that remote area. She was six years old. "I do love Jesus, I really do", – day after day the little girl's parents heard the declaration. One afternoon her mother asked, "Why do you keep telling us how much you love Jesus?"

"I really do love Him, Mummy, and O Mummy, I do want to march for Him in Wellington."

So Daddy, Mummy, baby brother and grandmother too, with a very excited little girl, journeyed to Hamilton. On that bright Sunday afternoon, amidst thousands of marching feet, there were none more eager than this little child's.

As the marching concluded (it was a very long way for a little girl), she was heard to say, "I've marched for Jesus today, and I'm never going to stop."

Comments Mrs Ogier, "If you can't do great things, you can at least do small things in a great way."

NELSON **Pastor: Les Covic**

OVER the past year this church has seen much blessing and progress. Numbers have met with God in a new way and as a result have been baptised in water and in the Holy Spirit. Some who have been saved have found Christ through a Friday night outreach where films have been regularly screened. This has given a boost to the regular Saturday evening youth meetings.

Over the Christmas holidays the Church was involved in a combined beach and coffee bar outreach. On the beach Elim people held a children's mission every morning and some 150 children and adults atten-

ded daily. Of the many who were counselled twenty-five made decisions.

The coffee bar was held in the local town hall and the Anglican hall next door was used for counselling and prayer. The workers were divided into three teams working in turn in the coffee bar, counselling, giving out invitations on the streets, holiday camps and places of entertainment, and praying in the hall. Many holiday-makers were counselled and fourteen made decisions.

Before Christmas two ladies received wonderful healings from the Lord. One who was suffering from cataracts has not used glasses again since she was prayed for and she can see well. The other, who had constant heart trouble, has had no further trouble since she was prayed for. Praise the Lord!

WELLINGTON

Pastor: Malcom Frith, L.Th. (Lon), A.C.A.

IT is six months since Malcolm and Carol Frith left the blessings of Christchurch and moved north to Wellington, the first Elim Church in New Zealand. Over the years a proud succession of young people have gone from this church to the mission fields of the world and into the ministry, thus the church finds itself in the position of starting again.

A recent weekend house party mainly for young marrieds was a real blessing. Everyone got to know each other better. Pastor Ian Bilby led studies on the Holy Spirit. We are seeking a fresh move of the Holy Spirit and would appreciate your prayers.

WE remind Elim people, who are thinking of moving to this part of the world, that we have churches in these five centres in New Zealand. There are many opportunities for service and Christian work in each church. We will be pleased to hear from you.

TOKYO, Japan.

ELIM Missionary outreach by Pastor and Mrs. Frank Bickerton in Japan, where Frank works with a small evangelistic team, has recently seen much blessing. In pioneer campaigns, church-based campaigns with indigenous churches, youth outreach, and ministry at regular preaching points, the Lord has been giving the increase.

There is increasing interest in the contemporary charismatic move. Early in January 106 gathered for a two and a half day missionary men's conference on the work of the Holy Spirit. Practically every denominational group was represented. Frank has never known such a sympathetic understanding and interest from such a diverse group. The Holy Spirit was able to move freely and in a precious, ever-increasing way. Special meetings were set up for those wishing to wait upon God for His fulness and some received! A number of those attending report a deepening work in their lives.

At the end of January, Evangelist Don Odon of World Harvest Evangelism, who has recently arrived in Japan, spoke to a group of about twenty-five of those newly interested in the Spirit's current work. He spoke well on spiritual fulness and Divine Healing and some requested prayer afterwards.

This deepening interest and experience of many indicates a move into a new wave of blessing in this difficult and materialistic country. God keeps bringing the promise before Pastor Bickerton, "The desert shall blossom as the rose".

Pray for a divine move of revival power in Japan.

The passing of Mrs. R.E. Thorne

MRS. Rose E. Thorne, who died on February 12th, was well known to many of our Elim family. Her early days were spent in her home town of Romsey, where she was a member and a Crusader. She was known by her maiden name of Rose Lawrence. She later married one of our Ministers, Pastor A.S. Thorne, and together they served our churches for many years. The ways parted and, for their own personal reasons, they found their sphere of service in the Anglican church.

My wife and myself, with others we know and on behalf of many who still remember them, express our sympathy with the family in their sad and much-felt loss.

We came to live in the village of Banks, Southport, in July last year, and discovered that Rev. A.S. Thorne was the local Vicar. On our arrival he and his wife called to welcome us and to join with us in prayer and so paths that had parted came together again. We have enjoyed the renewed friendship of Mr. and Mrs. Thorne. What a splendid Christian she was. She combined the practical and the spiritual wonderfully. Her simple and constant faith in her Lord and her love for the Lord's work and the souls of men were beautifully consistent. It was a pleasure and a joy to know her and to share in some activities for Christ. She is now in His presence. Lovingly we salute her memory and say, "For ever with the Lord, Amen! So let it be!"

F.J. and V. Slemming

Brunel Manor (WOODLANDS)

SPECIAL ADVANTAGE FOR JUNE AND JULY

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D.2777 **Late holiday month: October**

Another Slant

by Ken Smith

Pastor of our Erdington (Birmingham) Church

A SURVEY of Esso petrol stations' management and their attitude to stamps and promotions showed that they hate stamps, but in the society created by competition they are a necessary evil. I mentioned our Elim Missionary Society scheme for collecting Green Shield stamps for vehicles, but I got not one stamp, and that not for the want of trying. Green Shield has the overwhelming monopoly in this field; others tried too late to jump on the bandwagon. A permanent price cut in the cost of petrol would be preferable, but this is impracticable in the present economy, though I took some convincing. The survey ranged from one-man-pumps to massive stations employing large forecourt staff. Each managing director and site manager received a tract and a word of witness.

My usual quarterly architect's review came round recently. It included private practitioners and local authority architects. Each donated his fee to their benevolent scheme, which I thought was gracious. Private architects spent thirty minutes or less with me. The others had all day, but I had other work to do, including hospital visiting. Incidentally, one hospital phoned me at 4.20 a.m. to announce that one of my members had died at 4 a.m. I appreciated their co-operation, but I felt that it could have waited. I concluded that the sister must have been unmarried. If she was married, she cannot have two young boys, like us.

Getting round the Midlands interviewing and as evangelistic secretary, I am grieved by the closed churches and others adapted for commercial purposes. So often church buildings are available, but the money to purchase them is not so readily received. I always felt that the Elim Buildings Development Scheme ought to have been more enthusiastically received. The present "Helps" scheme is excellent. Have you sent your latest response? I must check too!

My experience must be multiplied time and time again by Headquarters brethren. I know of a beautiful church, strategically placed as to the overall pattern of the Elim work in the centre of a nearby town. Finance is the great problem. It seems a pity that church authorities will not sell at less than the commercial price, but Charity Commission regulations have to be borne in mind.

Presbyteries exist for expanding our work and to me at least the expanding of Elim's witness is God's work and ours. Is your Presbytery fulfilling its function by seeking to expand? Write to your District Superintendent or tell your minister if you know of a building available or of Elim people in a district where they have no assembly. Allow me to add this plea: "LET'S KEEP OUR GIVING WITHIN OUR ELIM FELLOWSHIP!" This is not denominational selfishness or narrow bigotry. Numerous worthy evangelical causes seek support from Elim people, but they have a much wider field than our restricted Fellowship from which to draw support. There are causes which one would not feel it wise to support, however sincere their ministry. One knows that money given to any department of Elim's work is acknowledged and accounted for. This may not be so with some societies which seek financial support from Elim people. By keeping our giving within our own Fellowship we could provide the necessary equipment and finance for both home and overseas enterprise, so that other sources would not be needed. If Elim members and friends do not support our work, who else will? The frustration of looking for halls, churches and openings to extend our work for God only to find that development is financially impossible is something to be experienced to be believed, and not pleasant at that.

For me, our Elim work, both locally and in its wider interests, is God's "storehouse". Money donated outside our Fellowship is that much less available to our Movement which seeks to use its finances wisely as faithful stewards of the Lord's resources.

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Thoughts from the Book of Genesis

15. Abram and Melchizedek
(Genesis 14:18-20)

by F. Lavender

LOT had been captured by Chedorlaomer following the unsuccessful revolt of the kings of Sodom and Gomorrah, but Abram, with a small band of friends and servants, had released his nephew. Following this battle Abram was met by Melchizedek who brought him physical and spiritual refreshing. From the account in Genesis and the further information in Hebrews 7, we learn a number of interesting facts.

"Melchizedek" means "king of righteousness" and the city where he reigned, Salem, means "Peace" so that he was literally "king of peace". He was without father, mother or genealogy and he had neither beginning of days nor end of life. He was made like unto the Son of God. His priesthood was not like Aaron's, which was ended by death. Because Melchizedek did not die, he has an unchanging priesthood. He united in himself the spiritual office of priest and the temporal office of king. Abram acknowledged his supremacy by paying tithes to him and Melchizedek showed his superiority by bestowing his blessing upon Abram, the friend of God.

Melchidezek is at least the most remarkable Old Testament type of Christ. We are Abraham's children by faith. The bread and wine speak of Him who is the "Bread of Life " sent down from heaven. In our times of trial and strain He comes to our succour (Hebrews 2:18; 4:16). We are engaged in spiritual warfare and we could so easily falter and faint by the way, but in tender love the Lord Jesus Christ, our Melchizedek, ministers to us so that our strength is renewed.

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King Canute

by A.S.F. Horne
Pastor of our Ipswich Church

CANUTE was the son of a long line of pirate chiefs, but the Viking spirit in King Canute scarcely outlived his youth. His father, King Swain, was a pagan who hated Christianity. He died trying to destroy the Abbey of St. Edmundsbury.

Canute was distinguished as an earnest, devoted Christian sovereign. The absolute master of England, he reigned for nineteen years, not as a Danish conqueror, but as a patriotic Englishman. The outcome of the Danish conquest of England was not the establishment of a Scandinavian kingdom in the island, but the strengthening of Anglo-Saxon Christian power. England and Denmark became the most prominent and successful Christian nations in Europe. For nineteen years all was quiet and, for the first time for more than one hundred years, the Viking raiders were no longer dreaded. England enjoyed the blessing of profound peace for many years.

Kings make mistakes and Canute was no exception. He wrote, "I have vowed to amend my life in all respects, and to rule the kingdom and the people subject to me with justice and clemency and, if, through the intemperence of youth or negligence, I have hitherto exceeded the bounds of justice in any of my acts, I intend by God's aid to make an entire change for the better." I recall the words of Zaccheus, "Look, Lord, half of my property I'm giving to the poor, and if I've cheated anybody, I'm paying him back four times as much. Today salvation has come to this home, Jesus told him." (Luke 18:18, Beck). All was changed for these two men.

In *The Letter to the English Nation* a strict injunction was given to bishops and governors of the kingdom to take care that all church dues were paid punctually, i.e. God's tithe and the first-fruits payable to every parish church. Canute's *Letter* was worthy of King Alfred. It opened with the precept charging men to fear God and honour the king. Above all things, men should ever love and worship one God. The observance of the Lord's Day was earnestly pressed. On that day no popular assembly was to be held; there was to be no market and no hunting. Heathen superstitions were to be given up. How wonderful this is when we remember that Canute in his youth was a pirate chief and a descendant of a long line of pagan Vikings.

King Canute died in A.D. 1035. During his reign the traffic in slaves was denounced, as it was in Alfred's. English peasantry were commonly sold for slaves in Saxon and Norman times. Children were sold in Bristol market like cattle for exportation. Edward VI had a statute enacted that anyone who lived idly for three days should be brought before two Justices of the Peace and marked with a V with a hot iron. This vile trade was abolished by Austria in 1782 and by the French in 1794, but not until 1807 was slavery abolished throughout the British colonies, and not until 1834 was this act terminated and 770,280 slaves set free, 759 years after the death of King Canute.

There is another trade that I hate as much as the slave trade and that is the drink trade. It is holding and making slaves of millions of people. In 1971 this country spent over two thousand million pounds on drink. I would to God that our ministers and members would stand together and denounce this monster with no compromise. A lead must be given to the nation and the best way is by example by our Queen and all members of the Royal Family, by the Ministers of State and all church leaders.

It is said that, during the twenty-six years of the reign of Canute and his sons, no great Churchman arose in England. None was distinguished for great ability or originality, but plain, honest, God-fearing men did their duty quietly and unostentatiously. Their chief title to honour was the quiet influence for good that they exercised on the great Danish conqueror, Canute.

Our duty is to influence others for good. I believe that we shall influence others more by example than by doctrine alone. Paul wrote to Timothy "These things command and teach", the same word as in Acts 1:4, "Command . . . but wait for the promise of the Father". There would have been no Acts chapter 2 if they had not obeyed. Now we are beginning to see how important it is to obey. "Be thou an example in speech, conduct, love, faith and purity" (1 Timothy 4:12 Godspeed). In 1 Thessalonians 1:6,7 notice that "followers [imitators]" is said of Paul and of the Lord. God help us not only to be particular over our doctrines, but also as to how we live and order our lives, so that history will be repeated.

Children's Corner



Three Measures

Words and drawing by Sheila Price

I WANT you to find Luke 13:21 in your New Testament. Jesus told the people about the kingdom of Heaven. He compared it with a woman placing some leaven in three measures of meal (v.21).

Why did Jesus mention three measures? Why did He not say two, or even four, measures?

This is what I think. Mary, the mother of Jesus, was a busy housewife, just like your mother. I expect your mother sets aside some time each week in which to do her baking and Mary, too, would have a baking day.

I can picture Mary standing at the table in her little Nazareth home preparing the mixture for her cakes and bread. I can imagine Jesus, when He was the same age as you are, running in from play and calling out, "Where are you, mother?" and Mary replying, "I'm in the kitchen."

I can think of Jesus hurrying up to the table and asking, "What are you doing, mother? What are you baking? Can I help you, mother?"

"Yes, you can pass me some flour, please."

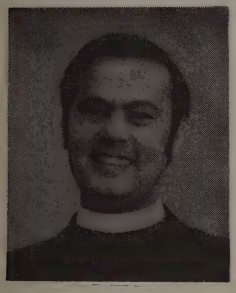
"How much do you need, mother?"

"Three measures, please."

I can picture Jesus carefully measuring out three amounts of flour and pouring them into the mixing-bowl for His mother.

Many years later, when He was a man and telling the people about the kingdom of Heaven, I think He remembered that day when, as a child, He helped His mother with her bread-making. The three measures of flour came to His mind.

It is difficult to imagine Jesus as a young boy. The Bible tells us very little of His childhood, but Jesus lived and played in much the same way as children do today. It isn't too hard to picture Him as he helped His mother and asked His questions, is it? What do *you* think?



Rev. B.C. Vidamour

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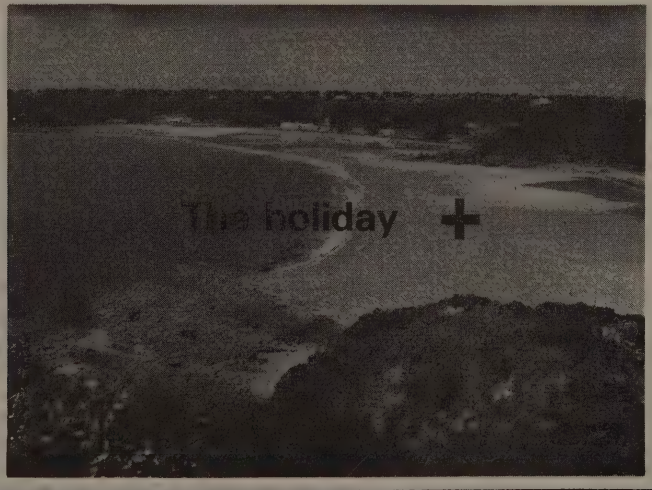
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Faith's Anchor in a Shipwreck by David Ayling



One of a series of messages preached on Sunday evenings in the Ulster Temple, Belfast on the relevance of faith in the troubles in Ireland.

"I believe God, that it shall be as it was told me" (Acts 27:25).

WHEN Paul stated his faith and conviction as the ship swung at anchor in the idyllic setting of the anchorage at Fair Havens, it sounded as if he was whistling into the wind. The hearers shrugged their shoulders and put it all down to religious prejudice, but, when Paul stated his faith on the storm-washed decks of the same vessel, now stricken and breaking up off the rocks of Melita, he was so heeded that he was able to save everyone of his shipmates from a watery grave.

So it will always be. We must give our witness in season and out of season. There are times when all seems to be going well and no-one seems to listen. There are times, like these times, when we feel the ship of state sinking under our feet, when men are casting overboard all that they have trusted in for a lifetime, and still cannot find a way out of the storm. Then, too, we must raise our voices and cry in the face of the furies, "I believe God!"

Now is the time when men are looking for faith. Above the storm, let our voices be heard that, when everything else is giving way, we shout out the hope of triumphant faith. There is a deadly modern philosophy that suggests that it does not matter what you believe, as long as you believe in something. Nothing could be further from the truth. Paul was not the only one with cherished beliefs, but only his belief touched heaven.

Consider some of the false beliefs illustrated in the vessel and then the ingredients of real faith.

There were some who simply believed in established authority.

"They believed the master and owner of the ship." It seemed to be the most natural thing to do – to take the word of the ship's owner rather than that of the upstart prisoner, who simply refused to recognise his position. They touched their caps to authority with the discipline of soldiers without question.

The master and owner of this ship had very good commercial reasons for risking his ship. It was one of the grainships plying from Alexandria to Rome, laden with wheat. The longer the voyage lasted, the lower the commercial value of the cargo. Their business acumen demanded that they should sail. Everyone else fell in with their advice.

There are those who have established themselves as those whose word is heeded even when they speak on matters of faith, when in these realms they are utterly out of their depths. In the matter of revelation, true faith can bow to no other authority, but God and His Word.

There were some who believed in majority decisions.

"The more part advised to depart." God does not work by majorities. The godly have always been in the minority; it always seems that the ranks of evil overwhelm the thin line of the righteous. History shows again and again, however, that it is the man who knows his God who will "be strong and do exploits." If you are simply interested in hiding in the crowd and floating with the current tide of every opinion, you will never be able to say, "I believe God!"

Some believed in expediency.

"It was not commodious to winter in."

It did not have all the amenities of Alexandria. Lasea was not much of a city for spending time ashore. Fair Havens was its name but they wanted to find a better place than that in which to stay.

There are those whose whole interest is in lesser things. They would like to cast their anchors down somewhere, but there is always some reason why they should not trust God's promises and warnings now. The Church is too hot or cold. The preacher is too loud or you cannot hear him. He is too old or too young. The message is too general or too personal. All the time the real reason is that they do not want to trust God.

Some trusted in temporary advantages.

"The south wind blew softly". It always does. To the wilful soul the devil always makes sure that things

seem to turn out well at the beginning. Jonah found a ship going to Tarshish. The Prodigal found plenty of friends in the far country who were willing to spend his money. The rich fool found that his ground brought forth plentifully.

They argued from the south wind that seemed to smile on their voyage, but it is not the beginning of the voyage that counts. It is the storm that is the test of your faith. "How wilt thou do in the swelling of Jordan?"

Some trusted in superstitious omens.

"They believed they had obtained their purpose". They looked upon that wind as a sign from the gods. Do not scorn them from the twentieth century when our scientific world is loaded with those who, with equal superstition, study avidly "what the stars say" and have an unhealthy interest in the occult. We show ourselves as pagan as any woad-covered worshipper bowing at Stonehenge. To them Paul's words were no more than just another portent or omen that they should follow or dismiss.

All their beliefs lasted until they reached the storm, when suddenly, "All hope . . . was then taken away." That is, all hope but one. The storm that blew away their wispy beliefs like morning clouds, only brought Paul's faith into its true element. Only in the storm did it reach its place of real usefulness. In the very storm in which they had given up hope, Paul enjoyed the visitation of the angel of God. Christ to the faith-filled heart is more real in the storm than out of it.

What are the ingredients of such a faith?

When you believe God you face facts.

It is the sinner, not the Christian, who is the real escapist when the storm breaks. The sinner has no answer, no anchor, no hope. He pretends that calamity does not exist. Do not think that finding real faith makes you abandon common sense. I notice that, after Paul had that remarkable vision on the boat, he set about sounding the depths, lightening the ship, preventing desertions, and feeding the mariners. He did all the things that they should have been doing all the time, but fear had robbed them of their senses. The man of faith should stand out in times of crisis. It should make you face the facts about the world, that without God, it is sinking, the seams are springing apart. In our Province we seek, as these mariners, to undergird the ship, to hold things together. We need a new vision from the throne to give us God's answer.

Faith makes you face facts about yourself, that you are a sinner and need salvation, that without God you have no hope

When you believe God you face the future.

The man with faith was the only one who could see a future at all. Where now were the eternal optimists? Where were those who relied on superstitious omens and signs? They were paralysed with the dread of the inevitable. Paul's vision saw beyond the sinking vessel; he saw a future secure in the providence and purposes of God. "Fear not, Paul; thou must be brought before Caesar" God told him.

The other Sunday evening we had a testimony here in the Temple from a young man maimed in the Abercorn explosion. He is now without legs, but he could say that his first thought, while awaiting rescue in the rubble, was to pray for those who did it. So the valiant in heart who trusts God sees beyond the storm the personal, present *and eternal* hand of God.

When you believe God you face God.

It is because you have faced God that you have faith. Paul did not wait until the shipwreck and then take faith, like one of those insurance policy machines that fill you with foreboding in the airport lounge before departure. Paul had faced God many years before, prostrate in prayer on the road to Damascus. The vision that filled his soul so long before still lingered. Everything that he had seen since, he had seen in the light of Christ's face.

Have you a faith that counts? Have you a belief that believes? Have you a Saviour who can make a storm a mere stepping-stone in following his purposes?

If we have, it is our duty and privilege to go out into the storm and to cry in the face of the fear and the panic of our city and our age, "I believe God!"

Forgive me, Lord

Forgive me, Lord, for all the foolish things I sadly do,
For time I waste with self instead of serving You
For all the occasions in my life that I have gone astray
For wandering in the world instead of going Thy way.

Forgive me, Lord, for all the times I answer Satan's call
And then cry out to Thee when I inevitably fall
Forgive me when these eyes of mine have been too blind to see
The better path, the way that You have paved for me.

Forgive me, Lord, when I have been too proud to speak of Thee
Too tired to speak of One who died on Calvary
Too weary to be refreshed by the Fountain's healing stream
Too taken up with self to spread Thy gospel theme.

Forgive me, Lord, when I turn to Thee in moments of distress
And then forget Thee when I find my happiness,
Lord, when I get too tired with burdening chores of every day
Forgive me if I fail to kneel at last to pray.

Oh, what poor, makeshift worship—
Small things of no great price!
How little I give Thee, Father,
By way of sacrifice!

But, trusting in Thy promise,
And leaning on Thy Word,
I stand alone, and ask Thee
Once more, forgive me, Lord.

Sheila Price

Happiness

by W. Crawford

Pastor of our Aberdeen Church

HAPPINESS was the first subject of the best-known sermon ever preached.

At the beginning of the Sermon on the Mount Jesus used the word "blessed" no fewer than nine times, and "blessed" simply means "happy". Perhaps this does not quite fit in with your impression of Jesus, but all the evidence is that, wherever God's Son was accepted, there was gladness.

Picture the delight of parents whose children He healed, the joy of the lepers He cured, the sparkle in the eyes to which He restored sight. His presence was an Eden to those whom sin had robbed of pleasure. Bliss must have flooded a life when He spoke forgiveness. A sense of well-being encompassed His followers.

This happiness is lavished, says Matthew 5:6, on those who "hunger and thirst after righteousness: for they shall be filled."

By the river Ganges a young man asked one of India's holy men how to find God. Seizing him, the guru held him for long seconds under the water. While he gasped for air on being released, the old man said, "When you long for God as much as you longed for air when you were under the water, you will find Him."

Hunger for God is the great essential to finding Him. "All of your heart" must long for God and then He will find you.

True happiness is the consequence of a healthy spirit, and "a healthy spirit" is what our verse calls "righteousness". Perhaps you have thought that a lack of blatantly wicked acts puts you "in the clear", makes you free from sin. This is not so! Today in Northern Ireland there are some households whose members have never planted a bomb, or pulled a trigger, but they have harboured bombers and snipers. They have aided and entertained the guilty and must share the guilt for the murders and maimings.

In the same way your mind may have harboured evil and entertained sin, and your mind and spirit are polluted by it, for bitterness is the harbouring of violence, envy is the prelude to theft, lust is the nurturing of vice. "Why think ye evil in your hearts?" demanded Jesus of one group of men.

To enjoy God's happiness it is essential that we yearn earnestly for a healed, healthy spirit: that we long for it enough to pray: "Lord, heal my spirit, pardon my sin, and become my Saviour." Only when this longing produces such a prayer can real happiness begin as our nature is healed of guilt and God comes into our life (John 14:23).

To many unfortunates only alcohol or drugs seem to offer the promise of fulness, if only for a brief time. Without them life is dull and flat, and they so desperately want colour and depth in their experience that they end up hooked by habits which degrade. Others crave the applause of the crowd, the pat on the back. Only when they are popular do they find richness in their lives.

Jesus stated that hunger after a healthy spirit leads to permanent lustre in life: "They shall be filled."

The presence of Jesus in your soul gives the eternal dimension to life. Writing to people who had opened their lives to Christ, the Apostle Paul said, "You have come to fulness of life in Him" (Colossians 2:10, R.S.V.).

Happiness is available now to all who receive from the Lord Jesus Christ this inward health. Won't you pray now and invite the great Healer to come into your heart in all His fulness?

"Ask, and ye shall receive, that your joy may be full" (John 16:24; 17:13).

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The Asokwa Sunday School

by Emmanuel Norbi

MANY will have heard of our Sunday school in Koforidua, Ghana. The blessing we experienced at the time was great. We questioned the affiliation with the Church of Pentecost at first because of the Koforidua Sunday school. This moving together meant that we had to leave and go to work in Kumasi, which involved leaving behind a Sunday school of approximately 250 children. After our move to Kumasi I travelled about 124 miles every weekend for ten weeks to supervise the Koforidua Sunday school until such time as Mr. Brian Cheal returned from leave when he and Stephen Tenobi took over from me. I am now convinced that what seemed an error was not one at all, for the Lord knew what He was doing and "we know that all things work together for good to them that love God, to them who are the called according to His purpose " (Romans 8:28).

When we settled down in Kumasi, Mrs. Mills and I decided not to sit down and remain idle. One Sunday morning we started the Kumasi Sunday school in the Asokwa Assembly with about seventeen children. Praise the Lord we now have 153 children and five members of staff. We have three classes. Class 1 has about seventy children, Class 2 has about forty, while Class 3 has forty-three. There is no doubt that the Lord has blessed us. Please pray for us that the Lord will supply more teachers in order that we may divide the school into smaller classes.

We had our first anniversary last November. The programme consisted of numerous songs in both English and Twi (the local vernacular). Other activities included reciting memory verses and action songs. Class 1 acted a play on the Bible story of the Ten Virgins. Class 2 acted a play on the theme of false prophets. False prophets are numerous in Ghana and we wanted to give a warning concerning them.

On Saturday January 19th we held our Christmas party. Rice and stew were provided, the rice donated by an Elder from the Asokwa Assembly. Mrs. Mills and Mrs. Scott (Mrs. Mills' mother) did the baking for the 153 children. Various games were played which the children enjoyed very much. These were followed by the eating and then a prizegiving ceremony. Prizes were given to children who had done well in their classes during quiz time and who were generally active in class. The party finished with a film entitled, "The small Wisdom of feeding Vultures", a Jungle Doctor story. Tired, but very happy, we said goodbye to the children at 7.30 p.m.

What a joy when one knows one is doing something for God! One's heart is at peace. Although sometimes, with the large number of children we have, the work is not at all easy, great is our joy when we see some of the children yield to the gospel and when we witness their lives being transformed.

What a tremendous opening in Ghana to reach out for children for God! Thank God the Church of Pentecost is seeking to extend her outreach among children and young Ghanaians are realising the need and catching the vision of working among boys and girls.

I extend my appreciation to all who have helped with prayer support or materials for our use. God is faithful because your efforts are yielding fruits.

Emmanuel Norbi has lived and worked with Pastor and Mrs. D.L. Mills for the last five years. He has caught the vision of child evangelism and has proved to be very helpful in this part of the work. He is now working with the Bible Society of Ghana, but he still lives with the Mills and works hard in the Sunday school at Asokwa, Kumasi, and wherever opportunities open up to preach the good news to boys and girls.

BIBLE ACROSTICS

By Arthur Campbell
("Uncle Arthur")

EZRA

Enemies (4);
Zealous (7:10);
Revelation from God (7:27);
Ashamed (8:22; 9:6).

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
Pastor of Wigan Elim Pentecostal Church

QUIZ NUMBER 110
THE CHRISTIAN'S ASSURANCE

Use your Bible to help you complete the following Bible verses.

1. " And we know . . ."—Romans 8:28.
2. " But we know . . ."—1 John 3:2.
3. " We know . . ."—1 John 3:14.
4. " We know . . ."—1 John 3:19.
5. " We know . . ."—1 John 3:24.
6. " We know . . ."—1 John 5:2.
7. " We know . . ."—1 John 5:15.
8. " We know . . ."—1 John 5:18.
9. " We know . . ."—1 John 5:19.
10. " We know . . ."—1 John 5:20.

ANSWERS

1. " And we know that all things work together for good to them that love God."
2. " But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."
3. " We know that we have passed from death unto life."
4. " We know that we are of the truth."
5. " We know that He abideth in us, by the Spirit which He hath given us."
6. " We know that we love the children of God."
7. " We know that He hear us, whatsoever we ask."
8. " We know that whosoever is born of God sinneth not."
9. " We know that we are of God."
10. " We know that the Son of God is come."

"Fear ye not, stand still"

(Exodus 14 : 13).

To many this " sitting still " may seem like laziness, and they may naturally think that nothing can be accomplished under such conditions. But we are only to sit still because God works. Our strength is never renewed in noise and bustle. These only weaken and waste it. Try it for yourself, dear reader. Only in the " silence of all flesh " can the " still small voice " be heard. A large part of the difficulty experienced by Christians in hearing the voice of the Lord arises, I am convinced, from the absence of this inward stillness. Our own internal clamour drowns His quiet speaking. We listen for His voice " in the wind " and " in the earthquake," expecting their thunder to sound above all our own clamouring, and because we are disappointed we complain that He does not speak at all, when all the while the " still small voice " of His love is waiting for the quiet in which it can be heard. I am convinced that there are many at this moment hungering for the voice of the Lord who would hear it at once if they would but " be silent before Him " for a little while. All the saints of old have insisted upon stillness as a necessity of true communion with God, and have exhorted their followers to cultivate it ; and every saint of the present day knows its value.

FIGHT EVIL

This is the Last Will and Testament

WITH A WILL !

Do not leave the distribution of your estate to chance. Here are some reasons why you should make a will:

1. It prevents misunderstanding over your intentions about your estate.
2. It provides opportunity for you to continue to exercise Christian stewardship.
3. It helps to avoid heavy expenses, which can sometimes drain away valuable assets.
4. It gives you opportunity to designate who shall benefit from your possessions.

You can show your gratitude for blessings received and also continue the fight against evil by making a gift to the Elim work in your will.

The following wording can be incorporated in a will or codicil:

I bequeath to the Elim Pentecostal Church, of 117 St. George's Road, Cheltenham, Glos, the sum of £ ..... free of duty for the general purpose of its work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

Is it not better to know that your possessions will be used for the Lord's work rather than be spent by those who have never honoured or revered His name ?

D.2808



Margaret M. Ladlow's page

Sursum Corda

I PRICKED up my ears recently when I heard Rotherham mentioned in a radio talk on the serious increase in the number of suicides. It was suggested that the threat of redundancy in an area of declining industry may be partially responsible. I was saddened by this news, for I have always thought that my fellow-Yorkshire folk were too hard-headed and down to earth to indulge in self-pity and the dire extreme of self-destruction. The problem not only exists in one area or among one class of people, but also among all types and all ages. We read in our newspapers of a successful T.V. actor taking his life by hanging and a capable business executive found in the Thames, yet both these men had security, good home life and satisfactory careers.

I think of the clergyman who recently took his own life and of a teenage son of a doctor here in Wiltshire, who, it is suggested, was distressed because he had a low grade in his favourite subject in his school examinations and so ended his life. I do not wish to be unnecessarily gloomy, but we must face facts however disturbing and distressing. It is estimated that ten per cent of all hospital beds are occupied by would-be suicides. The stresses of life are such that many people are frustrated and fearful and others suffer from depression. I have sometimes wondered where is the point of no return for a poor tormented soul whose anguish can even over-ride the strongest human instinct, self-preservation.

It seems to me that in this unhappy world, faced with such appalling problems, the believer must brace himself and reassure himself that in God there are ample resources to carry him through. We have been forewarned by our great Friend and Saviour that a time of stress striking fear in many hearts is to take place before His return. The Christian's reactions must be unique, absolutely different from those of fearful unbelievers. Luke 21:25-28 contains no sense of dread or despair; various translations indicate the very opposite. We are to "hold our heads high", we are to "stand upright" and we are to "look up and lift up our hearts". This is a contrast to the attitude of the unbeliever! How comforting to have an uplifted heart instead of a failing, fearful one.

By an act of our will and by strong faith we can be fearless in heart. David cried, "I will fear no evil, for Thou art with me". Paul wrote triumphantly to young Timothy, "God has not given us the spirit of fear, but of power and of love and of a sound mind." Our faith backed by the Scriptures is able to stand up to the perils and pressures of today. In a world dominated by fear and gloom, we can by life and lip tell of our great hope. We can be good Samaritans in the truest, deepest sense. May we bring fresh hope and compassion to those who are sad and despairing and who need the good news of the Gospel.

Dear Friend and Father, grant us Thy sweet peace,
That perfect peace that comes from Thee alone,
No smaller gift than this we ask - Thine own
Sweet peace, dear Lord, grant us Thine own sweet peace.

We stumble along the narrow way,
Blinded with griefs, and burdened still with cares;
He halves his load who with the Father shares.
Send us Thy peace - Thine own sweet peace - we pray.

Increase our faith as troubles still increase,
As the world darkens let Thy glad light shine
Brighter within us, so we may have Thine
Own peace. Dear Lord, grant us Thine own sweet peace.

And when we fall, reach down Thy hand of love,
Reader of hearts, Thou knowest how oft we bear
The smiling face that masks the load of care,
Send us Thy peace, the peace of God's own love.

John Oxenham.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

CLASSIFIED ADVERTISEMENTS

BOSCOMBE, Bournemouth. Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.: 35484. C.2778

BOSCOMBE EAST, Bournemouth. Homely accommodation. Convenient shops and sea. Bed and breakfast, evening meal if required. S.a.e.: Mr. and Mrs. H. Povey, 97 Southwick Road, Boscombe East. Tel.: Bournemouth 421160. C.2823

BOURNEMOUTH. Mr. and Mrs. L.J. Withams welcome you for a happy holiday and fellowship, close sea and shops. S/C flat also available. Car Parking. Open all year. S.a.e., "Kedron", 13 Montague Road, West Southbourne. Tel: Bournemouth 43601. C.2763

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COLWYN BAY. Enjoy happy Christian Fellowship at Lyndhurst, 5 minutes walk to the sea, town centre, and Eirias Park. Mrs. Garratt, 17 Erskine Road. S.a.e. please. C.2787

CORNWALL, Newquay. Belsfield Christian Hotel, Pentire. Near Sea, Town, Golf Course, River Gannel, H & C all bedrooms. Games Room. Free Car Space. Parties and Conferences welcome. Mr. & Mrs. Bate. Tel.: 3259. C.2760

CORNWALL (North). Farmhouse Accommodation. Easy reach of sandy beaches. Warm Christian Fellowship. Excellent fare. Recommended. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel.: Otterham Station 212. C.2776

FAIRHAVEN. The Haven that offers you for that special fortnight an excellent holiday, good home-cooked and baked food, with lovely fellowship. Full Board for 1973. S.a.e. A. Robertson, 2 Bothwicks Road, Newquay, Cornwall. C.2773.

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ILFRACOMBE. Self-catering at the Paragon. Delightfully situated near sea and gardens. Illustrated brochure from Mr. and Mrs. H.E. Wallis. Tel.: 2263. C.2797

ISLE OF WIGHT. Salem Christian Guest House. In spacious grounds on Undercliff with panoramic views of sea and downs. Families and church parties catered for. Happy fellowship. Ample car park. Stamp for brochure to Mr. & Mrs. Walker, Salem, St. Lawrence, Ventnor, or telephone 0983852838. C.2790

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request, if s.a.e, international stamp only. Tel.: 31135 Central. C.2781

SOUTHPORT. A warm welcome, Christian fellowship, good food at "ORLEANS", 125 yards Promenade, parking. S.a.e. brochure: Williams, 8 Lathom Road, Southport, Lancs. (Tel.: 4907). C.2772

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.2779

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.2764.

EASTER BOOKLETS, written and compiled by Gerald W. Chamberlain. Resurrection Themes. Gospel and Children's stories. Humour. Pentecostal Truth. Forty pages illustrated. Full colour panoramic cover. Cheaper than cards! 1 Copy 10p; 5 copies 45p; 20 copies £1.50, post paid. C.w.o. to 16 Redwood Avenue, Dudley, Worcs., DY1 3TT. C.2825

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2780

JOIN the Christian Tape Cassette Recording Club. Details: 7 Portland Road, Hove, BN3 5DR. C.2819

STUDENTS PENTECOSTAL FELLOWSHIP WEEKEND CONFERENCE: "Jesus and the Holy Spirit." Speaker: John Phillips. April 13-15. Felixstowe, Suffolk. All students, youth leaders, young people welcome. Details from S.P.F., 1 Brishing Close, Maidstone, Kent, ME15 9LA, (Tel.: 61322). C.2822

TAPE RECORDINGS for Easter by A. Barry Blake-Lobb. Available on free loan. Complete new list from NEW LIFE RECORDINGS, 40 Fairfield Road, Barton-on-Sea, Hants. C.2796

BIRTH

TAYLOR. On January 26th, to Joan and Michael, members of our Selly Oak Church, God's precious gift of a daughter, Michelle, a sister for Nigel and Paul.

DEDICATIONS

GILROY. On February 11th, Wendy Ruth, baby daughter of Mr. and Mrs. F. Gilroy of our Southampton Church, was dedicated to the Lord. Officiating minister: W.J. Maybin. C.2826

GREEN. On December 7th, to Pastor and Mrs. Derek J. Green of our Bradford Church, God's gift of a son, Martyn James. Dedicated on January 21st by Pastor L.W. Green at our Bradford church. C.2821

WITH CHRIST

BELL. On February 5th, Charles Francis Fred, beloved father of Mrs. F.H.M. Fisher, and faithful founder member and trustee of our Yeovil Church, was called home to be with the Lord. Officiating minister at funeral: E.J. Thomas.

GREGORY. On February 3rd, Elizabeth May Gregory, aged 68 years, faithful member of our Sheffield church since its inception, and a very active sister for E.W.M.A., passed into the presence of the Lord. Officiating minister at funeral: A.V. Gorton.

JAMESON. On January 25th, Lilian Jameson, aged 69 years, member of our Erdington church, passed into the presence of the Lord. Officiating ministers at funeral: B. Gilbert and K. Smith.

LACY. On January 28th, Mrs. Lacy passed into the presence of her Lord and Saviour. A faithful member of our Selly Oak church for many years.

LANE. On February 3rd, George Lane, aged 55 years, a faithful member of our Southampton church and beloved husband of Mrs. Joan Lane and father of Leah and Timothy. "With Christ which is far better". Officiating ministers at funeral: J.C. Kennedy, W.J. Maybin and R. Cholmeley.

LEGG. On February 6th, Linda May, faithful and highly respected member of our Yeovil Church, was called into the presence of her Lord. Officiating minister at funeral: E.J. Thomas.

PARKMAN. On January 16th, Wilfred Parkman, aged 75, a faithful member of our Ryde, I.W., church passed into his Lord's presence. Officiating minister at funeral: I.R. Hall.

ROOKER. On January 26th, Miss Kate Rooker, aged 83 years, passed into the presence of her Lord. A beloved sister and faithful member of our Selly Oak church. Officiating minister at funeral: A.K. Chamberlain.

THORNE. On February 12th, Rose Eveline, beloved wife of Rev. A.S. Thorne, Vicar of St. Stephen's Church, Banks, Southport, passed into the presence of the Lord. A devoted servant of the Lord and respected by all who knew her. With Christ which is far better.

WALSHAW. On February 14th, Mrs. Norah Walshaw, aged 88 years, formerly of our Halifax church. Officiating ministers at funeral: H. Burton-Haynes and A.S.F. Horne.

WAVELENGTH — ELIM ON THE AIR

England

F.A. Hodge, Pastor of our Brighton (The Lanes) Church,

(Continued on page 17)

Coming Events

BARKING. March 3. Elim Pentecostal Church, Ripple Road. Business Meeting East London Presbytery at 2. Rally preacher: J. McBurney. At 7.

BIRMINGHAM. March 3. Elim Pentecostal Church, Graham Street. Youth rally. Preacher: L.E. Lambert. Convener: T.W. Jacobs. Items by New Creation and Selly Oak Crusaders. At 7.

BROADSTAIRS, Kent. Elim Pentecostal Church, Ranelagh Grove. Regular services are being conducted on Sundays at 11 and 6.30, and Thursdays at 7.30. Youth and children's activities are also in hand. Pastor in charge: B. Grist.

CAERPHILLY. March 6. Elim Pentecostal Church, St. Fagan's Street. Film: "The Life of John the Baptist". At 7.30.

CHELTENHAM. March 22. Elim Pentecostal Church, St. Georges Road. Arthur Blessitt Film, "Go-Go-Go with Arthur!" At 7.30. 25-29. Visit of Felix Lloyd-Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

EAST HAM. April 7. Elim Pentecostal Church, Central Park Road, London E.6. Farewell service for Mrs. Dorothy E. Bull. At 7.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11.00 and 6.30 and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. March 10. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: A.J. Downes. Items from Cheltenham church. Convener: J.R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 7.30. Wednesdays at 7.45.

HANLEY, Stoke on Trent. March 3,4. Elim Pentecostal Church, Bucknall Old Road. Preacher: E. Garner. Saturday, Presbytery rally at 7. Sunday at 11 and 6.30. March 17,18, Preacher: L.V.D. Tiller (Jerusalem). Saturday at 7.30. Sunday at 11 and 6.30.

INGATESTONE, Essex. March 3,4. Elim Pentecostal Church, High Street. Annual convention. Preacher: A.S.F. Horne. Saturday at 6.30 in the Congregational Church, High Street, featuring the Chelmsford Elim Choir. Sunday at 11 and 6.30.

NEWCASTLE UPON TYNE. March 3. Elim Pentecostal Church, Heaton Road. Area rally. Preacher: T.W. Walker (President). At 6.30.

NEWPORT, Mon. April 7. Stow Hill Methodist Church. United rally of Elim, Assemblies of God and Apostolic churches. Preachers: L.E. Lambert and Warwick Shenton. Conveners: J.G. Cooper and John Howe. Caerphilly Elim Choir and other musical groups. At 3.30 and 6.30. March of witness at 2.

OXFORD. March 3. Elim Pentecostal Church, The City Temple, Botley Road. Presbytery rally. Preachers: A.J. Downes and J.B.D. Ritchie. Convener: W. Ronald Jones. At 3.30 and 6.30 (refreshments between meetings).

PONTARDULAIS. March 10-15. Beulah Elim Pentecostal Church, Twyniago Road. Prayer and Bible week. Theme: "Now is the time to seek the Lord". Preacher: Joseph Smith Weekdays at 10 and 7. Sunday at 11 and 6.

PORTADOWN. March 10-12. Elim Pentecostal Church, Clonavon Avenue. Preachers: John Phillips and Eric McComb. Convener: S. Shaw. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8.

ROMSEY. March 10. Elim Pentecostal Church, Middlebridge Street. Monthly rally, conducted by Ringwood Salvation Army. At 7.30.

ROTHERHAM. March 10-23. Elim Pentecostal Church, Westgate. Crusade conducted by R. Lighton. Friday, 16: Film: "Without Onions". Saturday, 17: Presbytery rallies at 3.30 and 6.30. Friday, 23: Film: "God loves People". Otherwise nightly at 7.30; Sundays at 8.15.

ST. HELENS. March 10,11. Opening of New Elim Pentecostal Church, Duke Street by Lord Pilkington. Preachers: J.T. Bradley and R.B. Chapman. Soloist: Mrs. J. Chapman. Saturday at 3 and 7. (Buffet tea provided). Sunday at 10.45 and 6.30. 13, Youth Squash. 14, Party from Liverpool. 15, Party from Blackburn. Weeknights at 7.30. March 17. Liverpool Chorale, conductor Ron Jones. At 7.30.

STIRCHLEY, Birmingham. March 10. Friends' Meeting House, Hazelwell Street. Film: "Two a Penny". Convener: J.B. Coleman. At 7.30. March 14. Sound-strip: "Mid-century Martyrs". At 7.30.

WEYMOUTH. March 10. Elim Pentecostal Church, Belle Vue. Fact and Faith films: "The ultimate Adventure" and "City of the Bees". At 7.

YEOVIL. March 4-14. Elim Pentecostal Church, Southville. New Life Crusade conducted by George H. Wallace, supported by The Harvesters and other groups. Weeknights (except Friday) at 7.30. Sundays at 11 and 6.30.

YORK. March 3-10. Elim Pentecostal Church, Swinegate, off Church Street. Crusade conducted by D.G. Woodfield and A. Brooks. Saturday at 6.30. Sunday at 11 and 6.30. Monday to Friday at 7.30. March 23. Children's rally conducted by E.T. Carter. At 6.30.

YORK. March 10. Elim Pentecostal Church, Swinegate. Bridlington Camp Reunion. At 3.30 and 6.30.

(Classified Adverts continued from page 16)

B.B.C. Radio Brighton, March 22 at noon — "My kind of Music".

London Crusader Choir (Director: Douglas B. Gray). B.B.C.2 and B.B.C. World Service — "Sunday Half Hour." April 15 at 8.30 p.m.

Ron Williams, Pastor of our Rochester church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

B.B.C. World Service.
P.S. Brewster leads worship from Cardiff City Temple on April 8th at 10.30 a.m.

Brazil
Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

ITINERARIES

The President (T.W. Walker);
March 3, Newcastle upon Tyne; 4, Sunderland (a.m.), South Shields (p.m.); 8, Cheltenham; 10, Swansea; 11, Dowlais (a.m.), Pontypridd (p.m.); 17, Malton; 18, Scarborough (a.m.), Hull City Temple (p.m.); 24, Bolton; 25, Liverpool (a.m.), St. Helens (p.m.); 26-28, United Conference at Swanwick; 31-April 1, Holyhead.

Miss Joan Caudell:
April 16, Stockport; 17, Glossop; 18, Salford; 19, Oldham; 21, Chorlton; 22, Ellesmere Port; 24, Holyhead; 25, Liverpool; 26, St. Helens; 28, Southport; 29, Bolton (a.m.), Wigan (p.m.); 30, Accrington; May 1, Blackburn; 2,3, Blackpool.

London Crusader Choir with Douglas B. Gray:
March 4, Colchester; 10, Wimbledon; 11, Maidstone and Isle of Sheppey; 25, Hounslow; April 1, Clacton-on-Sea; 7, Royal Albert Hall (MV); 8, Mildenhall; 14, Stratford; 15, Wormwood Scrubs, BBC2 Broadcast; 23, Royal Albert Hall; 29, Hove.

Joseph Smith:
March 10-15, Pontardulais; 17-22, Trealaw; 24-29, Llantrisant; April 7-12, Caerphilly; 14-19, Treharris.

Self Help

by Adrian L. Hawkes

Pastor of our Grangetown (Teesside) Church

ACTION! - that's what we need! We live in a day when it is important to do, at least that is the impression that I get.

It seems to me that organisations for the betterment of man are on the increase, but do we get anywhere? More and more famine relief societies arise, yet there seems to be more and more famine. More and more helps for the homeless crop up and yet there are more and more homeless. More and more marriage guidance counsellors are available, but more and more marriages break up - one in four is the present running rate in Great Britain. We have more and more social security benefits and help, yet there seems to be more and more social unrest. Internationally there seems to be more and more talk about peace and how to stop war, and yet more and more war. The Psalmist in Psalm 60 says, "Give us help from trouble, for vain is the help of man." He was right then and he is now.

The problems of man do not lie in the practical administration of the helps, nor do we face in these days the need for more or better organisations. In all organisations - even in the Church - the problem is not one of better equipment, more money or even greater technology. What is it then?

The problem is that men are sinners. This makes us selfish. Selfishness produces exploitation of one's fellow-men. The real problem is not famine, war, marriage breakdown. The problem is the failure on man's part to recognise that he has a basic spiritual need.

Many still complain that the Church is not as involved as it should be in the myriad social helps of today. My complaint is different. It is that, in the many social helps, there is a complete lack of insight into the problem of spiritual need. Recently, I pointed out to a senior youth officer of a county that the county provides training in all sorts of skills, leadership, canoeing, filming, mountaineering, to name but a few. I asked, "What about meeting the *spiritual* needs of the youth of our county?" The reply was "That's nothing to do with us."

In a way he was right. It's to do with the Church. He is wrong, however, for unless the spiritual need, SIN, is met then nothing else will be in the right place. The whole effort will have meagre success, as experience is showing.

God has been given up as an out of date therapy. Some would have us believe that the Church should become a big welfare organisation. Perhaps this conception is due to our failure for we sometimes reduce God to just good advice.

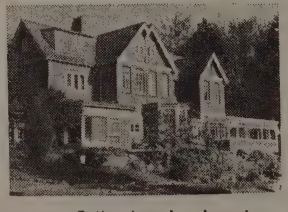
God expects us to use our common sense, but, when people came to God, He did not just give good advice.

HE REALLY JOINED IN! For Moses, the Red Sea parted. For Joshua, the walls of Jericho fell down. At another time, the sun stood still. For the children of Israel, he provided clothes that didn't wear out and shoes with everlasting soles. The Shunammite woman had her son raised from the dead. Elijah saw fire from heaven. Nehemiah witnessed the softening of a heathen king's heart. Peter had the prison gate opened. Paul didn't die even when poisoned. Eutychus came back from the dead. The insane received their sanity. The sick were healed. MIRACLES were wrought for the people of God.

They were not puppets. We are expected to use what God has given us - our minds, our common sense, His good advice, but where is the God of miracles? Where is the God who never changes?

He is here! He is still just as able! He is waiting to be asked.

HALDON COURT



An evangelical holiday centre, close to sands, well equipped and enjoying a splendid reputation for holiday catering. Here young people, families and older folk will find their needs fully catered for.

Full colour brochure by return of post. Tel. 3836

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D.2762

The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, March 5th — John 3:22-36

"A man can receive nothing except it be given him from heaven." (v.27).

POPULARITY has always been a number one asset with most people.

When John the Baptist's followers began to go over to Jesus some became alarmed. John himself had no such ego problems. He was content to do what he was both called and equipped to do, using those gifts that he had received from heaven.

May the Lord grant us such a mind. Jealous of none and seeking no artificial aids, let us ask for and use only the matchless spiritual gifts from heaven.

Tuesday, March 6th — John 4:1-15

"Give Me" (vv.7,15).

WHEN Jesus said, "Give Me", this lonely woman of Samaria bristled with opposition. The prejudice of race (v.9), the practicalities of human experience (v.11), and the pride of tradition (v.12) exist in modern minds, too. Indeed, it ever seems to the human heart that God demands too much of us. "How is it that thou . . . askest . . . of me?" is ever man's indignant cry. Only when we compare God's gift and promise are those obstacles overcome, and we also cry "Give me"!

God give us today that gift of spiritual refreshment that shall ever be within us!

Wednesday, March 7th — John 4:16-30

"Give me" (v.15). "Go . . . and come" (v.16).

THERE is no break in the narrative here. Jesus was speaking a spiritual language. As earlier with Nicodemus, he was bridging the gap between mere conversation and meaningful conviction. The bridge is called, "Condition," and for the woman its message was first "Go", and then "Come".

The result of her startled obedience and final capitulation was her joyous use of the water that was already springing up into everlasting life, for "they . . . came unto Him" (v.30).

We would tread that bridge today, for the examination of self leads to a new experience with God.

Thursday, March 8th — John 4:31-42

"We believe . . . for we have heard Him ourselves, and know" (v.42).

IN these days, when men often glory in knowledge at the expense of faith, it is reassuring to read: "We believe . . . and know". Like Peter, we also declare that, "We have believed, and have come to know" (R.S.V.).

Faith in God's declared Word is not blind; it is reliance upon the character of One whose name is Truth. The more we trust, the more we are assured. It is faith first, assurance after!

How much more is this true when we can say, "We have heard Him ourselves", the One who said, "My sheep know My voice."

Friday, March 9th — John 4:43-54

"The man believed the word" (v.50); "He and his entire household believed . . . on Jesus" (v.53, Amplified Bible).

WE read these meaningful words elsewhere: "From faith to faith."

In this report there is a joyous deepening of faith. The father first believed that Jesus would *do* as He said he would do; he later believed that Jesus *was* who he said He was!

Strangely enough we, who claim to believe in Jesus, often doubt His word. Far from seeking only "bread" we often don't even expect it at all!

Saturday, March 10th — John 5:1-18

"Sir, I have no man" (v.7).

IF Jesus was disappointed with this reply, He did not show it.

Were those words a polite invitation to Jesus to be that Man? He fanned into flame faith like barely smoking flax. To a trembling reed He gave the strength of eternity.

"That I thirst not, neither come hither to draw" had been a similar misinterpretation, but again the Lord did not despise that meagre faith. He nurtured it to greater expectancy.

We cry with one of old, "Lord, help my unbelief."

Sunday, March 11th — John 5:19-29

"The hour is coming, and now is" (v.25).

THIS is a wonderful proclamation to a world that is rapidly running out of time. Now indeed is the fulness of time!

Whether it is for salvation (John 4:22,23), for spiritual refreshing (4:10), or for bodily restoration and spiritual life (5:25), the hour now *is*. Jesus came to change the past tense of divine promise into a triumphant present.

May we keep the timepieces of our spiritual lives and experiences fully wound. May we ever live in God's hour, in the continuous present perfect of His gracious promise.

A Pardon in his Pocket

by Tony Williams

Pastor of our West Bromwich Church

The year was 1830. George Wilson stared blankly ahead as he thought of what would happen in the next few hours. His eyes met only the unsympathetic bars and locks which imprisoned him. He had been indicted for robbing the U.S. Mail and almost killing a driver, and, though he had pleaded that he was innocent, he had been tried and sentence had been passed . . . death!

The then President, Andrew Jackson, had received a recommendation for Wilson's pardon and had granted it. It had already been delivered, but George Wilson refused to accept it and walked out to his execution with a pardon in his pocket! Why? Because he refused to acknowledge his guilt. He rejected his only means of life.

The Bible says that the whole human race is guilty. All have sinned and come short of God's standard (Romans 3:23). People resent being called sinners, so they plead "not guilty".

The Bible further states that God's Son, Jesus Christ, died in the place of every sinner and that God is prepared to pardon everyone, because of that one death on the cross.

According to the law books, a pardon is an *act of grace* (meaning that you didn't do anything to deserve it), proceeding from the proper authority and freeing the guilty one from punishment. It must be delivered and accepted! It can be rejected. If this is done, there is no power in court to force it upon the individual. It is strange that people insist that they are "not guilty" (i.e. not sinners), because *not one person in the world can say that he has not done wrong in thought, word or deed!*

History can call witness after witness to prove that humanity is guilty . . . war, want, disease, envy, pride, lust, greed, malice, hate, and the list could be extended . . . but God has made an offer so great that it is beyond description: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life".

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THE ELIM EVANGEL

Vol. LIV. No. 10 March 10th, 1973 5p



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Proclaiming the Truths of Pentecost

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Editorial

WHEN I visited the Devon and Cornwall Presbytery recently, I was privileged to preach at a fine rally at our Plymouth Church. A brother from Newquay gave a simple but very moving testimony of healing. Weight was lent to his words by the almost diffident manner in which he spoke. He had been wonderfully delivered of cancer, largely as a result of the prayers of his wife and himself and he is now rejoicing in his ability to live a normal life.

Two things struck me very forcibly. One is that I am convinced that far more answers to prayer take place in our churches than would seem to be the case. Only a tiny proportion of those who are delivered in one way or another ever have their testimonies published or ever even think of submitting them for publication. Experience shows us that *Church Reports* is the most popular feature in our magazine and regular readers will no doubt have observed that they often include really outstanding answers to prayer. They reflect the normal, regular life of our churches.

The other thing which dominated my thinking was the simplicity of it all. Lurid headlines, sky-shaking signs, noisy demonstrations - all such were totally absent and not even thought of. God had definitely moved, however, in a way which can only be described as miraculous.

There is surely a great secret here. What is supernatural to us is natural with God. What is miracle to us is but the expression of His loving, ever-present power. The normal atmosphere of the Early Church is shown in so many places in the Acts of the Apostles to be one of expectant faith on the part of God's own.

We plead for more and more opportunities for people to come into touch with God's power. Our meetings are often characterised by wonderful movings of the Holy Spirit and our desire and heart-felt longing should be that every meeting should be like this. Merely going through the routine of services is not enough. We need the power and demonstration of God the Holy Ghost to be in evidence.

We welcome very much the articles in this issue drawing attention to the authority of the Lord Jesus Christ. When He is lifted up and adored God is surely able to move.

REMEMBER
THE NEXT WEEK OF PRAYER
APRIL 1st-8th

Church Reports

WOOLWICH **Pastor Lyndon Jones**

WE recently celebrated forty years in the present building in Crescent Road. Elim first came to Woolwich in August, 1932. Pastor A. Longley was the first minister. In February, 1933 the work moved from New Road to the present site. Although things were slow at the start, the work grew and was soon established. Pastor and Mrs. H. Haith followed. They held many open-air meetings in Beresford Square in the centre of the town. During the second world war, Woolwich being a garrison town, soldiers were invited to the meetings and many were converted. We owe much to Mrs. Colton (nee Slade) for many years of faithful service in the Sunday school as Superintendant. Though the Sunday school became depleted during the war owing to the children being evacuated it never closed down. In recent times, ministry was provided by Pastors J.J.B. Hounsome and A.R.T. Whittall. Our present Pastor has been here since September 1970.

The celebration week-end started with a tea at which an inscribed clock and a lovely bouquet of flowers were presented to Mr. and Mrs. W.R. Laws in appreciation of forty years of faithful service. Mr. Laws has served as treasurer and deacon, and Mrs. Laws as missionary secretary, and both as Sunday school teachers.

Pastor L.W. Green's ministry was such a blessing. Even the smallest child understood the Gospel message at the prize-giving service on Sunday afternoon.

The local newspapers *The Globe* and *The Kentish Independent* gave editorial space concerning our anniversary. This co-operation has not been easy to obtain in the past.

Regarding the local television channel, we feel a great responsibility, not only as Pentecostal Christians, but also as members of the Elim family. Since our last report, we have had several opportunities to take part in religious broadcasts. Each programme is recorded during the week and televised at Sunday lunch time. The Bishop of Woolwich, the Rt. Rev. David Shepherd, was interviewed in December about his mission work in East London, and our Pastor was asked to speak for a few minutes. He also had the opportunity to conclude with a short Gospel message.

The producer of these programmes, a local Evangelical Minister, Michael Bentley, heard of our fortieth anniversary week-end and invited us to take most of the half-hour on January 28th for a programme entitled *Cablevision looks at the Pentecostal Church in Woolwich.* Mr. and Mrs. Laws told of the beginning of Elim in Woolwich and gave their testimonies. A question and answer time with Pastor Jones regarding Elim's teaching on salvation, healing and the baptism with the Holy Spirit plus singing items from Carol and David Tattersall followed.

16,000 local subscribers are now linked up to receive Cablevision, but the company cannot get much response to its programme favourable or otherwise. They were encouraged when they received enquiries after this programme. Please pray with us for this unusual opportunity that has come to us to bring the gospel into the homes of the unsaved, that we may know the anointing of the Holy Spirit and be used of God.

Mrs. A.D. SMITH

Come camping in 1973

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SILVERDALE **Pastor: D.S. Williams**

OUR Sunday school children have always been encouraged to praise the Lord. Many have graduated into the youth group and the Church,where they have continued to accompany the chorus singing with their timbrels. From this was born an ardent desire to become more professional in their worship of the Lord. Their tremendous determination encour-

aged them to enlist the help of a local Salvation Army young lady, who agreed to train them in rhythm and co-ordination. Their inspired playing has provided avenues of service for the Master, never envisaged by these dedicated young people. Request for their ministry has led them into welfare centres and to many of our Churches. A local paper published an article and a photograph of their ministry. We praise God for the eagerness of these young people to share with others the joy of salvation. We praise God for a wonderful Sunday School prize-giving service. Nearly sixty books were given to the boys and girls. Many parents heard the word of God preached by Mr. T. Barlow.

Book Review

Elim Festival Songster No. 13, *compiled by Douglas B. Gray. Published by Elim Publications Board, Price 15p (postage and packing 3p extra), ten copies and over 12½p each (postage and packing extra).*

"A CALL For Loyal Soldiers" introduces *Elim Festival Songster No. 13.* In good tradition the contents are uplifting and inspiring. Giving needy material for choirs and groups, this fine collection offers a wide scope for singing ministry. Exultant praise, encouragement in Christ, devotional messages and inspiration for the future are sufficient subjects for melody teams who are anxious to uplift the Saviour. The fine talent which is bringing glory to the Lord in our Elim churches and stimulating the faith of many could use this series to great advantage and the final approbation will be the number of the redeemed who are saved because of the faithful witness in song.

L. Wigglesworth

Evangelistic Crusade

in the Elim Church, Rotherham

conducted by

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Prayer and Praise

by F. H. Coleman

WILLIAM Cowper is said to have suffered from melancholia. Fits of depression caused him to sink to the depths of despair.

During a severe time of depression he felt that, although he was a Christian, he could endure life no longer. He decided to commit suicide by throwing himself into the River Ouse which flowed through the town where he lived. On leaving his home, he hailed a horse-drawn cab, and ordered the driver to take him to the river. As they proceeded through the town, suddenly a dense fog descended. The driver of the cab made his way slowly, but he could not find the river. The cabby decided that he could go no further and advised Cowper to seek accommodation at a nearby house.

Cowper left the cab and found the front door of a house. By the light of a match he found to his amazement that he was standing before his own street door! Entering the house, he went up to his study, sat down and penned the words of the well-known hymn:

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

It is possible that some who read this column may suffer from fits of depression. They may have been advised to "snap out of it." Alas, this is easier said than done, but we know of One who came to set us free. His name is Jesus. He is the great Emancipator Look to Him for your freedom! Tell the Lord all about it. The hand of the Lord is not shortened that He cannot save, nor His ear dull that He will not hear you.

Letter to the Editor



Dear Mr. Editor,

IN view of the knowledge and regard we all have for our brother, David Hathaway, I draw attention to the passage from Hansard regarding questions asked in the House of Commons on January 29th. I have seen our M.P., Mr. John Osborn, and have also written to him. He sent me the relevant questions and answers as recorded in Hansard.

The matter for concern is that the Secretary of State for Foreign and Commonwealth Affairs, Mr. Anthony Kershaw, stated that he had received only sixty-one letters about Mr. Hathaway. Brother Andrew, of the book, *God's Smuggler,* declares that the thing to which the Communist countries are most sensitive is the weight of protest against their treatment of people, particularly foreign nationals. I would appeal through your good ofifces and our ELIM EVANGEL for a deluge of letters to Mr. Anthony Kershaw, Secretary of State for Foreign and commonwealth Affairs, House of Commons, London, SW1A OAA.

Remembering the command of our Lord Jesus Christ to go into all the world (Matthew 28:19) and to be His witnesses to the uttermost parts of the earth (Acts 1:8), we should applaud the courageous action of our brother Hathaway. I am sure he would do nothing knowingly that had political overtones. Let us never forget the Communist attitude towards religion. Lenin said that Marxism is relentlessly hostile to religion, and Geoffrey Bull, imprisoned as a missionary in China, says: "When you go into prison for any Christian activity, you are not so much accused for being a Christian but of doing things that are against the people ... that is, against the Communist State".

Let me urge you to write TODAY and protest against this vicious imprisonment.

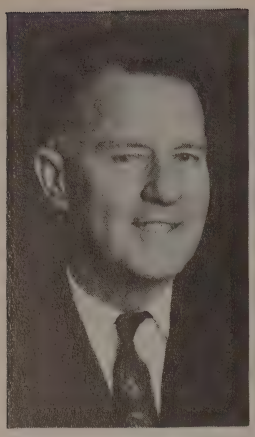
ARTHUR V. GORTON

(The Secretary-General applied some two months ago to the Czechoslovakian authorities for a visa to enable him to visit David Hathaway in Prague. At the time of writing no such visa has come through.) *EDITOR*

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Mzee Bull, Tanzania

They shall cast out Demons

Pastor Paulo recalls

ONE evening some years ago, a Moslem (identifiable by his fez and gown) asked to see me urgently. Soon he was pouring out his sad tale of many years of demon possession. He said, "I have been to many Moslem priests, some read the Kitab (holy book), others made spells. I have used my cattle to pay many witch doctors. See - here are their charms! My condition has got worse. I cannot retain food. All night I cry out and wrestle with demon visitors. If I fall asleep for only a moment, I have fearful nightmares. You can see for yourself how emaciated I am. Recently I went to the Roman Catholic mission. The father was very kind. He gave me a written prayer to read to the demons. As I read the prayer to the demons they laughed in derision. Can I get help in your church against my demons?"

I began to witness of the salvation in Yesu, His power to cleanse all sin, His mastery over all demons. At once, the man cried out, "I have need of this gospel." I perceived that he had a mind to be saved, but he was a sick man. First we must deal with the demons.

I called some of the brethren and we took him into the church. There, while we cut off the charms he wore, each one signifying dedication to a particular demon, I explained to him that we were convinced that he wished to give his life to Yesu. We would pray for him that Yesu would deliver him completely from the demons and all their power. This we did and he went home and to bed. The next morning he had to be awakened from his long, undisturbed and refreshing sleep. He arose a new man and testified to everybody. When his wives and children saw what Bwana Yesu had done for him and heard him testify to Yesu his Saviour, they too turned from the dead prophet Mohammed to serve the living Saviour.

How thankful we are that the message concerning God and His son came in Pentecostal fullness! *We do cast out demons!*

Do not disturb

(Jeremiah 33:14)

More than a hundred years ago an infidel died in Hanover, Germany. Before his death he ordered that above his grave several large slabs of granite should be placed, bound together with iron bands. Above it all should be hung a huge stone block weighing almost two tons. It was done. On one stone the inscription was put: "This grave is purchased for eternity; it shall never be opened." Somehow, a little poplar seed was enclosed in the mould within the tomb, A little shoot found a crevice between the iron-bound slabs. Its hidden power broke the iron bands asunder and moved every stone out of its original position. The whole structure is displaced completely and the grave opened. The tree still lives and wavesits branches over the rent sepulchre. If a little seed can burst open a grave, how much more can an omnipotent power make good His promise!

From The Moody Monthly.

The Elim Missionary Society announces . . .

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September 6th – 9th

Elim Pentecostal Church, Curzon Road, Holdenhurst Road, Bournemouth.

For accommodation apply to: Rev. J. Osman, 30 Chatsworth Road, Bournemouth, BH4 8SW.

Points for Preachers

by J. Alexander Wright

An outline "Be ye separated"

(2 Corinthians 6:17,18; Exodus 8:25-32; 10:7-11; 24:29; 12:31,32)

IN the compromises Pharaoh offered we are reminded of "the wiles of the devil"

In C.S. Lewis's *Screwtape Letters*, the senior demon chides the junior for allowing the young man to become a Christian. "But all is not quite lost; we can't reverse it, but we can minimise and negate it" he adds.

1. **"Go sacrifice in the land".** No need to leave Egypt. Religious tolerance. Don't be narrow-minded. "We will go three days". A clean break.
2. **"Go, but not very far away".** A concession. The appearance of separation at least. No need to go to extremes. As they say, "Moderation in all things".
3. **"Go but leave the little ones".** A kindly thought! But Pharaoh knows that, where the family is, the man will be. Don't ram religion down their throats. Let them choose for themselves. They rarely object to atheistic day-school or Hollywood propaganda being rammed down their throats!
4. **"Go but let the flocks and herds stay".** Leave your possessions out of it. No need to bring in business matters. Keep them separate from religion. But our possessions are also to be set apart.
5. **Unconditional Separation,** and a prayer for all who oppose us!

"Not a fragment, but the whole, shall be Thine, dear Lord".

An incident Little Joe

LITTLE Joe had polio. Someone took him to Sunday school, but the teacher neglected him. Young people ridiculed him and avoided him because of his crippled condition. As a result, he discontinued going and left with a hatred of the church and Jesus Christ. Continuing his studies, he finally earned a doctorate from Heidelberg University. One day a man slipped his arm around him saying, "Joseph, I think a lot about you; we could do much together." The young man responded warmly to this attention and encouragement, and, in time, Joseph Goebbels became the propaganda minister for that man, *Adolf Hitler!* If that Sunday school teacher and those young people had cared more, Joseph might have become a minister of the Nazarene instead of the Nazis!

"If ye have respect to persons, ye commit sin, and are...transgressors." (James 2:9)

A quotation "Search me, O God"

"I WAS born with music in my system. I knew musical scores instinctively before I knew the A B C. It was a gift of Providence, so I deserve no thanks for the music. Music is too sacred to be sold. I never look upon the money that I earn as my own. It is public money. It is only a fund entrusted to me for proper disbursement. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread, perhaps a child of a bottle of milk. My beloved wife feels exactly the same way about things as I do."

Fritz Kreisler, world-famous violinist

Thoughts from the Book of Genesis

16. Abram's Shield and Reward (Genesis 15:1)

by F. Lavender, Pastor of our Croydon church

SOMETIMES, as with the prophet Elijah (1 Kings 19: 4), a great victory can be followed by a bad reaction. It seems that something like this must have happened to Abram. When Chedorlaomer realised how weak was the force which defeated him, would he return with his army to destroy Abram? Was Abram wise to have rejected out of hand the magnificent reward offered by the king of Sodom? Then the Word of the Lord came to strengthen and to reassure Abram. The Lord is the Almighty, so who could hurt Abram if the Lord was his shield and protector? If heaven and earth belonged to the Lord, how rich was Abram if He Himself was his exceeding great reward?

The Lord continually protected Abram from his enemies and He made abundant provision for Abram's needs.

The people around us are desperately anxious about protection for themselves and their families from things that menace their security, and about making all the money they can because of the things money can buy and the power it wields. Christians should remember that Abram's God is our God and that He has promised that He will never leave us nor forsake us (Hebrews 13:5). The Psalmist said: "The Lord is my Shepherd, I shall not want" and: "I will fear no evil; for Thou are with me". We ought not to be dominated by the hopes and fears of the world, therefore, but our Christian faith should be demonstrated by our constant, humble trust in the Lord, our almighty God. He will both protect us from all evil and supply our needs from His glorious wealth (Philippians 4:19).



Jesus is Lord

by Ramon Hunston

Notes of an address given in our Cardiff Church

THE lordship of Christ is the central fact of faith and as such averts the danger of depersonalising doctrine. The Scripture describes Christ as the Healer and the Baptiser in the Holy Spirit and with other such titles which emphasise the lordship of Christ as the central theme of truth. His lordship is not in the future only; He is Lord NOW. It is a present fact and the future will be the total revelation of it.

The Scope of His Lordship

Jesus said that all power (authority) was given unto Him. When He taught He spoke with authority, for He is the total revelation of truth. Words did not fall from His lips like insipid platitudes of ethical values, but as powerful, living truth.

When confronted with evil spirits, His word was of supreme authority (Mark 1:29). He commanded unclean spirits and they departed. Even those dark fiends knew Him, His eternal character and their future judgment at His hands.

There is no sphere in which the authority of Jesus is not recognised; even judgment has been given into His hand (John 5:26,27). Men marvelled at His authority over creation. He called to the winds and rebuked the sea and those who were with Him were astonished that even the winds obeyed Him.

The lordship of Christ was never in question, even at His death. He said, prior to Calvary, "I have power to lay down my life and I have power to take it again". Jesus Christ did not enter the cold portals of death in order to *become* the Lord of life; as Lord of life He plundered that dark region of its victory.

He conquered death before He died. When death touched an innocent child, He raised her to newness of life. When a young man in the vigour of health was struck down in the city of Nain, He stopped the funeral procession and raised the widow's son.

When death had begun to work out its natural consequences in the body of Lazarus, He requested that the stone be rolled from the mouth of that grave and, from the foetid stench of corruption, He raised Lazarus.

When Jesus Christ rose from the dead Himself, it was to reveal His total conquest. He rose from the grave to wave aloft the tattered shreds of what death had been, "for it was not possible that He should be holden of it". Jesus Christ is Lord of all. This is the source of all strength, the pivot of faith and the centre of the worship of His Church.

The Titles of His Lordship

The New Testament describes Jesus in many ways. He is called the Lord of the living and of the dead (Romans 14:9). His own victory and resurrection give Him the title of "First Begotten of them that slept", because, in His resurrection life, He will never again step into the darkness of death. He was raised after the power of endless life and as Lord He ensures that, for the Christian, to be absent from the body is to be present with the Lord.

He is Lord of the Church. John on the Isle of Patmos saw Him as Alpha and Omega, the beginning and the end of all. To the Church, He is the Author and Finisher of our faith. It is of great encouragement to recognise that our fellowship in Christ is in HIS Church and that our efforts in evangelism are in the context of His own statement: **"I will build My Church."** The Church is described as a body, while Christ, who is its Head, is truly Lord of the Church.

Peter describes Him seated at the right hand of God on high as the Lord of the angels (1 Peter 3:22). These bright beings clothed with eternal radiancy are stated to be ministering spirits sent forth to minister to them who are the heirs of salvation (Hebrews 1:14). They are sent forth by Him who cares for and preserves His Church. Paul, writing to Timothy, encourages him by portraying Jesus Christ as the Lord of all things.

The Church does not apologise for her obsession with the fact that Jesus Christ is Lord, for it is the

totality of her hope and the might of her witness.

The Greatness of His Lordship

Although Jesus Christ has been described as the incomparable Christ beyond any human description, nevertheless the New Testament expresses His lordship by comparison. The total wisdom of His words and purposes sets Him out as being greater than Solomon (Luke 11:31). In the lifetime of Jesus, the glory of the Temple was to the Jews the superlative expression of majesty, but in Matthew 12:6 Jesus stated that He was greater even than the Temple. In honour He is greater than Abraham, in blessing greater than Isaac, in leadership greater than Moses – He is Lord of all!

His nature and personality meant that He could not be anything else but Lord of all. He was Master of every situation in His earthly life. There was no disease that He could not defeat. There was no problem beyond His intelligence. There was no need that exhausted His power. There was no query that caused Him bewilderment. In His earthly life He was Lord of all. In His death He broke even the thraldom of sin and in His resurrection He trampled under foot all the dark design of evil.

Peter on the day of Pentecost said that "God hath made that same Jesus . . . both Lord and Christ". For every Christian heart, the conquering Saviour is not only a future hope, the lordship of Christ is not only a truth for future eternity, God has made Him Lord NOW!

In the spirit of this truth we reach out in evangelism for the souls of men, undeterred by the problems of our modern society, undismayed by the vastness of the task before us, unafraid of the opposition to truth, for the One whom we serve is Lord of all.

In the present-day outpouring of the Holy Spirit there is displayed the astonishing quality of the lordship of Christ as the Baptiser in the Holy Ghost. The prophecies concerning the outpouring of the Holy Spirit in the latter days were that it would be upon all flesh. National differences, social strata and religious denominations were to be no barrier to the mighty move of the Spirit of God. In these days we are seeing the beginning of an amazing outpouring of God's Holy Spirit. Although we are living in a materialistic age, an age of high education, of low morality and of godlessness, such conditions as these not being congenial to a spiritual awakening, yet, in these last few years, there has come a world-wide movement of God's Holy Spirit which has transcended such human limitations.

We would have deemed this outpouring to be impossible a few years ago. The central theme of a Holy Spirit ministry will ever be the lordship of Christ not least in these exciting days of Pentecostal outpouring. Spiritual signs are heralding the last days and we can only repeat with Peter on the day of Pentecost, "He hath shed forth this which ye now see and hear". It is imperative that His Church should recognise in these days the movement of God's Holy Spirit which exalts our blessed Lord.

That He is Lord of all is the spur to advance in evangelism by faith, since our victory is assured by the fact that at this present moment Jesus Christ is Lord.

Nationwide Festival of Light

by J.T. Bradley

MR. Robin Day reported on T.V. on February 11th, in "The Sunday Debate" programme, that only 20% of correspondence approved the "Permissive Society", 55% rejected it out of hand, and 25% "didn't know". From these figures it could cogently be argued that 80% of the population either reject out of hand or do not spontaneously align themselves with the current permissiveness. This links up with similar figures, some 85%, of parents who still wish their children to have a christian-based education.

People with insight into what goes on behind the worldly scene - wrestle against the evil powers in heavenly places - know something of how the Devil has used his dedicated but deluded minority to undermine the influence of the Christian faith and all it stands for. As the Lord has His dedicated minority, sold out for Him, so the Devil has his dedicated minority sold out for him. In between the two extremes are those who are influenced either way by the current climate of opinion. There is no doubt that the British Humanist Association tiny in minority though it be, and its fellow-travellers, have been used very effectively to increase social permisssveness though admittedly the traitors in the Church who deny the Bible and their Lord prepared the way by their assault on the Word of God in undermining the foundations of Truth;

It is now up to those who believe that society has been degraded by an evil-minded, Devil-inspired minority to stand up and be counted. This is no time for half-heartedness. God's praying minority have done much - they have responded to God's call for "a man to stand in the gap" when the forces of evil were breaking through - but *now is the time for that silent majority of some 80% to stand up and be*

(Continued on page 14)

Corpse in P

or the "God is dead"

by H.W.Gree

STRANGE though it may seem, this article must begin with a disclaimer. It concerns the title. Our theology as fundamentalists does not even conceive of such a God-dishonouring fantasy as is now popular among a small group of so-called radical theologians. There is no "Corpse in Paradise", for the eternal nature of the Almighty is not a figment of the academy, but is the revelation of His Word.

We have reached a phase of experience, however, where an aura of despair surrounds much modern religious teaching following the slanging match among those who profess realism of approach to the problems of our technological age. There is a smell of death in the air, as indeed there might be, for all around are reminders of decay and the final dissolution. A recent commentator on the BBC spoke rather lightly of the death of the £5 note, which, though passed over without discussion, reminded us sharply of the speed of inflation and of the danger to our way of life. Students of ecology tell us that life in the soil, in the sea and on the land is steadily dying: in the case of insect and marine life by pesticides and atomic radiation, in the case of man himself by self-imposed environmental asphyxiation. We are shocked as our morality has been given a death blow from the very centres of jurisprudence, where pornographic publications are no longer condemned as obscene. In one case Dame Edith Sitwell was constrained to write in *The Times Literary Supplement:* "The public canonisation of that insignificant, dirty little book" was "a signal to persons who wish to unload the filth of their minds on the British public." Even home life, once the bastion of honourable character, is dying as lax views on marriage and the ease with which divorce proceedings are hurried through the courts become more commonplace.

Having noted the irresistible descent to doom we discover the whole human family huddled beneath a menacing shadow more horrific and widespread than has ever been known before. Here is the tragic paradox – with the death rattle in its throat, society, with the curiosity of the rabbit for the ferret, is fascinated by the very terror of impending destruction. Not that most of our loving mums and dads are entirely free from responsibility in the fearful education of their offspring. Imagine if you will the modern Christmas scene at the super-store. Benevolent Father Christmas stands at the door of the toy department, on the shelves of which there are often more guns, uniforms, 'planes, in fact all the impedimenta of the mass murder business, than there are woolly dolls and cuddly animals, while in the background there emerges the sound of canned carols from the P.A. system giving cheap acknowledgement to the Prince of Peace. On Boxing Day a group of children come charging along the street wearing battle uniforms and cowboy outfits, blazing away with their rifles, pistols and sub-machine guns. Toys? Yes! Would that it could remain a childish game! The real thing is too loathsome to contemplate.

It is not suprising, therefore, that, having conditioned ourselves to the death scene, some of our theologians streamline their doctrines to the putrefying breezes. They adopt doctrines of despair in relation to God Himself. In frantic efforts to solve the problem of the silence of God they revive the creed of Friedrich Nietzche who, eighty years ago, declared: "The greatest recent event – that 'God is dead', that the belief in the Christian God has ceased to be believable – is even now beginning to cast its first shadow over Europe." Though Nietzche did not expect his idea to be accepted for a long time, the rapid advances of modern philosophies and the problems they present have turned the minds of radicals to the belief that God no longer exists to control the affairs of this tiny globe and its inhabitants: they have even adopted the illogical title *Gospel of Christian Atheism* of T.J.J. Altizer, which Richard Wolff describes as "linguistic nonsense". Anglican Bishop J.A.T. Robinson, in his controversial book *Honest to God*, which startled Christendom, has, in the minds of many churchmen, given credence to this dishonouring concept.

With God safely laid out in a utopian funeral parlour man began to feel easier in his conscience. As he stood proudly surveying the wonderful world he had made, his guilt complexes faded into insignificance. It is not suprising, therefore, to find humanism developing as an alternative to the divine revelation. Maldwyn Edwards describes humanism as a "ragbag of a word. It only means, in essence, that man is the measure of man. Man is the architect of his own destiny."

ise



Society is at the crossroads of time. In one direction is Utopia, in the other is annihilation. This is the climax of our performance in science, medicine, surgery, and engineering. Man is master of all, even of his own body, which he is able to dissect to provide spare parts for other members of the human species. Knowledge has increased and spread its influence through lightning calculators and the mass media. Travel has advanced to the stage where the world is so reduced in size as to create a feeling of terrestrial claustrophobia, hence recent journeys to the moon. These adventures serve only to demonstrate man's limitations in an area measured, not in feet and inches, but in vast light years. He begins to tremble with uncertainty; he is not so sure about that corpse in paradise after all.

It is a strange anomaly, that, having studied theology for a number of years with the greatest care and critical acumen, we should have turned full circle in our discussions to find ourselves beside the centurion with his "God is dead" hypothesis. For let us make no mistake about it, if Christ is dead, God is dead, and, if God is dead, Christianity has no place in the universe apart from its moral codes, most of which are now rejected by a permissive generation. Like the bewildered Roman soldier our stab in the dark to explain our fading beliefs and miserable agnosticism leaves unanswered all the questions that man has been asking from the dawn of creation.

To the observer at the cross it seemed a reasonable explanation of the Good Friday phenomenon. Something about the crucified Nazarene, His head falling forward as He gave up His life, touched a chord in the pagan's mind. Jesus was no criminal, no ordinary man, no quack peddling useless nostrums, no political zealot stirring up His fellow-countrymen. There was only one category into which He could be fitted: He was the Son of God. He could not be the Son of God now, for He was dead! His deity must be described in the past tense!

Pity the man in his confusion. Conflicting ideas are revealed in his brief confession. Jesus had been the Son of God: He had performed miracles, had taught ennobling ethics, and there was the strange atmosphere with the fearful darkness of that terrible day, but now He was no more, He had succumbed in the encounter with death. As the soldier watched the drama come to its close, saw the Victim bleeding from the crown of thorns and the open side, and heard the agonising cry from His parched lips, "My God, My God, why hast Thou forsaken Me?", he affirmed his belief in the great Teacher dying there as the late departed Son of God – He *was* the Son of God, now dead, martyr to a good but lost cause.

If only we knew something of the subsequent history of this man! Did he meet Jesus after the resurrection? Did he ever hear that Jesus had emerged from the tomb? The blaze of that discovery would have dispelled all doubt and brought him the same assurance that sent the apostolic band shouting across the continents and made the growing Church the most explosive force in the religious culture of that age.

In many of our theological seminaries there is the miasma of death, for, while pedagogues discuss the death of God, they are preparing the funeral of their own institutions. They bear the name theologians, but they are not theological. Without God they have no relevance within the orbit of the Church. The deity of Christ is the foundation of Christian belief and practice. His resurrection was vindication of the fact that God was in Christ reconciling the world unto Himself (2 Corinthians 5:19). Over and over again the disciples declared that God brought again our Lord from the thrall of death. The very existence of the Church is evidence of the activity of God in the world today.

Never at any time was God absent from His world, no, nor can He ever be. Someone has said that the first essential of a quiet funeral is a willing corpse. God, though surrounded by mystery, can never be thus, for His nature is eternal. No ideas that in any way infringe this high vision of His glory must be tolerated. There are some phrases used by Christians that can be misleading. We have heard references to God's self-emptying. One gets an idea of the great Creator as an expansive perimeter surrounding a vacuum. This is false. He did not empty Himself – *He gave Himself.* He did not shed His glory – He gave it in Christ, that we might share His glory. The fulness of the Godhead was unveiled to us in the redemptive sacrifice at Calvary and in the mighty power of the resurrection. Let the inspired words sink into our hearts: "That the God of our Lord Jesus Christ, the

Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints. And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under His feet, and gave Him to be the head over all things to the church, Which is His body, the fulness of Him that filleth all in all" (Ephesians 1:17–23).

There are many Scriptures that become meaningless cyphers if we follow the "God is dead" school of thought. Paul tells us that "It is God that justifieth", that Jesus Christ makes intercession at the right hand of God for us; that the bond of God's love established in Christ is an inseparable union (Romans 8:33,34,35–39). Moreover, eternal glory is His right, "For of Him, and through Him, and to Him, are all things: *to whom be glory for ever. Amen"* (Roman 11:33,36). His word to the Roman church regarding the everlasting glory of God is repeated to Timothy, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Timothy 1:17). The writer to the Hebrews opens his Epistle with references to the union between God the Father and God the Son, and categorically declares their eternal nature: "And Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: They shall perish; but Thou remainest; And they all shall wax old as doth a garment; And as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail" (1:10,11). In his apocalyptic vision John saw the last great judgment set, God in awful majesty, in final victory over evil. Moreover he saw God giving light from the throne of His kingdom, caring for His people and giving them eternal rewards, executing judgment both for and against the righteous and the evildoer.

Of one thing we are sure: the finite cannot fathom the mysteries of the infinite. There are so many issues that must be left for the last great unfolding. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" writes the apostle Paul (1 Corinthians 13:12). In his Letter to the Ephesians he has a further comment: "Blessed be the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings . . . He hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Ephesians 1:3,8–11).

If there be a faint spark of realism in this effort of the moderns to adjust theology to the prevailing mood, it can only be in the admission of the original existence of God. We cannot help but look on this new fashion, however, as a further attempt of members of the Church hierarchy to shock our generation. Honest they may claim to be in their researches, but, as a danger to the souls of men and the whole structure of the Church, they must be rebutted with all possible vigour, for there are too many attempts to undermine the authority of the eternal Deity. Malcolm Muggeridge may have been too sweeping in his criticism of the clergy, yet there is an uncomfortable sting in his observation that, "A butcher who advocated vegetarianism would be a rarity; but clergymen with strong atheistic proclivities are as common as blackberries." The theism of those who tell us that God is dead differs from the blatant philosophy of the atheist only in the realism of the great Creator set against the final void of His extinction. In the beginning God said, "Let us make man." Now Man says, "Let us bury God." The natural deduction from such a miserable idea is that, having written their obituary notices, it becomes useless to seek the dead among the living. If God is dead our belief in future spiritual life and progress ceases to function. Christ even loses His credibility as a living Saviour, for the Bible sets His life force in relationship to and dependent upon God the Father. The superlative of divine power is used in connection with the resurrection, for Paul, speaking of the "Father of glory" refers "to the working of His *mighty power*, which He wrought, in Christ, when He raised Him from the dead" (Ephesians 1:19,20).

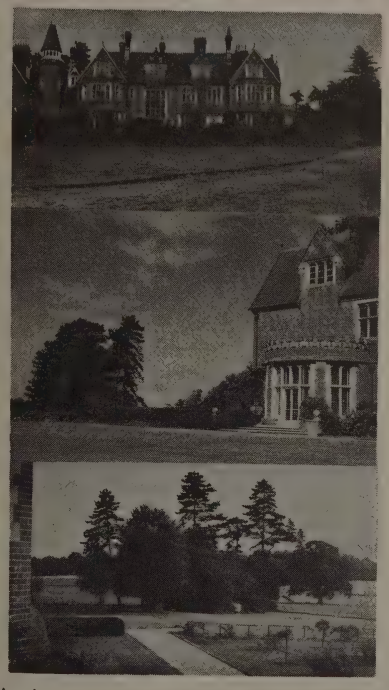
Speaking of the "death of God" as an unfortunate label, the former Bishop of Woolwich tells us "I can see its shock-value" which we may be forgiven for saying is a rather expensive treatment in its power to destroy the faith of multitudes of mystified people, nor does it help when the notion is described as "Christian atheism". W. Hamilton is more forthright

when he refers to it in a magazine, "The phrase is, you might say, non-soluble in holy water, even when uttered with extreme unction." The assumed death of God leaves the radical theologians with the responsibility of telling us where He has gone in a creation where He is omnipresent. To invoke a writ of habeas corpus would not be as facetious as some might imagine, indeed, where does one put a dead omnipresent spirit?

Evil teachings begin with small perverted ideas. Is it possible that the "Jesus Only" cult now adopted by many Christians is a veiled attempt to isolate God from the Trinity, to leave us a human Jesus as a lone appendage of a faded twentieth century myth and the Holy Spirit a mere indefinable influence? Such a thought may be declared abhorrent by many who accept the "Jesus Only" doctrine, yet a word of caution is necessary, for history teaches that the path to heresy begins at the seemingly innocent concept which assumes the garb of truth from an isolated verse of Scripture.

Present-day fulfilment of prophecy provides evidence of the inspiration of the sacred Word of God, and the writings there know nothing of the dishonouring doctrine that God is dead. The predictions of the last days are important, for that is the direction in which we are travelling. They are more relevant than all the garbled philosophies. It is more important for us to read the time on the prophetical clock than to explore the differences between the immanence and transcendence of the Almighty. Better for us to show our neighbours the positive signs of the times as they relate to the end of the day of grace and that all men must stand at the bar of the final judgment, lest we ourselves are caught up in the condemnation and banishment from the One we have ourselves banished from our lives. "For a person to risk damnation", writes Richard Wolff, "to bet that God is dead, to live without moral imperatives, to gamble that the death of God leads to liberation and not to nihilism, to sanity and not to madness, reflects an unholy defiance and personal pride which the Bible calls rebellion that will fall under the judgment of God." Can it be that the judgment is here already in the destruction of ideals, laws, values, truth, goodness, and that man by his own folly stands alone in the midst of an alien and self-destructive environment?

"Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, And mightest overcome when Thou are judged" (Romans 3:3.4).



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From T. H. Stevenson

IN the *Shell Guide to Scotland* an interesting reference is made to Scotland's lovely capital city. Moray McLaren writes: "Like another famous city, the real Edinburgh is built on seven hills." In general reading through the years I have learned that in the British Isles alone there are at least three such cities. Scotland's capital is accompanied by Durham, England's north eastern cathedral city, and by Ireland's ecclesiastical capital, the small cathedral city of Armagh. I wonder how many cities on seven hills there may be in all the world? That Rome, "the city of seven hills", is intended by John in the book of Revelation is surely beyond even discussion, it being the capital of a country and empire in John's day. The other cities named were yet unborn. When imperial Rome fell, the city remained the capital of the religious empire that superseded it and remains so today.

As for the other prominent symbol in Revelation, the number 666 given to the beast with seven heads and associated with the city on seven mountains, Rev. Beasley-Murray in *The New Bible Commentary* remarks: "Six hundred and sixty six is his number. The solutions of this riddle amount to almost as many." Such solutions have been from Nero and before to Hitler and Mussolini.

The following may be less known. I quote from *The Diary of Samuel Pepys, 1666.* "January 18th (Lord's Day). It being a brave day I walked to Whitehall, where the Queen and ladies are all come. Thence took coach and home calling by the way at my booksellers for a book writ about twenty years ago in prophecy of this year coming on (1666), explaining it to be the mark of the beast. 19th. I am told for certain of a Jew in town that in the name of the rest do offer to give to any man £10, to be paid £100 if a certain person now at Smyrna be within these two years owned by all the princes of the East, and particularly the Grand Signor as King of the World – and that this man is the true Messiah." Pepys added: "Certainly this year of 1666 will be a year of great action: but what consequences will be God knows!". It was a year of action: the plague; war with the the Dutch and the French, and the Great Fire of London.

The possible if fanciful interpretations of such symbolic prophecies cause us to think of the contemporary European Economic Community administered from Brussels (not overlooking the European Parliament long established at Strasbourg). The E.E.C. is of the greatest import, but to assume it is the revived, or revised Roman Empire, as Dake's reference Bible names it, is speculation rather than interpretation. Scotland, Ireland, Germany, to name but some, are in the Common Market, but they were not in the Roman Empire. Spain, Portugal, most of North Africa and Asia Minor together with some Middle East countries were in the old Roman Empire. The nine countries of the Common Market do not vaguely describe the domains of Caesar. The present main significance of the E.E.C. is the realisation of policies and trends once only prophetic, but now factual and indicative.

(Continued from page 9)

counted and say boldly and unequivocally that we have had enough mental filth under the guise of freedom, art form, literary merit, or what have you, that we will no longer have our children robbed of innocence and purity by evil-minded men and women, that we must return to the use of words like honesty, truth, purity, beauty and duty, words that denote forces for good in society and not the so-called freedom which is virtually licence to each individual to do as he wishes at the expense of the liberty of everyone else.

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Margaret M. Ladlow's page

Love is supreme

"I WISH they could declare love instead of war", wrote Deirdre aged 11. Liz aged 7 with the supreme wisdom of childhood wrote, "Sometimes when there's lots of wars they ration love." I came across these pearls of wisdom in the book of children's sayings collected by Nanette Newman entitled *God bless Love.*

It was Christmas time when I purchased the book and, as I thought of the war in Vietnam and the violence in Ulster, the hatred and the sporadic fighting in the Middle East, a feeling of sadness and intense longing came over me. The message of the Manger was and is that God loves and so gave a Saviour, the message of the Angels was peace on earth, goodwill to men, yet, almost twenty centuries later, mankind still rejects that love and peace.

We are well launched into 1973 and, at the moment of writing, despite the ceasefire, North and South Vietnam are at each other's throats and all over the world the aggressiveness and lovelessness of the human race are on the increase. I wonder if even Christians have become conditioned to the sorry state of the world and are in danger of becoming insensitive?

I ask myself the question, for I still remember a childhood incident. At my grandmother's home was a set of books on the history of the 1914–1918 war and they contained many photographic illustrations. I ventured to look at the books one day and was horrified by the pictures. They haunted me for a long time, yet today through the medium of T.V. we see all the agony of war live on our screens and it seems just a killing game.

We read in our newspapers of muggings, murders and a wholesale increase in violence. I learned today that violence had doubled in four years among teenage girls, the so-called gentle sex. Knowing little of the tougher sporting pursuits a recent T.V. documentary was in every sense an eye-opener. I had to agree with the psychiatrist and author Dr. Anthony Storr who concluded that man is naturally aggressive. Dr. Storr made his deductions after collecting and observing available evidence.

How remarkable is the insight of the Lord Jesus. John the apostle describes it: "And He did not need that any one should witness concerning man – He needed no evidence from anyone about men; for He Himself knew what was in human nature. (He could read men's hearts)." (John 2:25 Amplified Bible). He did not mince His words. In Mark 7 He reveals the extent of man's depravity: "From within, that is out of the heart of men, come base and wicked thoughts: sexual immorality, stealing, murder, adultery, coveting, dangerous and destructive wickedness, deceit; unrestrained (indecent) conduct; an evil eye (envy), slander (evil speaking, malicious misrepresentation, abusiveness); pride – that is the sin of the uplifted heart against God and man; foolishness (lack of sense, recklessness, thoughtlessness). All these evil purposes and desires come from within and they make man unclean and render him unhallowed." (Amplified Bible).

In view of the Saviour's knowledge of the human heart how wonderful it is that He came to be the full expression of God's love, to reveal the most profound secret of the ages, that God is love. The very essence of His nature is love. A seven-year-old named Louise is quoted in the book mentioned. Her wistful words are surely echoed in every heart, "If only the world were made of love."

Every true believer knows that this age of war and hatred is going to pass away. Bible prophecy will be fulfilled and the weapons of strife will be destroyed. Men will not learn war any more. Who will bring all this about? Who else but our God of love when at last mankind will learn to be gentle and loving. Peace will overcome war, gentleness will replace violence and God-given love will obliterate hatred for evermore.

Thought for the week: "Love makes everything lovely; hate concentrates itself on the one thing hated." George Macdonald Ll.D.

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ITINERARIES

The President (T.W. Walker);

March 3, Newcastle upon Tyne; 4, Sunderland (a.m.), South Shields (p.m.); 8, Cheltenham; 10, Swansea; 11, Dowlais (a.m.). Pontypridd (p.m.); 13, Caterham; 15, Cheltenham (R.A.H. choir rehearsal); 17, Malton; 18, Scarborough (a.m.), Hull City Temple (p.m.); 21 Lane End; 24, Bolton; 25 Liverpool (a.m.). St. Helens (p.m.); 26-28, United Conference at Swanwick; 31-April 1, Holyhead.

Miss Joan Caudell;

April 14, Glossop; 15, Stockport (a.m.), Chorlton (p.m.); 16, Oldham; 17, Salford; 18, Ellesmere Port; 25, Liverpool; 26, St. Helens; 28, Southport; 29, Bolton (a.m.). Wigan (p.m.); 30, Accrington; May 1, Blackburn; 2,3, Blackpool.

(Continued on page 17)

Coming Events

BRADFORD. March 24-29. Elim Pentecostal Church, Wakefield Road. First anniversary of the opening of the new building. Preacher: D.M. Russell-Jones (Cardiff). Saturday at 7. Weeknights at 7.30. Sunday at 10, 11.15, 6.30 and 8.15.

BIRMINGHAM, Weoley Castle. March 10. 3 p.m. Opening of new Elim Pentecostal Church by J.C. Smyth (ticket only). Evening Convention at 7 at the Community Church (rear of Fine Fare Supermarket), Castle Square. Preacher: George Stormont. Selly Oak Male Voice Choir plus supporting items.

CALDICOT, Mon. March 10. Elim Pentecostal Church. Longcroft Road, Sunday School Conference. "Effective teaching in the modern Sunday School" led by Derek J. Green. Commencing at 11. Evening rally at 7. Brochure available.

CHELTENHAM. March 22. Elim Pentecostal Church, St. Georges Road. Arthur Blessitt Film, "Go-Go-Go with Arthur!" At 7.30. 25-29. Visit of Felix Lloyd-Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

DRIFFIELD, Yorks. March 23-April 1. Driffield Youth Centre, Manorfield Avenue. Youth crusade with The Advocates, Len Magee, The Emmaus Road and God's People Unlimited. Details: Pastor D.B. Tinnion, 27 Wansford Road.

EAST HAM. April 7. Elim Pentecostal Church, Central Park Road, London E.6. Farewell service for Mrs. Dorothy E. Bull. At 7.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11.00 and 6.30 and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. March 10. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: A.J. Downes. Items from Cheltenham church. Convenèr: J.R. Brown. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 7.30. Wednesdays at 7.45.

HANLEY, Stoke on Trent. March 17,18. Elim Pentecostal Church, Bucknall Old Road, Preacher: L.V.D. Tiller (Jerusalem). Saturday at 7.30. Sunday at 11 and 6.30. March 24, Part 2, Film — John Wesley. At 7.45.

MANCHESTER, Chorlton-cum-Hardy. March 17-19. Elim Pentecostal Church, Oswald Road. Minister's nineteenth Anniversary. Preacher: James Craig Kennedy. Convener: J.T. Glass. Saturday at 7-30, Tamworth Choir. Sunday at 10-30 and 6-30. Monday at 7-30, Newton Heath Choir.

NEWPORT, Mon. April 7. Stow Hill Methodist Church. United rally of Elim, Assemblies of God and Apostolic churches. Preachers: L.E. Lambert and Warwick Shenton. Conveners: J.G. Cooper and John Howe. Caerphilly Elim Choir and other musical groups. At 3.30 and 6.30. March of witness at 2.

PONTARDULAIS. March 10-15. Beulah Elim Pentecostal Church, Twyniago Road. Prayer and Bible week. Theme: "Now is the time to seek the Lord". Preacher: Joseph Smith. Weekdays at 10 and 7. Sunday at 11 and 6.

PORTADOWN. March 10-12. Elim Pentecostal Church, Clonavon Avenue. Preachers: John Phillips and Eric McComb. Convener: S. Shaw. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Monday at 8.

ROMSEY. March 10. Elim Pentecostal Church, Middlebridge Street. Monthly rally, conducted by Ringwood Salvation Army. At 7.30.

ROTHERHAM. March 10-23. Elim Pentecostal Church, Westgate. Crusade conducted by R. Lighton. Friday, 16, Film: "Without Onions". Saturday, 17, Presbytery rallies at 3.30 and 6.30. Friday, 23, Film: "God loves People". Otherwise nightly at 7.30; Sundays at 8.15.

ST. HELENS. March 10,11. Opening of New Elim Pentecostal Church, Duke Street by Lord Pilkington. Preachers: J.T. Bradley and R.B. Chapman. Soloist: Mrs. J. Chapman. Saturday at 3 and 7. (Buffet tea provided). Sunday at 10.45 and 6.30. 13, Youth Squash. 14, Party from Liverpool. 15, Party from Blackburn. Weeknights at 7.30. March 17. Liverpool Chorale, conductor Ron Jones. At 7.30.

STIRCHLEY, Birmingham. March 10. Friends' Meeting House, Hazelwell Street. Film: "Two a Penny". Convener: J.B. Coleman. At 7.30. March 14. Sound-strip: "Mid-century Martyrs". At 7.30.

TEESSIDE. March 25. Elim Pentecostal Church, Lee Road. Prize giving at 6.30. March 31, April 1 Women's weekend.

WEYMOUTH. March 10. Elim Pentecostal Church, Belle Vue. Fact and Faith films: "The ultimate Adventure" and "City of the Bees". At 7.

WINTON, Bournemouth. March 22,25. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sisterhood anniversary. Preachers: W.M.E. Plowright. Convener: Mrs. Elna Backhouse. Choir singing. Thursday at 3 and 7. Sunday at 11 and 6.30.

YEOVIL. March 10-14. Elim Pentecostal Church, Southville. New Life Crusade conducted by George H. Wallace, supported by The Harvesters and other groups. Weeknights (except Friday) at 7.30. Sundays at 11 and 6.30.

YORK. March 10. Elim Pentecostal Church, Swinegate, Bridlington Camp Reunion. At 3.30 and 6.30. March 23, Children's rally conducted by E.T. Carter. At 6.30.

(Continued from page 16)

London Crusader Choir with Douglas B. Gray:
March 10, Wimbledon; 11, Maidstone and Isle of Sheppey; 25, Hounslow; April 1, Clacton-on-Sea, 7, Royal Albert Hall (MV); 8, Mildenhall; 14, Stratford; 15, Wormwood Scrubs, BBC2 Broadcast; 23, Royal Albert Hall; 29, Hove.

Joseph Smith:
March 10-15, Pontardulais; 17-22, Trealaw; 24-29, Llantrisant; April 7-12, Caerphilly; 14-19, Treharris.

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Affluent Agnostics

or the Parable of the rich young Ruler from today's News

by S.D.Huntly B.D. Pastor of our Smethwick (Warley) Church

THERE was a certain young man who had a dazzling career with a £10,000 plus salary per annum. He owned a £30,000 luxury villa, drove a Rolls-Royce Silver Cloud car, had girl friends galore, and had frequent holidays abroad. He had the world at his feet, but he did not have peace and contentment in his heart. He realised that life consisted of more than dribbling a ball about to the delight of capacity crowds. When faced with the ultimate issues of life, he opted out.

Before we too readily condemn this young man, let us realise that in this one respect at least we are very much like him. *We find it hard to face up to reality, to live with the fact of what we are.* Young people are always trying to be something or someone else. Why are we afraid to live with ourselves as we are, while at the same time we like to believe that life is more than the little of it that we have experienced so far? This one of the paradoxes of human nature. What makes people want to run away from what they really are in search of "reality"? Why are we afraid of what we are? Why do we entertain the hope of a better life?

I believe that the answers to these questions are found in the Bible. We **were made by God, for God, and in the image of God.** God has planned a dignity and a destiny for man which he has not yet fully realised. We can never really be content to live life on a lower level.

People try to run away from what they really are because they are so painfully aware of their weaknesses and failures. We are all like this. The Bible says, "For all have sinned, and come short of the glory of God" (Romans 3:23). The elusive reality for which they search is *eternal life* and they can never be fully satisfied until they have it. God has set eternity in their hearts (Ecclesiastes 3:11R.V.M.).

The tragic truth is that, in reaching for the stars, many get only stardust. In the search for eternal life, men settle for the etceteras of life.

Are you really content with your life as it is now? Have you found life's missing ingredient? Are you running away from reality in the hope of finding a different reality?

Stop running! Face what you are – a sinner in God's sight. Then let Jesus change you. Turn your life over to Him. God's Word promises: "If any man be in Christ, he is a new creation" (2 Corinthians 5:17). All your problems will not be solved immediately, but deep in your heart will be a sense of fulfilment, joy, and peace, and you will be able to face the real world with confidence. To turn away from God will make you "very sorrowful" (Luke 18:23).

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

Pastor of Wigan Elim Pentecostal Church

QUIZ NUMBER 111 FATHER AND SON

Can you link up the following fathers with their sons ?

Fathers	Sons
1. Manoah.	1. Absalom.
2. Zebedee.	2. Levi.
3. Amram.	3. Hophni.
4. Eli.	4. Mephibosheth.
5. Elkanah.	5. John.
6. Jacob.	6. Jonathan.
7. Noah.	7. Moses.
8. David.	8. Shem.
9. Saul.	9. Samson.
10. Jonathan.	10. Samuel.

ANSWERS

1. Manoah: Samson.
2. Zebedee: John.
3. Amram: Moses.
4. Eli: Hophni.
5. Elkanah: Samuel.
6. Jacob: Levi.
7. Noah: Shem.
8. David: Absalom.
9. Saul: Jonathan.
10. Jonathan: Mephibosheth.

The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, March 12th — John 5:30–47

"He was a burning and a shining light" (v.35).

JOHN the Baptist was not the true light; he merely witnessed to its existence so that, through him, people could trace its source. Disciples of John invariably became followers of Jesus.

The secret of his shining surely lay in his burning zeal. Such zeal cannot be manufactured, for there can be no real flame without fuel. Of John it is written that he was filled with divine fuel from before his birth.

God give us men today who burn with spiritual fuel, shine with divine light and direct men to its source!

Tuesday, March 13th — John 6:1–21

"He Himself knew what He would do" (v.6); "There is a lad here" (v.9).

HAD no one but Andrew seen the lad?

Jesus knew how He would feed that multitude, but only one of the disciples caught the cue of His glance, only one even half guessed the method He would employ. Like the servant of Elijah, who saw a cloud the size of a man's fist, he voiced his vision with something akin to an apology: "But what are they?"

Those, Andrew, were God's provision!

Our lack, our limited supply, is God's source of plenty. Lord, don't let me overlook the seemingly insignificant!

Wednesday, March 14th — John 6:22–40

"Labour not for the meat which perisheth, but for that meat which endureth" (v.27).

MUST we then work for spiritual reward?

Notice that Jesus speaks here to those who had energetically sought Him, not so much for His message, but for the thrill and convenience of His miraculous provision for practical need.

He would rather that they had laboured so enthusiastically that they might listen and learn of that spiritual food which of itself would give eternal life.

He affirms again (v.29) that the work which God demands is that men might believe in Him who came from heaven.

Thursday, March 15th — John 6:41–59

"I will raise Him up at the last day" (vv.40,44,54).

WAS there ever any doubt that Jesus was the Lord of life? Here He was promising not merely a full, happy life, but life that would triumph over death itself. While He proffered such life to men, however, they debated the finer(?) points of His claim to divine origins (v.41), His known human genealogy (v.42), and His mystical message (v.52).

We haven't changed even today. Many prefer to talk about you, rather than attempt to talk to you. May God help us today to take and partake of Him, that we might truly live.

Friday, March 16th — John 6:60–71

"This is a hard saying; who can hear [listen to] it?" (v.60).

CAN the follower listen – he who disciplined and ordered his life according to the teachings of Christ? No, for they murmured.

Can the intellectual listen – he whose mind acclaimed this Man as a great man amongst men? No, for they left Him. The mere flesh profits so little from this Man.

Can the believer listen – he who can say, "We believe and are sure" and who will go to none other? Yes – he alone can trust where he may comprehend so little!

Lord, I listen!

Saturday, March 17th — John 7:1–13

"My time is not yet come" (vv.6,8).

JESUS was acutely conscious, not only of the hour hands of responsibility, but also of the very second hands of opportunity. He who had come in the fulness of time and was later to say boldly, "My time is at hand," now moved with extreme caution.

He could not have trusted His brethren as companions, He knew, now they were gone ahead. With fine consciousness of divine planning, He moved to Jerusalem and, at the precise moment of divine purpose, He stood in the temple.

Lord, teach me to walk circumspectly.

Sunday, March 18th — John 7:14–31

"If any man desires to do His will [God's pleasure], he will know" (v.17, Amplified Bible).

A COMPLETE willingness to accept unconditionally the desires of God is a prerequisite to the knowledge of God's will. Such willingness imparts utter satisfaction, a complete sustenance of spirit, so that Christ could say, "My meat is to do the will of Him that sent Me". It results in new knowledge of God in a relationship never experienced before. Jesus promised: "Whosoever shall do the will of God, the same is My brother" (Mark 3:35).

college column

Journey into Life

VICTORIA Coach Station is a place where many start or end a journey. For Richard, a travelling companion whom I met in that place, it was the start of a journey which would take him to a place where he found new life in Christ Jesus.

It was the last weekend in January and, due to my involvement with the Youth For Christ in Tyneside, it was necessary for me to travel 300 miles north to help in arrangements for a rally being held on the Saturday night. We had seen a move of God (and ourselves!) in the area around Elim Bible College and, as I recalled the happenings of the week, I prayed that God would again work to bring glory to His name.

Richard was travelling to Newcastle, too, and the conversation turned to the revolution in which young people in the Western world are getting excited about Jesus. This seemed to be something new to Richard, for he had been looking for God in a church and had found images instead of the risen Lord.

I felt that God was doing a work in his life, so I invited him to the rally to see other young people enjoying life in Jesus Christ.

At the rally, about 250 young people met and the message of God was told in folk song and in word. Pastor Mac Kingsbury of our Bishop Auckland Church ministered the word and twelve people came forward to show their desire to accept Christ as Saviour. One of them was Richard!

Jesus said, "I am come that they might have life, and that they might have it MORE abundantly." (John 10:10).

NEIL MARTIN

Children's Corner

Bringing a Friend

by Sheila Price

JOHN, Peter and Andrew were on their way to Galilee. They had spent a busy week away from home. Now it was time to return to work in their fishing-boats. They heard that Jesus would be going to Galilee after He had attended a wedding in Cana and since the three friends had been invited to the wedding, they all set off on the journey together. They had many miles ahead of them and they walked quickly in order to reach Cana before nightfall. On the way they caught up with their friend, Philip. He was very eager to get to Cana, because his friend, Nathaniel, lived there, and Philip had some wonderful news to tell him.

When the little town came into sight, Philip ran ahead of his friends. When he found him, he cried, "Nathaniel! Nathaniel! I have found Jesus, the one whom Moses wrote about!"

"I don't believe you," said Nathaniel.

"Oh, it's true," said Philip. "I've seen Him! He comes from Nazareth."

"Don't get so excited," said Nathaniel. "You could not have seen Him! I know that some day a great Man will come, but not the One whom you have seen, Philip. He would surely not come from Nazareth. Nothing good has ever come from that place!"

Come and see for yourself!" pleaded Philip.

"Right," said Nathaniel, "I'll come just to please you."

As soon as Nathaniel set eyes on Jesus, he knew Him immediately. Jesus began speaking to Nathaniel as if He had known him all his life.

"Master," said Nathaniel," "how do you know all about me? You even know what I am thinking!"

"Nathaniel," Jesus replied, "I saw you long before Philip did. I watched you this morning while you were praying beneath the fig tree."

"You are indeed the Son of God!" exclaimed Nathaniel.

I think that Philip was glad that he had brought his friend to Jesus. I also think that any of us who know Jesus would want to bring our friends to know Him, too. Don't you?

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THE ELIM EVANGEL

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Silverdale Sunday school timbrel band

Photograph: Tillotsons Newspapers

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

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Editorial

"SPECTATORISM", one of the new-fangled words to which we are becoming ever more accustomed - or inured - has been applied to many aspects of modern life. Television has rightly been blamed as a cause of the problem, but it is far from being the only cause. The very pace at which we live and the enormously increased demands placed upon us by travel, knowledge, rapid communications and the wider horizons thus created all play prominent parts too. At our recent District Superintendents' Seminar, which was a truly worthwhile event, our National Youth Director reminded us of Billy Graham's likening the Church to a football match wherein there were twenty-two players in need of rest and 100,000 in need of exercise!

The malady of sitting watching while other people get on with the job is a fatal one for the Church. We enjoy freedom and blessing which place us in the category of the privileged, but we must recognise that privilege and revelation always bring responsibility. If only we could harness the potential in service and witness in our churches, we would surely be on the way to revival.

"Buck-passing" is another modern euphemism. It is often expressed by the use of the word, "They", that mysterious, anonymous, blameworthy group of unidentified potentates who seem to do everything which we feel is against us. It reminds me of my mother. If anything went wrong at home and my brother and sister and I would not admit to being the cause, she would remark, "Mr. Nobody again!".

We would do well to recall former President Harry Truman's famous placque on his desk which bore the legend, "The buck stops here!"

All of which brings us to that delightful passage in Numbers 11:24-29. Joshua was horrified in case Moses's position was being usurped by the seventy elders. Was not the revelation of the will and power of God the special preserve of Moses and Aaron? I like the lovely remark, "When the Spirit rested upon them, they prophesied, and *did not cease."!* The sublime statement of the meekest man upon the face of the earth was, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" Amen and Amen!

REMEMBER

THE NEXT WEEK OF PRAYER

APRIL 1st-8th

Church Reports



The President presents a cassette tape recorder to Mr. Arthur Pocock, watched by the Eastbourne Church's Pastor, John Lancaster (President-Elect).

Photograph by Eastbourne Gazette and Herald

EASTBOURNE **Pastor: J. Lancaster**

IT was a great joy to welcome the President, Pastor T.W. Walker, to a recent Sunday evening service and the Church was greatly inspired and challenged by his forthright ministry of the Word.

A happy feature of the President's visit was the presentation of a cassette tape recorder to Mr. Arthur Pocock in recognition of his long service as Head Usher. Mr. Pocock is a foundation member of the church and for forty-five years he has served in many different capacities. His ministry as Head Usher has been greatly appreciated, not least by the many holiday visitors he has welcomed into the church.

We are grateful to God for His continued blessing on the work in Eastbourne.

SOUTHEND-ON-SEA **Pastor: A.Nicolson**

THANKS to the formation of the Home Film Fellowship, a film projector and films have been made available to assist us with our outreach ministry. There were unconverted people present when "God loves you" showed a modern presentation and challenge through a prodigal son story. We trust that the showing of the film may yet bear fruit for God's glory.

We were pleased to welcome three young men to our church recently. Two are medical students in their final year and the third is a bank official. They gave convincing testimonies of conversion and of what Christ means to them in everyday living.

The missionary challenge has been brought to us recently with the aid of coloured slides. We saw something of the work of Miss Vera McGillivray in Hong Kong. It rejoiced our hearts to see some young people who attend the Pentecostal High School where our sister teaches Scripture, and to learn how God is moving among them. We also saw the Church Kindergarten where again Miss McGillivray teaches the children to love and serve the Lord. The commentary by Pastor Nicolson was based on one received from our missionaries in the Far East.

On the following day we enjoyed the ministry of Pastor and Mrs. L.V.D. Tiller from Israel. In the afternoon Mrs. Tiller spoke to the Sisterhood about the work among Israeli women. She spoke again at the evening service and told of the wonderful move of the Holy Spirit among the Christians. She brought greetings from one of our own young ladies who is a receptionist at the Baptist Student Centre in Jerusalem. Mrs. Tiller told how God had been using her as a witness to many young Israelis. Mr. Tiller then showed slides centred around a year in Israel. These included views of the main Jewish Festivals, and by contrast some slides of Christian celebrations of the same Feasts. We were shown slides of Israeli Christians most of whom have to suffer in a variety of ways for their new-found faith. The religious Israelis, we were reminded, are like the Jews of Christ's day - anti-Christ and therefore anti-Christian - and they do not hesitate to show their disfavour. As the eyes of God's ancient people have been blinded to the Light of the World, we were requested to pray that their eyes may be opened, that the preached word may be clear and challenging, and for the outworking of God's love through individual lives to be so effective that an increasing harvest may be reaped.

M.S. LYNDON

LATE NEWS

News has just come to hand that E. Stanley Jones has gone Home to be with the Lord (see page 14).

SCUNTHORPE **Pastor: M.J. Baker**

ON a recent Sunday evening, we held our first baptismal service since our new Pastor came to Scunthorpe. It was a memorable occasion for us and for the young couple who went through the waters. How thrilling it was to hear the testimonies of this young husband and wife, Mr. and Mrs. Buchanan, who have only been in our Church a short time. We pray that God will bless them.

Our Pastor gave a suitable address and Ivan Gibson led the meeting while our Pastor baptised the two young candidates.

We thank God for the way He is working through our Pastor's ministry. We had the joy of seeing two girls give their lives to Christ. We pray that this is the beginning of great things.

JAMES H. MORFITT

HARLOW **Pastor: J.H. Bradbury**

SATURDAY, February 10th, was a memorable day for our Church. Seven years previously, almost to the day, the Assembly was founded by Ron Mussared and those years have brought much hard work and, praise God, many great blessings for the small number of members. A further step forward has now been taken in the induction to the pastorate of John Bradbury.

The service was convened by F.H. Coleman, District Superintendent, and Pastor G.L. Taylor challenged the Church with a powerful message concerning the type of church which God has chosen and the kind of people whom He expects to find within it. The church secretary welcomed Pastor Bradbury and presented him with the church keys. Seven-year old Helen Broughall presented a bouquet to Mrs. Bradbury.

The Assembly looks forward to further rich blessings under the ministry of its new Pastor.

JOHN W. BROUGHALL



Church Secretary J.W. Broughall presents the church keys to J.H. Bradbury on the occasion of his induction to the pastorate of our Harlow Church.

RAYLEIGH **Pastor: W.R. West**

SINCE the opening of our new Church last December, blessings have continued in our meetings. Recently seven new members were received into fellowship.

At our annual fellowship meeting there was rejoicing at the way God had met both spiritual and financial needs during the difficult time of building. There is still a sizeable bank loan to pay off, but our members are responding and we are looking to the Lord to meet every need.

Recently a new venture for girls under fifteen was started and is going well.

KEN YATES

SHEFFIELD **Pastor: A.V. Gorton**

OUR assembly is in rich blessing. The Lord has been pouring out His Spirit upon us and there is a far greater manifestation of the Gifts of the Spirit in our midst.

There have been conversions among both old and young people. A remarkable conversion is that of a man of 75, husband and father of members, who was prayed for about forty years. Nurses, teachers and a journalist have come to Christ. The nurses were baptised recently. A sister of one of the nurses, in the service for the occasion, requested baptism and joined the others who included a sister of 88 years. It should be mentioned that the nurses and teachers had come into the church through tract distribution and invitation. We can also report some remarkable healings – a sister of cancer and a brother, newly converted, of hiatus hernia.

A recent feature was a week-end with our Elim Bible College students. We are proud to say that two of our young men are preparing for the ministry in our Bible College.

Our church party brought the largest number ever to a tastefully prepared high tea and a happy, precious time of fellowship was enjoyed by all. We give God the glory for His faithfulness and for the faithfulness of our Pastor and his wife.

(Miss) CONSTANCE LADLOW

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Thoughts from the Book of Genesis

17. The Fruit of Unbelief (Genesis 16:3,15)

by F. Lavender, Pastor of our Croydon Church

SOME years before this incident, the Lord promised Abram that He would give him a son. It seemed to Sarai and Abram, however, that the Lord needed some help, so they planned that Abram should obtain the heir through Hagar, Sarai's Egyptian maid. They lived to regret their impatience, as has Israel and the whole world, for from this foolish act has flowed all the misery of the Arab-Israel enmity. Even in our day this is a supreme source of anxiety to the world. If only Abram had been willing to wait patiently for the Lord to fulfil His Word, what sufferings could have been spared both to his children and to all the nations.

The Lord has given a general promise that He will cause all things to work together for good to those who love Him and who walk in His way (Romans 8: 28). Perhaps He has, in addition, given some special promise to our hearts. When His promise is not immediately fulfilled we, in this push button, instant-whip age, tend to become impatient and, in our impatience, we are tempted to do something foolish. We should recall what once-impetuous Peter said, "The Lord is not slack concerning His promise, as some men count slackness". To be impatient with God will certainly produce evil fruit. He is the all-wise God who knows what is right and the right time to do it. Let us, then, "rest in the Lord and wait patiently for Him" (Psalm 37:7). In His own time and way God will bring His Word to pass and, when that time comes, we shall acknowledge that He knew best.

10th Pentecostal World Conference

SEOUL, KOREA. Delegates and guests planning to attend the Tenth Pentecostal World Conference in Seoul, Korea, on September 18-23, 1973, can receive information and travel arrangement advice from a central office in Seoul, according to Dr. Yonggi Cho, arrangements' committee chairman.

The Tenth Pentecostal World Conference Office has been opened to work with the Republic of Korea in making arrangements for the international event as well as to provide information and assistance to persons from other countries who plan to attend.

The office is located at 84-11 5th St Namdaemoonro, Chunggu, Seoul, Korea, telephone Seoul 28-1987. The telegraph address is PENTEKOR, Seoul, Korea, and the mailing address is: C.P.O. Box 6172, Seoul, Korea.

The local committee has expressed concern that foreign delegates and guests make travel arrangements well in advance. Failure to do so may result in unexpected confusion and possible inconvenience in securing hotel accommodation. The committee also stressed the importance of registering for the conference well in advance. For registration information write to the Tenth Pentecostal World Conference office in Seoul or to: Tenth Pentecostal World Conference, 1445 Boonville Avenue, Springfield, Mo., 65802, U.S.A. People living in the United Kingdom should book through the Secretary of the British Pentecostal Fellowship who is: Pastor F.H. Coleman, 23 John Campbell Road, Stoke Newington, London N.16.

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in Seoul, Korea,
on September 18th—23rd, 1973

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Alexander Tee's Crusade in Nairobi, Kenya



Mr. Tee before the cameras of Voice of Kenya

FOR almost two years, our Church has been planning and praying for the Crusade which has recently taken place in the beautiful City Hall in Nairobi. This city, with over a half million people, is the capital of Kenya and is also a strategic centre on the continent of Africa. It is a beautiful city, modern in every respect.

The Church Committee invited Alexander Tee to lead the Crusade. God blessed it in a remarkable way. Although the meetings were of only one week's duration, over 500 decisions were recorded. Each person was counselled by trained personnel. On the Sunday following the Crusade, the Church was packed with men and women seeking the Lord and many people were unable to get into the building. They had to stand in the doorways in order to share in the meeting.

Many who accepted the Lord are people in high office in the country. We ask you to pray for these in particular, for they can wield great influence for God in the coming days in the national affairs of this land. An average of 600 people attended the crusade nightly and on Youth Night, when Mr. Tee spoke on the drug menace, over 750 were present. When asked how many were under thirty years of age, almost eighty-five percent of the congregation raise their hands.

The Crusade is now over and the task of following up those who made decisions has begun. Please pray for us as we send teams all over the city contacting these people. This was a Crusade organised and arranged by one local church, taking the most central and attractive building in this beautiful city. We believe that the results will be conserved and many added to the local church so that we might see them growing in the Lord.

The Church Committee, Members and friends thank Mr. Tee for his anointed, challenging ministry, and for coming to us from afar in order to present the Gospel to this great city. Many in Nairobi are rejoicing in the Lord, filled with the Spirit, saved from their sins, or healed from their diseases because of the faithful ministry of Elim's well-known evangelist.

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led by
Rev. Alex Tee and his team
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Write to any friends you have in the area
If you can come PLEASE do so D.2834

Decisions

by William Dunn

Elim Bible College Second Year Student

BILLY GRAHAM was making an appeal at the close of one of his mass crusade meetings. He said, "The decision that you make this evening may determine where you will be 1,000 years from tonight."

Christians agree that a decision to receive Christ or to reject Him will determine a person's eternal destiny. Sometimes, however, we fail to understand that the decisions that we make after that all-important decision to follow Jesus Christ may determine *how* we will spend eternity. The apostle Paul, in his Second Epistle to the Corinthians wrote, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad". (2 Corinthians 5:10).

The Bible shows that the child of God is in a fight (1 Timothy 6:12), a battle (Ephesians 6:12), and a race (1 Corinthians 9:24). There are prizes to be won. These are spoken of in Scripture as crowns: the crown of righteousness (2 Timothy 4:8), the crown of life (James 1:12), and the crown of glory (1 Peter 5:4).

A solemn warning is given as to the possibility of our losing our prize: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Revelation 3:11).

It is good to reflect on our walk with and dedication to the Lord and to compare our lives with the lives of other great men of God. Most of all, we should compare them with that of the One who is our Saviour and great Example, Jesus Christ Himself (1Peter 2:21). Are we willing to follow Him all the way, no matter where He leads us, even though persecution or rejection may come our way?

During the Apostolic period, Rome was very tolerant of foreign beliefs. The Greek gods had long been familiar. Even the strange cults of Isis from Egypt and of Cybele from Asia Minor were permitted. The Persian worship of the sun god, Mithras, took a wide hold, especially in the army. Mithras, represented as a warrior slaying a bull, seems to have become the favourite deity of the legionaries. No attempt was made by Roman statecraft to interfere with the religions of the provinces.

There was, however, one exception to this general rule: the importance of religion in binding together a community was recognised by the emperors. Instead of attempting to force Jupiter or other Roman gods on the empire, a new religious bond was established in the worship of the emperor himself. From the time of Caesar Augustus onwards, temples to the reigning emperor were erected in the provinces and sacrifices were offered to him as the embodiment of the genius of Rome. For a provincial to refuse to take part in such worship could certainly cast doubt on his loyalty; he would be thought to be equivalent to being a traitor to Rome. Had the Christian been content to sprinkle just a few grains of incense on the altars of the emperor, he might have worshipped Christ with impunity. Christians, however, knew that God would never be placed in the same category as Isis, Mithras or Augustus. Christ was all in all and every other religion was false. The early Christians decided not to lay up treasures upon earth, where moth and rust could corrupt and where thieves could break through and steal. They determined, no matter what opposition came their way, to lay up treasures in heaven where neither moth nor rust could corrupt, nor thieves break through to steal (Matthew 6:19,20).

If twentieth century Christians looked at life and at the decisions we have to make, in the same manner as did these early believers, it could also be said of us, perhaps, "They have turned the world upside down" (Acts 17:6).

It has been said "History is made every time we make a decision". Let us, then, be history-makers for Christ in the decisions we make.

Bible Acrostics

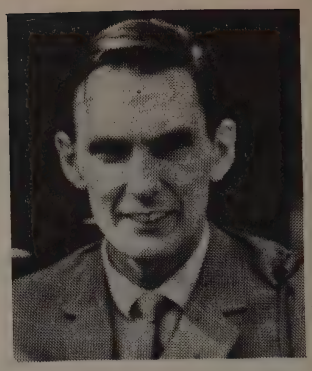
by Arthur Campbell *("Uncle Arthur")*

NEHEMIAH

News (bad) (1:3);
Endeavour: stirred to action (1:4);
Heavenly call to service (2:1-9);
Entered into work (2:14-20);
Master: appointed Governor (5:14);
Innocent of false charge (6:8);
Accomplished task (6:15);
Harmony (6:16);

Thanksgiving -	12:8 :	Mattaniah
	12:27:	Dedication
	11:17:	Thanksgiving in prayer
	12:31:	"Great companies"
	12:46:	Thanksgiving in praise

Missionary Biographies



Alan Renshaw

I THANK God for a Christian home. All my earliest memories centre around church, the Bible, being taken to church by my sisters, and my father reading the Word at night before we went to sleep during the blitz of London. We were Methodists and the church which we attended was one of the first in the East End to be hit, so my father sought for a church near to our home which had not been closed because of the raids and so we came to Elim. The main meetings were on Sunday afternoons and we went regularly. When evening services were restarted and then when Sunday school was reopened, we became some of the first children to be enrolled.

At a Sunday school service when Miss Marion Paint was the visiting missionary speaker, I gave my heart to the Lord. When I was in the Bible class, my father went to be with the Lord, just at the time when I needed him most. I had a Father in Heaven who cared for me however.

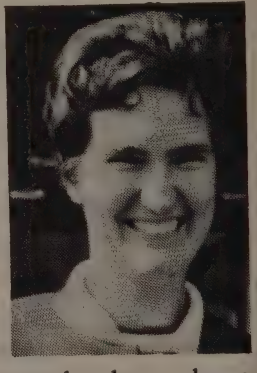
After leaving school, I became an apprentice electrician. I served some of my time and then my firm sold up over night. All the records disappeared and I was back where I started. National Service was looming. I decided to learn a trade at the same time as my service time, so I joined the Royal Navy for seven years. Some may ask, "Why should a Christian join the forces?". I had seriously thought and prayed about this and Mark 16 was impressed upon me: "Go ye into all the world". It was not so much the question of whether I should enlist or not, but whether I should leave out a whole section of the community from "all the world". I know that the Lord was certainly with me during those years when I served under the flag.

While I was on foreign service in the Indian Ocean, the Lord called me into His work. It was nothing dramatic, just a series of events, each one building on its predecessor. Finally, an officer said to me, "Renshaw, why aren't you a padre?". Before sailing from home I had become engaged and we were planning to marry on my return. With the conviction that the Lord had called me to the mission field, the question of continuing my engagement faced me. I knew that, if God had called me, however much we loved each other, I had to go. I wrote to my fiancée and suggested that maybe the engagement was over in the circumstances. Imagine my delight and gratitude to God when I received a letter from her, written before she had received mine, saying that she felt that the Lord was calling her to the mission field!

I was demobbed from the Royal Navy and entered Elim Bible College. Later, we were married and were given the charge of the Llanelli Church, where we were very happy. One day, we received a 'phone call which said, "A teacher is required in Rhodesia, are you and your wife prepared to go? We need an answer by tomorrow morning!". Should we stay or go? We had felt led to go to Tanganyika (now Tanzania) and had never really thought of Rhodesia. We decided to go, so that, being in the way, the Lord could lead us. He did. We came to Rhodesia and were later transferred to Tanzania. After our furlough we were asked to return to Rhodesia, where we have been ever since.

(Pastor Alan Renshaw is Chairman of our work in Rhodesia).

The Testimony of Mrs. Renshaw



MY first recollections of going to church are when a friend invited me to go to the Elim Cadets, just after the war ended. To attend Cadets you had to go to

Sunday school, so the next Sunday saw me in Sunday school. From that time on, I went to Elim. In the Sunday school I gave my heart to the Lord a few years later. I graduated from Cadets to Youth Club, run by Pastor F. Shadlock, and then, when I reached the age of fourteen, I was persuaded to go Crusaders. That year, 1951, was an eventful one for me. I first heard of the North London Presbytery Elim Youth Camps and so, with some Crusader friends, I spent two weeks under canvas among Christians. To me, it was two weeks in heaven, as, coming from a non-Christian home and often being too shy to talk boldly about the Lord, it was wonderful to sing and pray freely among other Christians. At that Camp, I received the Baptism in the Holy Spirit. I knew very little about the teaching, but I know the Lord graciously gave me His Comforter, for, barely a month after I'd been to Camp, my father died very suddenly. My mother was left with four children from three to fourteen years old and life became very insecure, especially for me, the eldest.

The Lord was very good to us all in those days. I continued to serve Him in the Church, relying on His Spirit to help me to testify for Him. I often think back and thank God for the wonderful years I had as a Crusader. We had a grand group of young people at the East Ham Church and we had great fun and fellowship together, which has sustained me in the more lean years.

In 1955, I left home to go to Southlands Teacher Training College in Wimbledon, London. I had never lived away from home before, but I soon linked with fellow Christians and had fellowship with the folk at our Wimbledon Church.

Before I went to College, I had become engaged to Alan Renshaw, a fellow Crusader who was then in the Navy. During 1956, he had to do a year's service abroad. I was left to continue my studies. At Easter 1956 I went as usual to the Royal Albert Hall meetings. That year, Dr. Brien returned for furlough and, during the afternoon service, he spoke of the need for teachers in Rhodesia. Before the meeting, I had met a friend who had just started teaching. I thought how wonderful it would be if she were called to be a missionary. She was called, but the Lord was also dealing with me! I cannot say that I heard a voice telling me to go to the mission field, but the thought that the Lord wanted me was very persistent. It would not leave me. It followed me back to College, until I knew that I had to say yes to the Lord.

With much heart-searching, I sat down one Sunday afternoon in the College grounds to write to my fiancé. I had no idea of his reactions; perhaps it would be the end of our life together. As he was at sea, mail came infrequently, so it was not until some time later that I received a letter from Alan telling me that he felt that God was calling him to East Africa. He made no mention of my call and I realised that the Lord had called us both at the same time even though we were thousands of miles apart. This was confirmation for both of us.

I finished my training and started teaching in 1958, while Alan went into Elim Bible College to train for the mission field. When he had finished, we married and he was appointed to our Church at Llanelli. We settled there very happily, waiting for an opportunity to go when He called. We had planned to go to Tanganyika as we felt that was what God wanted. When the call came, it was to Rhodesia – and a decision had to be made within twenty-four hours!

We are both extremely glad that we did not reject God's call to Rhodesia thinking that we must wait to go to Tanganyika. We agreed to go and within three weeks of being asked we were sailing to Africa. On January 1st, 1959, we set foot in Cape Town and, apart from furloughs, have been in Africa ever since. We did get a chance to go to Tanganyika and we believe that the Lord led us that way. We returned to Rhodesia in 1964. This is our fourteenth year of missionary service and all we can do is to thank God for His great goodness. I praise God that He found me willing to follow Him and from then He has enabled me to work for His glory.

(Gifts for Elim Missionary Scoiety should be sent to: Elim Missionary Society, P.O. Box 38, Cheltenham).

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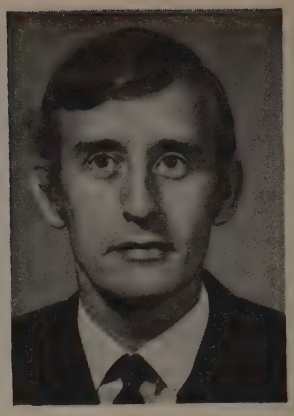
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Another in our series of articles by Assemblies of God writers



Does God Care?

by Vernon Ralphs

THOUGH most of us will immediately give a positive answer to this question, it must be agreed that this can be a sticky question when posed by the man in the street. How can we say that God cares when we see all the suffering, starvation and famine in the world? What do we say when, like the Psalmist, we see the poor oppressed and the innocent suffering rather than the guilty? How do you speak of a God of love to a man who has lost his wife and child in the space of a month, or of a God who cares on the streets of Northern Ireland? Does God care?

Trouble, in one shape or another, distorts our view of life and quite often blinds us to the quiet movings of God in the world. This article invites you to open your eyes and minds to take another look at the world, at Christ and at the Word of God.

The World around us

William Paley, a former Archdeacon of Carlisle, made this statement about God's love for the world: "When God created the human species, either He wished their happiness, or He wished their misery, or He was indifferent and unconcerned about both." We can see suffering in the world, but we cannot say that life is an endurance test. There are evidences that life has been arranged to be enjoyed.

In Genesis, the Bible says that God made everything "good". His creation was His work, the projection of what He is. Man was created in His image and the Scripture says, "God blessed them" (Genesis 1:28). This still goes for today, despite the advent of sin in His world.

If God wished our misery, He would have made sure of His purpose. He would have made our lives unbearable, our environments painful, our living terrible. To eat would be horrible, everything would taste bitter. To see would be loathsome, everything would appear distorted and ugly. To touch anything would be painful, there would be a sting in everything. To smell would be nauseating, everything would produce a stench. To hear would be deafening, every sound would be discordant. These things are not so, however.

Sin and disease may mar the original purpose of the Designer, but His care is to be seen if I think before I shout. Teeth are for eating - not for aching. Joints are a wonderful aid to movement; they were not intended for dislocation or arthritis. Bones support the body and give protection to vital organs; if they are misused they can be broken, but this is not their purpose. Food is for energy and bodybuilding, not for poisoning. So we could go on.

Paley, quoted above, believed that life was to be enjoyed and he used human experience to show this. He looked at a child and saw there the innocence, trust, enjoyment and life that God had intended.

As a pastor I have seen the evidences of God's care again and again. I remember feeling compelled to visit a certain senior citizen. When I arrived at her home, she sighed with relief. She was wondering how she could get to her appointment at the chiropodist's in ten minutes' time. I was able to take her by car. This small event teaches a big lesson. Those who live their lives prayerfully experience God's care. Those who complain of the lack of their Maker's concern are concerned about Him only when they are in trouble.

The Life of Christ

The Bible teaches that, to understand God, we need a revelation of what He is. He has revealed Himself in the world He has made, in the Scriptures He has inspired, in the lives He has changed, but most strongly in the Son He has given (John 3:16).

In being made man, God in Christ showed His care. "The Word was made flesh, and dwelt among us" said the Apostle John (John 1:14). Think of it! The Owner of inestimable riches became a commoner. The eternal One became a man in time. The glorious One limited Himself in manhood. Read Philippians 2:7,8.

In His ministry, Christ showed the care of the Father. He touched the untouchables. He reached

the wretched. He gave sight to the blind, healing to the sick and strength to the lame. To those weak in faith He gave confidence. He brought comfort to those in sorrow. He gave deliverance to those tortured and bound by evil powers and forgiveness to the repenting sinner. His ministry was motivated by compassion. Love is seen in every word, in every deed. He is continuing this ministry today!

If I was to give one reason for my belief in the care of God, I would mention **the cross.** The suffering and death of the Son of God are the answer to my questionings in the deepest experience. Often, in suffering, our emotions will give little place to the logic of the mind, but, if I know that He has suffered, then I know that He cares. "Christ also suffered for us" (1 Peter 2:21).

The Word of God

If we care for someone in need who is at a distance from us, we can do definite things to show our concern. We can personally visit them or we can write a letter expressing our good wishes. God has done both. He came in Christ to show His love for the world and He inspired the Scriptures to reveal His heart and mind to a world in need.

1 Peter 5:7 is a gem of a verse: "Casting all your care upon Him; for He careth for you." Here God says that He cares and He invites everyone to cast their anxieties upon Him. Do it, and prove that He loves you!

In John 10 Jesus shows the kind of care He has. He said that He is the good Shepherd and cares for the sheep. The hireling fleeth, because he is an hireling and careth not for the sheep. He is the Good Shepherd; the Good Shepherd gives His life for the sheep. Jesus Christ has loved you and given His life for you. Trust Him as your Lord and Saviour and experience His care!

The dark experience of the disciples in Mark 4 caused them to awake the Master with the question, "Master, carest thou not that we perish?". Jesus rebuked the wind and brought peace to the boiling sea. Then, rounding on His own, He asked them, "Why are ye so fearful? How is it that ye have no faith?" (Mark 4:4). Here the finger is turned on us. We are so quick to question the Almighty, but do we ever consider our selfishness, greed and hatred as reasons for many of the world's pains? How many of us have no time for God and yet we expect Him to show special concern for us when we are sick or in need?

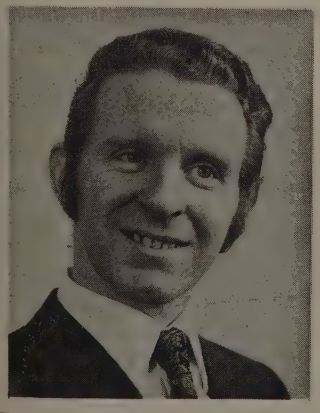
It is a marvel to me that God cares for us at all, *but He does!*

Vernon Ralphs, the pastor of the Assembly of God in Brentwood, Essex, was saved as a teenager in 1950. He was then in fellowship with the Methodist Church. Coming into contact with the Assembly of God in Denton, Manchester, he was baptised in water and later in the Holy Spirit. While serving the Lord in the Denton Assembly, he received his call to the ministry. He has pastored the churches in Golborne, Lancashire, and Newark, Nottinghamshire, as well as the present one.

Mr. Ralphs is, at the moment, very involved with the youth side of the Fellowship. He is Youth Secretary of the Essex District Council, and edits the magazines Pentecostal Youth and Young Folk.

As a trained nurse he is involved in a modern unit in Brentwood that caters for mentally handicapped men, women, boys and girls. He is the organiser of voluntary services.

Married, with a wife and two children, Mr. Ralphs has a quiet ambition to serve the Lord well. His aim in life is found in Philippians 1:21, "For to me to live is Christ".



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Tithing

by G.S. Wyborn

Pastor of our Aberystwyth Church

THE Scriptures command us: "Honour the Lord with thy substance" (Proverbs 3:9). The idea that tithing is an out-of-date, disused method of supporting the Church is completely false. The excuse that tithing started under the Law and is therefore out of date shows the ignorance of some Christians. Both Abraham and Jacob tithed (Hebrews 7:2; Genesis 14: 17-20). Jacob said, "Of all that Thou shalt give me I will surely give the tenth unto Thee "(Genesis 28:22). From these Scriptures we can see that tithing (the giving of a tenth) was very much in operation long before the birth of Moses and the giving of the Law.

Abraham paid tithes to Melchisedec, "king of Salem, priest of the most high God". Jesus was made "an high priest forever after the order of Melchisedec" (Hebrews 6:20). His priesthood succeeded the Levitical or Aaronic priesthood, which was supported by the tithes of Israel. By simple deduction we conclude that the work of the Lord Jesus under His priesthood, should be financed by the same method as were both these priesthoods, namely by the tithes of God's people. It does not alter our belief in tithing if we accept that Melchisedec was the Lord Himself, an angel or just a human being. We still must tithe towards the Lord's work. In the Book of Hebrews Melchisedec is portrayed as a type of Christ; Abraham paid tithes to Melchisedec therefore we should pay our tithes to Jesus.

Tithing is to do with our money, not with our time, talents, or any other thing. To give only one tenth of our time to God would be less than two and a half hours per day. Many would encourage us to tithe various parts of our lives to God. Does this mean that the other nine-tenths are not used in His service?

"Will a man rob God?" (Malachi 3:8) Many do. They are robbing themselves as well. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," (Malachi 3:10). Only when we have paid our tithes can we say that we are giving an offering to the Church.

The tithes are to be brought into the "storehouse". What man would have his storehouse a hundred miles away or in a far-off country? The storehouse is always local; it is close to where the person works. Our tithes should always go into the local church. When there is a surplus in the local church it can always be given away to another part of the work. In the Book of Acts we find examples of one church aiding another church in a different country, but the tithes went to the local church first.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel " (1 Corinthians 9:11,13,14).

If all God's people tithed, special appeals would end.

"I say, 'God' "!

THE doctors said that he would never walk again, but E. Stanley Jones, aged 89, the venerable Methodist missionary-author, who has spent fifty years in India, is on his feet again. He suffered a crippling stroke a year ago and spent five months in Boston Hospital, U.S.A. Using a cassette recorder he worked his way back to normalcy of speech and even began to "write" a book on tape. The paralysis persisted, however.

At his request his son-in-law, James K. Matthews, of the Washington, D.C. area, took him to the Himalayas for further recuperation. When Jones asked his family and friends to pray that he might walk, they mounted a round-the-clock prayer vigil. Matthews fitted braces and walking devices, enabling Jones to take a few assisted steps each day. After reading Acts chapter 3 one day, Jones insisted that he be awakened daily with the summons, "In the name of Jesus, rise up and walk."

On Columbus day, Jones wrote to Matthews, saying, "I walked 1,492 steps today." He has even been preaching on occasion lately. "I haven't had a blue moment yet" he wrote recently. *Readers Digest* will soon publish an account of the healing miracle he experienced. The title of the book he started in the Boston Hospital is *The Divine Yes.*

CHRISTIANITY TODAY

Back in the thirties, in his book *Christ and Communism* he testified: "Eighteen years ago I had tried the resources of doctors and of climate to regain my health and for a year and a half sought in vain. Then in a quiet moment of prayer I was touched into health. Whatever the future may have for me in the shape of physical suffering, for eighteen years the difficulty has never returned and I have never had such health. Prof. Feuba, standing as a spectator says, 'Merely psychological', while I, as a participant, say, 'God'.

Children's Corner

The Life-saver

(Romans 10:13)



by Sheila Price

"For whosoever shall call upon the name of the Lord shall be saved."

JIM and his friends were playing football on the bank near the river. Jim's team was losing four nil, so he was glad when Paul, one of the forwards, got the ball and kicked it towards the tree.

"Goal!" shouted Jim. "It's a goal!"

"Oh dear," sighed Alan, the goalkeeper. "You kicked much too hard. The ball has rolled into the river. We'll never get it out!"

"Yes, we will," said Jim. "I'll pull it towards the bank with this branch." Jim knelt at the edge of the bank and tried to reach the ball, but it was too far away. As he leaned over the edge, he lost his balance and fell into the river.

"Help!" he cried. "Help! *I can't swim!*"

Paul ran as fast as he could to Jim's house. "Come quick, Mr. Brown," he cried. "Jim's fallen into the river!"

Mr. Brown raced to the river bank and, without stopping to consider his own safety, he dived into the river, gathered his son in his arms and pulled him on to the bank.

"You are very brave, Mr. Brown," exclaimed the boys. "The river is very deep."

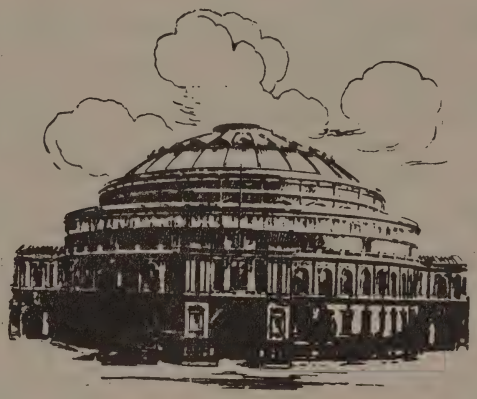
"Yes, it is," said Mr. Brown. "You are very foolish to play so near the edge. In future you must remember to play away from the river."

* * *

Mr. Brown risked his life to save his son. This is just what Jesus did. Knowing that we were in danger of sinking deeply into sin, He went to the cross of Calvary to save us, not only risking His life, but giving it freely.

Jesus was very brave, but much more than bravery took Him to the cross. It was His great, wonderful love for you and me.

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No Man's Debtor

by Hugh Sawyer

THE casually accepted marvel of television enables the viewing public to indulge in the fantasy of speeding down the avenues of fast-receding time and partaking in a programme of some supposed train of events resurrected from the dim ages of the past.

If we peruse a Gospel narrative, relax and meditate upon it, we can in the spirit vividly participate with those concerned and relive that actual experience of long ago.

By this process, in the early morning hours, before the blazing sun had reached its zenith, I found myself upon the shores of Lake Gennesaret. In the midst of an excited multitude stood Jesus, cool, calm and collected, preaching the good news of salvation. The swaying crowd, eager not to miss a word of the Master's discourse, was slowly but surely forcing Jesus nearer and nearer to the water's edge.

Beached nearby were two fishing boats, their owners busily washing their nets in the shallow water. Cynics conversant with this narrative immediately inquire, "Why wash their nets when they had caught no fish?". The simple explanation is that the nets would nevertheless be fouled with the weeds and underwater growth trapped therein.

While indulging in this arduous task, the fishermen were listening intently; otherwise Peter would have failed to hear the Master call. Stepping aboard, Jesus called to Peter to push the boat a little offshore. Seating Himself, He continued to address His followers. On finishing His preaching, Jesus dismissed the crowd and turned to Peter. He gave him a practical demonstration that God was no man's debtor.

"Launch out into the deep, and let down your nets for a draught" He commanded. Peter and his weary, dispirited crew looked at Jesus. "Master," said Peter, "We have toiled all the night and taken nothing: nevertheless at Thy word I will let down the net." Jesus honours faith, as Peter quickly discovered.

Jesus had the power to calm a howling gale and to still the raging seas at a word. By exercising this same power He could direct a great shoal of fish to swim into the lowered net of Peter. Thus the miracle happened!

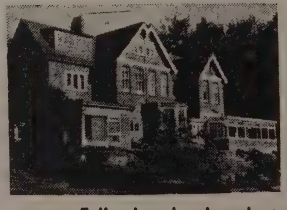
How did they fish long ago? Perchance the nets of Peter and those of his partners, the sons of Zebedee, were strung alongside from starboard to port of their respective ships and, as they drew apart, the outstretching nets would dredge the intervening waters.

So great was the strain as the fish became entangled in the net alongside Peter's boat that the net broke. He had to appeal to his partners for help. Even so, so great was the catch that both ships were filled and in great danger of sinking! The very presence of Jesus in the boat was the divine guarantee that all would be well, however.

Amazement at the unique catch caused Peter to fall at Jesus' feet and, from a humbled heart, to cry, "Depart from me, for I am a sinful man, O Lord", to which Jesus gently replied, "Fear not, from henceforth thou shalt catch men". Then, having brought their ships to land, they immediately left all and followed Jesus.

"What happened to the catch?" enquires the practical mind. Zebedee and the remaining crew would see to its ultimate disposal to their great financial benefit, because this business was their livelihood. Furthermore, the Lord did not believe in waste, as is demonstrated in the feeding of the 5,000. When all had had their fill from the five barley loaves and two small fishes, Jesus commanded, "Gather up the fragments that remain, that nothing be lost". Twelve baskets were filled and, if these were returned to the youngster who had so generously surrendered his lunch, then he was indeed well repaid, showing again that God is no man's debtor. Peter was repaid for the loan of his boat with a gigantic haul of fish and the kindly boy was perhaps rewarded with more food than he had before. From praising hearts we gladly exclaim, "How great is our God!".

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D2762

Margaret M. Ladlow's page

Get involved!

by Barbara Sawyer

IT is tragic that, in these days of man's great power and of automation, fatal accidents are reported every week. Someone is knocked down when crossing a road. Last year in a disastrous air-crash, an air-liner lay burning, its passengers struggling to find a way of escape. Think of how near death is to each of us. We must be ready to face our Maker at every minute of the day. The thought that impressed me concerning this incident, however, was that many people came to look on, but they would not become involved, afraid perhaps of the effect that involvement would have on them.

In Devonshire last August Bank Holiday I was motoring with some other young people when we found ourselves to be the second car to arrive on the scene of a road accident. The passenger in the car that had received the impact of the crash stood in a pitiful state, obviously seriously wounded, having received many cuts and suffering from severe shock. I had received First Aid training some years earlier, but I never imagined that I would need to use it in this way. Like others, I had often thought, "It can never happen to me", but it did, and I found myself the only one able to help the wounded passenger. What I would have done without knowing that I had Someone with me who could help me, I do not know. I shot a quick prayer to heaven and asked God to help me as He has promised so many times in His Word.

On asking if anyone was attending to the girl, I was told that someone had telephoned for a breakdown lorry! Once again I saw the unwillingness of people to become involved in something that could be demanding. I administered what medical help I could and I tried to comfort the young lady until an ambulance arrived. After the incident was over, I went to a neighbouring house to get cleaned up. When the door was opened, I explained the situation and the occupier said in a non-committal way, "I *thought* there had been an accident". I could not help feeling that instead of just thinking, the offer of blankets and hot tea would have been far more useful.

This lack of involvement is not limited to such incidents. All around us are men and women in need of the saving grace of the Lord Jesus Christ and of the spiritual and practical help that Christians can give. Sad to say, so many in the Church are prepared to be onlookers only. They are unwilling to get involved, because of the personal cost of involvement and the demands it makes.

It is also true that many people do not want to become children of the King, because they are afraid of the demands that discipleship will make. The common excuses made for not becoming a Christian, like "I'll think about it tomorrow", "I can't stop now", or "I'm in an emotional state at the moment", are in reality covers for unwillingness to get involved.

In times of emotional stress we need a Saviour, not as a special kind of insurance policy, but as a Friend who has been in our situation before us and who can thus understand us. When we rely on Him, we know how real and precious He is. The unsaved miss the fact that we were born, not to die, but to live in the power of eternal life, which is ours when we accept Jesus Christ as Saviour and Lord. By that life we are able to meet all the demands that total discipleship makes upon us. Jesus did not promise a life of ease, but God has promised His never-dying love and strength to meet the tasks that He has set for us. He has given the assurance that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Romans 8:18).

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SILVER WEDDING

HOLOHAN—FRAZER. On February 12th, 1948, William Henry Holohan to Isabel Frazer, at Rathfriland Elim Church, N. Ireland. Officiating ministers: W.J. Martin and W.J. Maybin. "Great is Thy Faithfulness". C.2832

BIRTH

SCOTT. On February 15th, to Dr. and Mrs. Claude Scott, a daughter, Rebecca Gabrielle, a sister for Sarah and Philip.

WITH CHRIST

BURNETT. On December 27, Clarice, dearly-loved sister of Lillie, Jack and Ken, founder-member of our Mason Street, Hull, Church. For ever with the Lord. Officiating minister at funeral: J. Burgan.

CATHCART. On January 1st, John Cathcart, aged 64, of our Alexandra Park Avenue Church, Belfast, and father of Lily. Officiating minister at funeral: E. McComb.

FLETCHER. On February 20, Ronald, of our Peterborough Church, was suddenly called into the presence of the Lord. Officiating minister at funeral: K.J. Cave.

FORD. On February 4th, Rosa, faithful member of Elim Pentecostal Church, The Lanes, Brighton, suddenly passed to be with the Lord. Officiating minister at funeral (at Emmanuel Church of England, Chaddington, Oldham): F.A. Hodge.

GRAHAM. On February 16th, Miss Gladys Graham, aged 69 years, of our Southampton Church. Officiating minister at funeral: W.J. Maybin.

WALLACE. On December 22nd, Thomas Wallace, aged 70, of our Alexandra Park Avenue Church, Belfast. A friend of young people. Officiating minister at funeral: E. McComb.

WAVELENGTH — ELIM ON THE AIR

England

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, B.B.C. Radio Brighton, March 22 at noon — "My kind of Music".

London Crusader Choir (Director: Douglas B. Gray). B.B.C.2 and B.B.C. World Service — "Sunday Half Hour." April 15 at 8.30 p.m.

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Songs for Everyone.

B.B.C. World Service

P.S. Brewster leads worship from Cardiff City Temple on April 8th at 10.30 a.m.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

ITINERARIES

The President (T.W. Walker):

March 17, Malton; 18, Scarborough (a.m.), Hull City Temple (p.m.); 21, Lane End; 24, Bolton; 25, Liverpool (a.m.), St. Helens (p.m.); 26-28, United Conference at Swanwick; 31-April 1, Holyhead; 3, Bristol (R.A.H. rehearsal); 4, Letchworth; 5, Dagenham (united meeting at A.o.G.); 8, Coventry; 14, Wimbledon; 15, Thornton Heath (a.m.), Guildford (p.m.); 21,22, Cardiff; 23, Royal Albert Hall; 28, Glasgow (Partick); 29, Coatbridge (a.m.), Motherwell (p.m.); 30, Aberdeen; May 1, Dundee; 2, Edinburgh; 3, Carlisle.

(Continued on page 17)

Coming Events

ABERYSTWYTH. March 17,18. Elim Pentecostal Church, New Street. Preacher: L. Wigglesworth. Saturday at 3 and 6. Sunday at 11 and 6.

BLACKPOOL, Marton. March 24,25. Elim Pentecostal Church, Fredora Avenue. Opening of new extension by J.C. Smyth supported by D.W. Cartwright, A.J. Downes and W. Evans. Saturday at 3.30 and 6.30. Sunday at 10.45, 2.30 and 6.30. March 27-April 1. Crusade conducted by E.J. Thomas and instrumentalists, vocalists, gospel groups. Weeknights at 7.30. Sunday at 10.45 and 6.30. Youth rally on Friday.

BRADFORD. March 24-29. Elim Pentecostal Church, Wakefield Road. First anniversary of the opening of the new building. Preacher: D.M. Russell-Jones (Cardiff). Saturday at 7. Weeknights at 7.30. Sunday at 10, 11.15, 6.30 and 8.15.

BROADSTAIRS. April 1-8. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Special meetings with L.W. Green entitled "The God of the Miraculous". Opportunity will be given for those seeking the Baptism in the Holy Spirit. Weeknights at 7.30 (excluding Monday and Friday). Sundays at 11 and 6.30.

CHELTENHAM. March 22. Elim Pentecostal Church, St. Georges Road. Arthur Blessitt Film, "Go-Go-Go with Arthur!" At 7.30. 25-29. Visit of Felix Lloyd-Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

CLACTON-ON-SEA. April 1. Elim Pentecostal Church, Hayes Road. Visit of the London Crusader Choir with Douglas B. Gray. At 3. and 6.

DRIFFIELD, Yorks. March 23-April 1. Driffield Youth Centre, Manorfield Avenue. Youth crusade with The Advocates, Len Magee, The Emmaus Road and God's People Unlimited. Details: Pastor D.B. Tinnion, 27 Wansford Road, Driffield, Yorks.

EAST HAM. April 7. Elim Pentecostal Church, Central Park Road, London E.6. Farewell service for Mrs. Dorothy Bull. At 7.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11.00 and 6.30 and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. April 1. Elim Pentecostal Church, Masonic Building, Swan Lane. Mothering Sunday service. Guest speaker: Mrs. E.R. Walker. At 6.30. April 14. Monthly rally. Preacher: W.R. McKibbin and supporting items by Swindon choir. At 7.30. April 15. Second anniversary services of church and minister. Preacher: J.C. Smyth. Soloist: Mrs. M. Smyth. At 6.30. Convener at all services: J.R. Brown.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 6.30. Wednesdays at 7.30.

HANLEY, Stoke on Trent. March 17,18. Elim Pentecostal Church, Bucknall Old Road. Preacher: L.V.D. Tiller (Jerusalem). Saturday at 7.30. Sunday at 11 and 6.30. March 24, Part 2, Film — John Wesley. At 7.45. April 1. Mothers' Day service. At 6.30.

MANCHESTER, Chorlton-cum-Hardy. March 17-19. Elim Pentecostal Church, Oswald Road. Minister's nineteenth anniversary. Preacher: James Craig Kennedy. Convener: J.T. Glass. Saturday at 7.30, Tamworth Choir. Sunday at 10.30 and 6.30. Monday at 7.30, Newton Heath Choir.

NEWPORT, Mon. April 7. Stow Hill Methodist Church. United Rally of Elim, Assemblies of God and Apostolic churches. Preachers: L.E. Lambert and Warwick Shenton. Conveners: J.G. Cooper and John Howe. Caerphilly Elim Choir and other musical groups. At 3.30 and 6.30. March of witness at 2.

POOLE, Parkstone. March 16-19. Elim Pentecostal Church, Douglas Road. Evangelistic services conducted by Ron Jones. March 17: Presbytery youth rally. Music by New Creation Singers, Bristol.

ROTHERHAM. March 17-23. Elim Pentecostal Church, Westgate. Crusade conducted by R. Lighton. Saturday, 17: Presbytery rallies at 3.30 and 6.30. Friday, 23: Film: "God loves People". Otherwise nightly at 7.30; Sundays at 8.15.

RYDE, Isle of Wight. March 31. Elim Pentecostal Church, Albert Street. South-East Presbytery Rally. Ministry from Presbytery. At 3 and 6.30. April 7,8. Ladies' Weekend. Speakers: Mrs. F. Taylor and Mrs. A. Hurley. Singing by the Sisterhood. Saturday at 7. Sunday at 6.30.

SHEFFIELD. March 31-April 5. Elim Pentecostal Church, Lee Croft, Campo Lane. Bible Week. Preachers: G. Harpin (Saturday and Thursday) and F.H. Coleman (Sunday evening and Monday to Wednesday). Saturday at 7. Sunday at 6.30. Weeknights at 7.30.

ST. HELENS. March 17. Elim Pentecostal Church, Duke Street. Liverpool Chorale, conductor: Ron Jones. At 7.30.

STIRCHLEY, Birmingham. March 29. Friends' Meeting House, Hazelwell Street. Preacher: Chester Gertz (U.S.A.). Music by Tapestry. At 7.30.

TEESSIDE, Grangetown. March 25. Elim Pentecostal Church, Lee Road. Prize giving at 6.30. March 31, April1: Women's weekend.

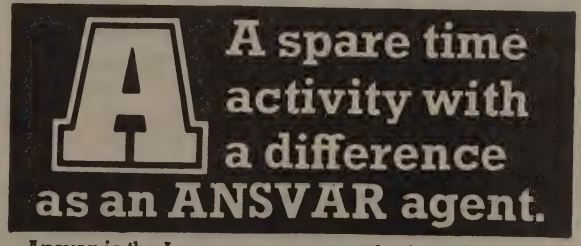
WINTON, Bournemouth. March 22,25. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sisterhood anniversary. Preacher: W.M.E. Plowright. Convener: Mrs. Elna Backhouse. Choir singing. Thursday at 3 and 7. Sunday at 11 and 6.30.

(Continued from page 16)

Miss Joan Caudell:
April 14, Glossop; 15, Stockport (a.m.), Chorlton (p.m.); 16, Oldham; 17, Salford; 18, Ellesmere Port; 25, Liverpool; 26, St. Helens; 28, Southport; 29, Bolton (a.m.), Wigan (p.m.); 30, Accrington; May 1, Blackburn; 2,3, Blackpool.

London Crusader Choir with Douglas B. Gray:
March 25, Hounslow; April 1, Clacton-on-Sea; 7, Royal Albert Hall (MV); 8, Mildenhall; 14, Stratford; 15, Wormwood Scrubs, B.B.C.2 Broadcast; 23, Royal Albert Hall; 29, Hove.

Joseph Smith:
March 17-22, Trealaw; 24-29, Llantrisant; April 7-12, Caerphilly; 14-19, Treharris.



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D.2771

YOUTH PAGE

The modern Sunday School

Eldin R. Corsie, National Youth Director

THERE always have been difficulties in Sunday school work. In one of the very first Sunday schools run by Robert Raikes and his helpers, some children had heavy iron balls fastened to their legs so that they could not run away! Even when they did not require such fierce treatment as this, they had to be taught to read and write in order that they might understand the Bible. Their social and home backgrounds and the moral atmosphere of the times were so bad as to be almost beyond our imagination.

When we are over-impressed by the degeneracy of present-day Britain, we should read the description of those times in books like *England before Wesley* by Bready. Sunday schools began in the worst conditions, but they flourished because the workers were convinced not only as to the need, but also as to their ability to meet it with God's help.

Nevertheless, the situation at the moment is bleak. Why bother with Sunday school when there is a thriller on the television or a quiz where people are winning money? Added to this is the teaching that the children are getting at school. The Cambridgeshire syllabus, for instance, has this to say: "The distinction between history, legend and myth should ever be in the mind of the teacher and should affect the manner in which the stories of the Old Testament are told."

Promoting and building the Sunday School

We must be concerned to build a *better* Sunday school before we build a bigger one. Every church member and youth worker should promote the Sunday school. The Americans are past-masters at this; everything is geared to it.

Consider these ideas for promoting and building the Sunday school.

Make the Sunday school a vital part of the Church. Remember that the Bible talks about the Church as a body. It is not mechanical in its growth and life, but *organic.* What is true of the universal Church is true of the local church. It is a pity that youth departments are separated from the mainstream of the church life. Pastors should talk about Sunday school...pray about it...write about it...discuss it at diaconate level. It should have an important place on every agenda of the Church Session.

Promote door-to-door visitation, thus making the Sunday school a vital part of the **community.** Appoint a visitation secretary with complete responsibility for the visitation programme. Divide the area into sections with section leaders. Appoint children's visitors from the Church.

Organise a Sunday school parent/teacher association, thus making the Sunday school a vital part of the **homes.** The object is to interest the parents of the scholars in the work of the Sunday school. This often results in the parents attending the church and their subsequent conversion.

A meeting of the Association should be held at least once a year. Should any special youth worker be in the district at a particular time, an additional meeting should be arranged so that a talk can be given and questions invited. Special invitation cards should be printed. A covering letter of appreciation and invitation signed by the Minister should be sent to the parents.

The programme for the meeting should include: simple instruction by the Minister, introducing the Sunday school staff - superintendent, secretary, and teachers, stating at the same time the particular class for which each teacher is responsible.

Parents should be told something about our methods of teaching (including audio-visual aids). A good musical feature should be given and light refreshments should be served to complete a most profitable evening. It is essential that the whole programme should be very informal so that the parents can talk.

Establish Sunday school prayer partners, so making the Sunday school a vital part of the life of **the individual Christian.** The object is to enlist church members as prayer partners for Sunday school teachers in their work and ereating interest in the work of the school throughout the church.

Appeal to the church for people to pray for ten minutes each day. Each prayer partner should be encouraged to share the needs of the individual children, in addition to any particular need or problem, with the prayer partner.

Prayer partners should be regarded as members of the Sunday school staff and invited to all Sunday school functions (parties, outings). Give each partner a special prayer card as official recognition and as a reminder to pray.

Start home Bible study groups for children. The homes of the children are wonderful places for promoting the Sunday school. Through the children one can reach the parents. Great care must be taken not to

(Continued on page 20)

The Family Altar

Scripture Union Portions — **Notes by R.A. Gull**

Monday, March 19th — John 7:32–52

"Out from his innermost being springs and rivers of living water shall flow (continuously)" (v.38, Amplified Bible).

THEY are springs that gush forth, bubbling and gay, that, unchecked, tumble and splash with fine abandon, torrents that cut and carve and cleave, rivers that run, watering the land, joining, uniting to surge silently and powerfully towards the sea, there at last to become one with the awesome ocean. This is a glorious picture of the purpose of God's Spirit in man, but let not the bubbling springs despise the steady rivers, nor let the sombre torrents criticise the dancing streams, for all derive from the one Spirit.

Tuesday, March 20th — John 7:53,8:1–11

"He that is without sin among you, let him first cast a stone" (v.7).

CHRIST alone could cast that stone. Only His righteousness was worthy to condemn. His spotless character judged all men and they fled silently from Him. None other was worthy to judge, able to forgive. Today a sinful, lust-ridden world is often broken in spirit by His sympathy and understanding: "Neither do I condemn . . . go, and sin no more."

"Sin no more": herein lies a glorious hint of victory, a promise of broken bonds and loosed chains, a joyous call to responsible self-government and a stern warning of barely-suppressed wrath.

Wednesday, March 21st — John 8:12–30

"I go My way" (v.21).

HE had said it before (7:34) and He was to warn of it again and again. He was going away in just a little while and, unless they believed, they would never follow Him.

"Yet a little while" was the expression He repeated often in those days and weeks of unrivalled opportunity, yet so many lost their chance for all eternity.

There are ever "little whiles" of opportunity for joyous communication and thrilling service. The more often we accept them, so the more closely we enjoy the experience of "Lo, I am with you alway".

Thursday, March 22nd — John 8:31–47

"The servant abideth not in the house for ever" (v.35).

SERVANTS certainly spend much time in the *house* of their master, but it is never their *home.* They may well handle the property of the master and even enjoy his daily provision, yet they have no inheritance in any of those things. It is not so with sons.

Mere attendance, even faithful attendance in God's house, the enjoyment of His benefits and even service in His name, will never afford such an inheritance. It is personal relationship that counts. Whether one counts its legality through adoption or birth, it is certainly only sons who can sing, "I will dwell in the house of the Lord for ever".

Friday, March 23rd — John 8:48–59

"But Jesus hid himself" (v.59).

HE who had come to reveal was forced to hide.

By their hostility they relinquished their right to revelation and He was "hid from their eyes". To those who rejected His divinity, He became like a mere man and was hidden in the crowd.

It is ever so. If we insist on dethroning Him, we will lose Him among the seemingly mighty. If we lower Him to the levels of mere humanity, He is hidden from our gaze.

We thank God that we "beheld His glory".

Saturday, March 24th — John 9:1–23

"That the works of God should be manifest in Him" (v.3).

JESUS looked at things so differently from the way His disciples viewed them. They saw the tragedy; He saw the opportunity. They saw the scars of sin; He saw the works of God. They were of the earth. The clay daub on the man's eyes was symbolic of the great earthiness that blinded not just eyes, but souls. With the clay, Jesus pinpointed the reason, but He also highlighted the remedy.

We should ever look on the realm and ravages of sin and see them, not as sombre discouragement, but as glorious fields in which to harvest hope.

Sunday, March 25th — John 9:24–41

"Give God the praise" (v.24).

HOW subtle are the disciples of the Devil! "Worship God," they cry. "Ignore this Jesus" they plead.

How simple it would have been to have side-stepped the issue and to have paid lip service to their demands, but with imperfect yet dogged faith the man owned Jesus as being of God.

How quickly Christ sought him out. Here again faith was nurtured until he could cry, "Lord I, believe!"

We share a similar, but more glorious experience and willingly worship the Lamb who is worthy of our praise.

Truth by A.S.F. Horne

Pastor of our Ipswich Church

TRUTH comes from the Anglo-Saxon word *treowe,* i.e. true, the state and quality of having been tried. Jesus said, "I am the way, *the truth*, and the life". In both Old and New Testaments we are told that God is a God of truth. It stands to reason, therefore, that the children of God must be people whose word can be relied on. David wrote, "Thou desirest truth in the inward parts" (Psalm 51:6). The cleverest man in the world is he who tells the truth, not occasionally, but all the time.

Someone said that "Lying is a game". Sometimes it is a very exciting game, but it is essentially gambling and any sort of gambling is not business. Washington said, "It is the child of avarice, the brother of iniquity, and the father of mischief". All lying is forbidden, hateful and an abomination to God. It is a hindrance to prayer. Satan is the father of lies. Many fail to realise that exaggeration is lying. In business if we desire to stay in town and want regular returns, increasing, satisfied and friendly customers, it will pay us to stick to the old-fashioned truth. This is true in the business world, so what of the business of the one who is called the Truth?

Exaggeration never glorifies God. How can lies bring glory to His name? Today we are surrounded by lies. Most advertising by the world is exaggerated. We must be very careful not to follow in their steps. If we continually overstate and vociferate, we must keep on getting louder, until soon we become incoherent. If we habitually state only what is soberly honest and true, however, people will learn to trust us.

A man's reputation for truthfulness is as much a part of his capital as are his stocks and shares, so much so that he can raise money on it. Business is becoming more and more an affair of credit, of trust. The very foundation of big businesses is trustworthiness. To get beyond the stall and push-cart stage, we must establish a basis of dependability. Let us see to it that we are people whose word is as good as our bond.

Dr. Kitto said, "A man has no more right to utter untruths to his own disparagement than to his own praise. Truth is absolute. It is obligatory under all circumstances and in all relations."

"What we have in us of the image of God is the love of truth and justice. General abstract truth is the most precious of all things; without it man is blind; it is the eye of reason" (Rousseau).

It is good for us to remember what Pascal said about truth: "Argument may be overcome by stronger argument and force by greater force, but truth and force have no relation – nothing in common, nothing by what the one can act upon the other. They dwell apart and will continue to do so till the end of time."

Truth – falsehood – the one is of God, the other is of Satan; the one will always glorify God and the other will glorify man for a while. How will others know that we serve a God who is Truth? They will recognise it by what they see.

Charles Wesley wrote:

Ye faithful souls who Jesus know,
If risen indeed with Him ye are,
Superior to the joys below
His resurrection's power declare.
Your faith by holy tempers prove,
By actions show your sins forgiven;
And seek the glorious things above
And follow Christ your Head to heaven.

(Conintued from page 18)

overstay one's welcome. Encourage the members of the Church to start Bible study groups in their homes as an avenue of introduction to the church. Imagine fifty home Bible clubs for children with ten in each!

Hold Sunday school exhibitions in the church, schools, empty shops, public halls and exhibitions.

Link Sunday school with Elim camps, one of our greatest hand-maids to youth work. The camps have them for 168 hours in the *week,* that is three times the weekly Sunday school hours for the *year.*

Encourage the formation of Christian Unions in Schools. Invite school choirs to take part in the Church programme. Take the trouble to get literature on Christian Unions from C.S.S.M. and give it to the children to read.

Don't forget the value of **Vacation Bible School.** Details can be obtained from the National Youth Office.

Local Newspapers are always looking for news. Why shouldn't it be news of your Sunday school? Be sure to present news that is worth reporting. Our local paper gave us a whole page with photographs and reports.

Have an **annual Sunday school rally** in conjunction with a Sunday school enlargement campaign.

Engender **a social conscience in** the lives of young people. Make them community-conscious by visiting old folk, helping with the physically handicapped, etc. **The whole church should be deeply involved in Sunday school work.**

THE ELIM EVANGEL

Vol. LIV. No. 12 March 24th, 1973 5p



On the occasion of their silver wedding anniversary, Pastor and Mrs. W. Holohan were presented with a hors d'oeuvre tray and an inscribed silver rose bowl by members and friends of Elim Church, Newtownards. The presentation was made by elder Mr. T. McDowell at the church's annual fellowship meeting.

Proclaiming the Truths of Pentecost

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T.W. Walker (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J. Lancaster, J.C. Smyth.

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Editorial

THE wife of one of our ministers was making her way home by 'bus. She got out her copy of THE ELIM EVANGEL and began to read it. The lady sitting next to her suddenly asked her, "Are you an Elim Member?". The resultant conversation showed that the questioner had been converted twenty years or so ago in one of our churches and had lost contact with our movement because of moving away from her original home. The minister's wife was enabled to share a precious conversation about the things of God and gave a cordial invitation to her new—found friend to renew the ties with Elim in the nearby Church.

The Evangel Secretary of one of our churches had to leave home because of her desire to be obedient to the call of God in a new sphere of service. Her mother was appointed to be Secretary in her place. This sister has made a real ministry of this opportunity. Her latest idea was to contact the matrons of welfare homes for old people in her area and the result is that she is now supplying the EVANGEL to several such homes with the hope of more to follow. Other Secretaries might well copy!

Many local libraries are glad to have magazines for their reading rooms and some of our Churches already take advantage of the witness thus afforded. Very useful contacts can be made with the librarians, especially if the person responsible takes the Evangel personally every week. The stamp of the Church's address somewhere in the magazine can materially add to the potential of this outreach effort. We are pleased to tell you that our circulation has been on the increase for several months by a few copies every week. The efforts of our Ministers and Evangel Secretaries are greatly welcomed and appreciated. In these days when there is so much anti-God literature, we are glad to recall the hard work of so many in producing and distributing our official organ.

We mention these things to show you that our magazine has a definite ministry. We invite your kind regular prayer support.

REMEMBER
THE NEXT WEEK OF PRAYER
APRIL 1st-8th

Church Reports

BANBRIDGE **Pastor: T. Mahood**

AT our annual meeting and fellowship tea, after a sumptuous tea provided by the Women's Fellowship, Mr. Mahood received two brothers and one sister into fellowship.

The meeting continued with reports of the Sunday school, Sunshine Corner, Crusader and Gospel meetings. It is with great joy that we report that souls have been saved, young people have passed through the waters, many have been baptised in the Holy Ghost and one sister has testified to being healed in our Breaking of Bread service. We were greatly encouraged when we heard from our Treasurer that our offerings for the year had reached an all-time record, as had our missionary giving.

For these many blessings we praise God. We are looking for greater things in the year ahead.

J. MITCHELL

DEWSBURY **Pastor: G. N. Miller**

WE have been stirred to pray for the young people and our Pastor has not spared himself in working very hard to win them for Christ.

Each Friday evening, following the regular youth meeting, the Pastor and the young people from the Church set out to reach the youth of Dewsbury in various situations, perhaps on the streets or in the public houses. Leaflets are prepared and given out inviting young people to the "Late Night Special" in the Church. Once a month special gospel films are shown in the Temperance Hall preceding the "Late Night Special". Through these means many young people have given their hearts to the Lord.

Following these special meetings, a combined Baptismal Service was held in our Bradford Church. Among the candidates were eleven from Dewsbury. The privilege of baptising them was shared between Pastor Derek J. Green and our Pastor.

Many believers from Dewsbury have been wonderfully baptised in the Holy Spirit recently. It is a joy to see the Spirit of God moving among the young people. Our grateful thanks go to the Pastor and his wife for their dedicated service.

(Mrs.) ZENA HATHAWAY

OUR Elim Family will be thrilled to know that among the candidates who were baptised were Sharon and Carol Hathaway, daughters of Pastor and Mrs. David Hathaway. Praise God!

G. N. MILLER

EAST HAM **Pastor: H.L. Dawson**

WE recently held our Sunday School Prize-giving. We welcomed Pastor J.J.B. Hounsome to minister the Word and to present the prizes to the children. We had over 100 books to be presented, some of which were Bibles or *Golden Bells* hymn books. Fifty-three of these books had been won by children who sat for our Scripture examination last November.

The Church was filled with children, parents and members. Jacqueline Storer read Psalm 23, after which the children sang some of their favourite choruses. Pastor Hounsome spoke especially for the children on the text "Be sure your sin will find you out", after which he presented the prizes.

We thank God for His blessing upon the children here in East Ham and for the increase in the numbers in the Sunday school. We also praise the Lord for our dedicated Sunday school superintendent, Mr. L. Hillary, and for the teachers.

We pray that our Sunday school will continue to increase.

E. E. HIGGS

GREENOCK **Pastor: R. Lighton**

ON October 8th, 1972, John (Jack) Findlay passed into the presence of the Lord after a prolonged illness. Our beloved brother was a member of the Greenock Church since its foundation and was a very ardent participant in its work and testimony. He served the Church as a deacon for many years, holding the offices of Sunday School Superintendent, Church Secretary, Choir Master, and Presbytery and Conference Delegate. A local preacher since the first issue of the certificates, he ministered in a number of Elim churches, and in other missions and churches in the district. He was well loved by all who came into contact with him. A very strong personality, he worked endlessly for his Lord in every way possible and was responsible for many changes in the local assembly. In the town his testimony was well known and recognised. As a councillor he was admired by all concerned.

His absence is very obvious, but we who served with him in the Church look back and praise God for his efforts to extend His kingdom.

Having followed him in the Secretary's office, I testify to the thoroughness of his work and am grateful for assistance given.

We assure his wife and family of our Christian sympathy and prayers.

W. CRAWFORD

GRANGETOWN, Teesside **Pastor: A.L. Hawkes**

AN EVANGELIST who tells the message of God with a guitar visited Teesside, hoping to meet many young people. He is 27-year-old Peter Conlan, who has toured the world in connection with Operation Mobilisation. He is staying with the minister of the Elim Pentecostal Church at Grangetown and on Saturday he had tea with people of all denominations before taking part in an evening rally at Grangetown Mission. Mr. Conlan came to Teesside as a newly-wed for he is accompanied by his wife Birgitta, who comes from Sweden. Between them they speak several languages and have done evangelical work in countries all over the world.

After their present British tour is over, Birmingham-born Mr. Conlan and his wife are to visit Ethiopia, where they hope to meet Emperor Haile Selassie, and Egypt, where they plan to see President Sadat.

They met students at Teesside Polytechnic.

Teesside Evening Gazette

RYDE **Pastor: I.R. Hall B.D.**

ELIM Church, Albert Street, celebrated the second anniversary of their Young Adult Fellowship when the American Gospel musician, Rev. H. Doug Fincher, was guest speaker. Mr. Fincher, who is from Springfield, Missouri, while visiting Britain on research work is directing the music department at Elim Bible College in Surrey. As well as preaching at the evening meetings on Saturday and Sunday, Mr. Fincher played piano solos, accompanied congregational singing on Sunday morning, and sang a duet with Mrs. Ian Hall, the Minister's wife, on the Sunday night. Other items were contributed by the Young Adult Fellowship. On the Saturday night Messrs. Parkman and Rowe sang a duet, Mrs. M. Johnson gave Christian testimony, Mr. J. Bettenson recited, and Mr. D. Diggines read Scriptures. Each evening the Young Adult Choir also sang two pieces. The Minister presided.

Isle of Wight Times

STIRCHLEY, Birmingham **Pastor: J. B. Coleman**

OUR Saturday evangelistic rallies are held once a month. We have shown two Billy Graham films. The first, "His Land" was a beautiful and interesting film. Cliff Richards and Cliff Barrows explained how God's Word has been wonderfully fulfilled in the history of Israel. Two teenagers wanted to receive the Lord Jesus Christ after the film. We later learned that a lady from Acocks Green, after seeing the film wrote to the Billy Graham Organisation to know about receiving the Lord Jesus as Saviour. She is now doing a Bible correspondence course and has started to attend a local Pentecostal Church.

The second film, "The Lost Generation", included a message by Billy Graham and interviews with young people who testified to the change which God had made in their lives. The New Creation group from Sparkbrook sang.

Maurice Paine recently showed slides of the work in Greece, where men and women are turning to Christ and serving Him faithfully in spite of much persecution. We were also privileged to have a visit from Dr. Gaston and other members of the Gideons International.

We recently held a baptismal service at our Selly Oak Church. Five candidates from Stirchley were baptised by our Pastor. We were pleased to receive six new members into fellowship. We have had much for which to praise the Lord over the past eighteen months. Our offerings have increased from £5 per week to £30 per week over this period.

STEPHEN BROWNE

NEWTOWNARDS **Pastor: W.H. Holohan.**

AT our annual Church business meeting a goodly number gathered to hear what the Lord had been doing during the past year. Reports from every department were very encouraging and the financial statement exceeded that of previous years.

At our annual fellowship tea we were joined by many local friends and special guests from Belfast, Bangor, Millisle and Newcastle. We were very happy to have with us Pastor and Mrs. D.J. Ayling and family, Pastor and Mrs. W.J. Martin and our Irish Superintendent, Pastor A. Wilson and his wife. Pastor Holohan chaired an excellent programme which brought much blessing. The special feature was introduced by Mr. Thomas McDowell, elder and treasurer for many years, who spoke of how the Lord was blessing and moving in our midst. As Pastor and Mrs. Holohan had celebrated their silver wedding anniversary on February 12th this gave the church an opportunity to show them how much their work for the Lord in Newtownards over the past six and a half years has been appreciated. Mr. McDowell presented them with a silver hors-d'oeuvre tray and an inscribed silver rose bowl. He wished them every blessing and many more happy years together. Pastor Holohan suitably replied expressing his pleasure at being in Newtownards and assured us all that the desire of both Mrs. Holohan and himself was to work for the glory of God and the extension of His Kingdom. Pastor David Ayling's message from Psalm 23 brought rich blessing. Following the cutting of a beautiful anniversary cake by Pastor and Mrs. Holohan, an excellent supper was enjoyed by all. The hearty singing of, "How good is the God we adore" and prayer by Rev. E. Palnoch (E.M.F.) brought a very happy evening to a close.

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Jesus Christ the Saviour

by John Hyde Pastor of our Oxford Church

THE Lord Jesus Christ is the most discussed Person the world has ever known and about Him there are varied opinions.

Some think that He was an impostor and deserved to die on the cross. Others believe that He was a martyr to a good cause. There are those who think that He was a fine Man and a great Teacher. Others have found Him to be the eternal Son of God, the only Saviour to free from the guilt and burden of sin.

Some students think that Jesus was a nationalist rebel whose career was cut short after running foul of authority. The Bible rules out such an idea completely. There is overwhelming evidence that Christ deliberately co-operated with His heavenly Father in allowing Himself to be put to death. People still ask why. The Bible explains by showing how a holy God was able to condemn sin and yet forgive guilty men. According to the Word of God, all have sinned. Jesus made this clear by pointing out that by God's standard even the thought or intention to do something wrong is as sinful as actually doing it.

God's solution was to regard His own sinless Son as man's substitute and to condemn all sin in Him. Jesus Christ paid our penalty and offers us God's pardon today. The eternal Son of the eternal Father died by execution on a criminal's cross, a death which by God's design was a public spectacle. This was followed by a miracle, when the Saviour of the world was raised from the dead as recorded in the Bible.

It was God's plan that His Son should not only pay the penalty of man's sin, but also overcome death and defeat the Devil. Because Christ's sacrifice and victory are unique, timeless, and universal, the cross stands today as no mere memorial of the past. Every time a man, woman, or child accepts Christ as the only answer to sin and the only Giver of a fresh start in life, God's wonderful plan of salvation is being worked out.

A certain judge, a most prominent man in his town, appeared before a committee of the local church, asking to be received into membership on confession of his faith. There had been no intimation of a change in his heart and life. He went on to say: "I am not influenced by anything that has occurred in the church; I have not been converted by any sermon. But I cannot stand the influence of the life of my neighbour. For thirty years I have observed that old man and at last I am convinced that his life is governed by a higher power than I have ever known. I have sought to learn from him how I might have this same influence in my life and I have surrendered my all to his Lord."

Here is the key to what happened on the cross. It was the manifestation of the power and love of Christ to the sinner.

Our response to this amazing Christ should be unquestioning, for every person ought to confess Christ as his personal Saviour for, in the light of Christ's authority, His atoning work, His resurrection, ascension, and soon coming again, it is vital that we make our decision now. Our response should be to thank God that He loved us enough to die for us and to be ready to identify ourselves boldly and proudly with Christ and His cause in the world today.

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Rev. P.S. Brewster has been invited to broadcast around the world on the B.B.C. World Service on Sunday morning, April 8th at 10.30 a.m. G.M.T.

The countries covered by this Gospel Message will be: Australia, New Zealand Japan, N. China, N.W. Pacific, South-East Asia, India, Pakistan, Ceylon (Soi Lankar) E. Africa, Egypt, Sudan, Israel, Jordan, Turkey, Lebanon, Central and S. Africa, W. Africa, Gibraltar, W. Mediterranean, Malta, Greece, Italy, C. Mediterranean.

Children's Corner

"Nobody wants me!"



Words and Drawing
by Sheila Price
Luke 10:30-37

IT seemed that no-one wanted to buy the little dog curled up in the window of the pet-shop. It was understandable, I suppose. It looked an untidy sort of dog, with its one bent ear, ragged tail and dirty yellow coat sticking up in tufts all over its body.

Everyone stopped to admire the other pets in the window, but, when they noticed the little dog, all they could find to say was, "What a scruffy animal!" or "What an ugly dog!" No-one wanted it at all, no-one, that is, but Tommy. The moment he set eyes on it, he knew that it was the sort of dog he had always wanted. "What a friendly-looking dog!" he exclaimed. "It will make a wonderful pet."

Tommy gazed lovingly at the dog. "I shall call it Goldie", he thought, "because it has nice golden curls. I'll be able to play with it and train it and take it for long walks. I'll be able to feed it every day and maybe it will wait by the gate for me when school is over. I must hurry home to ask daddy if he will buy it for me. I have enough pocket-money saved for a collar and lead."

The people who had seen the dog in the window had been quick to notice its bad points, but Tommy had immediately seen only the good things. He loved the little dog just the way it was.

What a wonderful picture this is of our Saviour! Whenever He met people who others thought were bad, if there was any little bit of good in them He would see it immediately. When Jesus sees us, with all our faults and failings, He doesn't pass us by. He loves us just as we are. He died on Calvary just for us.

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Tom W. Walker

President of the Elim Pentecostal Church





The Purpose of the Holy Spirit's Ministry

by Ramon Hunston

Co-Pastor of our Cardiff Church

IT is important that in our thinking as Christian believers we give the Holy Spirit His rightful place. The Pentecostal outpouring of today must never relegate the Holy Spirit to any lesser position than that revealed in Holy Scripture.

The Holy Spirit's task is to bring all things to fruition. The names accorded to Him in the Bible reveal this fundamental fact. In the Old Testament He was called the Spirit of wisdom, the Spirit of Jehovah, the Spirit of burning, and the Spirit of judgment. In the New Testament His designation is the Spirit of the living God, the Spirit of truth, the Spirit of Christ, the eternal Spirit, the Spirit of promise and the Spirit of grace and glory. One distinctive title stands out, however: He is our Advocate. Jesus Christ is Lord positionally and the Holy Spirit's ministry is that of the Divine Executive.

Jesus said, "I am the Way, the Truth and the Life", and a similar sequence of revelation can be seen in the ministry of the Holy Spirit. Jesus said, "He shall guide you into all truth" – the way. John declares (1 John 4:13) that the Spirit is truth. Another statement concerning the Holy Spirit is: "It is the Spirit that quickeneth" (life). It can be clearly seen that the purpose of the Spirit is to bring all things to completion.

The Executive of the divine Purpose

God is a God of activity and in every realm God moves through His Holy Spirit. In the very beginning of creation, the Spirit of God moved upon the face of the waters, bringing order out of chaos. As the Executive of God's creative purpose, the Holy Spirit was in evidence from the earliest moments of time.

In the realm of the redemptive work of Christ, the energy and power of the Holy Spirit are revealed. The plain statement of Scripture is that Christ offered Himself to God through the Holy Spirit (Hebrews 9:14). Subsequent to the work of redemption the believer's rejoicing is that he is sealed with the Holy Spirit of promise. The divine purpose expressed in every realm reveals the Holy Spirit in an executive capacity.

The Executive of the divine Power (John 6:63)

"It is the Spirit that quickeneth". Spiritual life is given to us through the Holy Spirit. The Bible states that we are born of the Spirit (John 3:8). Spiritual life has become our experience by the executive power of the Holy Spirit transmitting the life of God into our experience. Whereas this expression of divine power is subjective in the context of our inner experience, the same facet of truth is applicable to our objective experience in that spiritual power is given to us through the Holy Spirit: "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). Even our mortal frames are to know the surging of God's power by the Holy Spirit (Romans 8:11). The quickening of our mortal body is said to be by the Holy Spirit. He is the Executive of the Resurrection in both a spiritual and physical sense.

The Executive of the divine Truth (John 16:13)

As Jesus Christ is the vehicle and the content of supreme revelation – the Truth incarnate, so the Holy Spirit is the revealer of truth about Christ to men. Jesus said that the Spirit's purpose was to guide into all truth, to speak of Christ and to glorify Him. The Holy Spirit reveals the things concerning the Son of God to men.

This is not the total of His revelation, for Jesus also said that the Spirit would reveal things to come in the primary sense that, after Christ's ascension, there would be, through the Holy Spirit, a fuller revelation to be recorded by inspired writers concerning Christ. There is a secondary aspect in

which through the Holy Spirit we are made aware of the prophetic significance of our times. There are many signs which reveal the imminence of the return of Jesus Christ, but one of the greatest is the world-wide outpouring of the Holy Spirit in Pentecostal power in our day. The Christian Church today must be aware of the prophetic significance of our times, that we are on the threshold of the Second Advent and that the Holy Spirit is now being outpoured in a greater measure than has ever been known before throughout the annals of church history.

Only through the Holy Spirit can spiritual truth be received and appreciated (1 Corinthians 2:11–13). It is fundamental to the progress of an individual believer or of a church that our programme of evangelism and progress be planned in the light of the Holy Spirit's guidance and initiative. In the Early Church it was said, "It seemed good to the Holy Ghost and to us". The days in which we live call for spiritual initiative and power and nothing less than these will meet the twentieth century situation.

The Executive of the divine Favour

The Holy Spirit is the supreme Witness to the individual believer of his own conversion. Circumstances may bewilder, analysis of experiences may confuse, but the inner witness of the Holy Spirit to the believer gives a supreme confidence and serenity of spirit and mind, that we are the sons of God (1 John 4:13). This witness is unshakeable in its strength and conviction as we remain true to the Lord. That we are the sons of God is the strength of our assurance given by the Holy Spirit in these turbulent days.

As the Executive of divine favour the Holy Spirit is the witness of the divine presence. After Jesus had ascended, having previously given the command to tarry in Jerusalem, there was no sign in the sky, no mighty miracle, no radiant angel or any other token to the disciples that their Lord was in heaven or that He would continue with them. In faith they waited in prayer in the upper room. Suddenly there *was* a sign, a sign from heaven that Jesus their Lord was at the right hand of God and that God was with them in power. The Holy Ghost had come. Peter said on the Day of Pentecost that Christ had "shed forth this".

The Pentecostal experience witnesses to the world of a living, mighty Saviour working in and through His Church in power. The Baptism in the Spirit is a witness to the Church that God is with His people and is the enabling enduement for their witness. The Baptism in the Holy Spirit is an ever-increasing witness to the individual that his life and experience are in Christ (1 John 4:13).

The Executive of the divine Freedom

When Jesus began His ministry by stating His aims in the synagogue in Nazareth, He commenced His quotation from the Old Testament by saying, "The Spirit of the Lord is upon Me". Thereby He stated a principle that the Holy Spirit frees from limitations that are human and finite that the work of God in Pentecostal evangelism might be accomplished.

By the Holy Spirit's power the Christian believer has been lifted from the bondage of the governing principle of sin to the liberty of the governing principle of life (Romans 8:2). The Holy Spirit is the Executive of divine Power that liberates believers from the enslavement of sin.

As the Executive of divine freedom, the Holy Spirit leads men in worship out of the natural limitations of time into a spiritual experience of communion with God. In its highest experiential aspect, the Baptism in the Holy Spirit grants to the individual the capacity and the ability to worship God on the highest plane so that as he speaks with tongues in worship and adoration, he is pouring out the inexpressible worship of his experience.

Where the Spirit is Lord there is liberty, liberty to know the power of God, to express worship and adoration.The purpose of the Holy Spirit in this executive sense is fundamental to every aspect of Christian living.

It is imperative that the Pentecostal Church of today truly recognises the personality and position of the Holy Spirit, the Third Person of the Trinity, for thus the full purpose of Pentecost is realised.

National Youth Rally

September 22nd

Paul R. Newberry

3p.m. Trafalgar Square

March of Witness to Westminster Central Hall for

Rally at 6.30

Guest Speaker:

Paul R. Newberry

(Chairman of the A.O.G. Youth Council)

D.2841

The Elim Pen
Marton

by R. Clarke

MARTON Elim Pentecostal Church started as a house meeting. At Christmas, 1934, it opened as an independent mission, named Hermon Hall, on the present site in Fredora Avenue. The mission went through difficult times until, eventually, it asked to become part of the Elim Movement. The deeds were transferred in 1943. This was followed by a crusade led by Pastor John Woodhead assisted by Pastor William Evans. The latter stayed on as the first minister and he consolidated the work as a Pentecostal witness.



The original building

As the work progressed, it became obvious that the little wooden building which had served so well was becoming inadequate. It had to house not only the church and Sunday school, but also every function and activity. The Sunday school was now so overcrowded that one of the classes had to be held in a nearby caravan. The church did not possess its own baptistry. This necessitated baptismal services being held in neighbouring churches. Not only was the building on the small side, but also by this time the fabric was rapidly deteriorating. For many years there was talk of replacement. On one occasion the then minister, Pastor A.J. Downes, and one of his deacons, toured the area on their cycles looking for a suitable alternative site. This went as far as a plot of land being secured from the corporation. Later it was found to be unsuitable.



Work commences

In 1968 the first stage of the building programme commenced. We were fortunate in having in the church Mr. L. Hanlon, a building inspector employed by the local authority, who was able to supervise the operations. We were able to make the best use of limited manpower and resources. The plastering and electrical work were carried out by men who did not even belong to the church. Even the women helped with the initial stages by unloading and stacking a lorry-load of bricks. The driver was amazed as he had never seen his vehicle unloaded so quickly before!

Alongside our church was a piece of land that belonged to us, but it was continually wet and boggy and thought to be quite unsuitable for building purposes. The people of Marton were not easily discouraged. Into the mud they dug to lay a concrete



Help was readily forthcoming.

ostal Church, ackpool

the Church

foundation. This was followed by a brick-walled plinth and a concrete oversite. On the plinth was erected a concrete, prefabricated, Marley building which unfortunately arrived three months later than scheduled. It was all-out work with the formation of a barrel vault ceiling, excavations, concreting and tiling of the baptistry, the forming of the walls, laying of the drains, concrete forecourt, and numerous other jobs.

In March, 1969, when Pastor D.W. Cartwright was the minister, the first stage of the project was complete. Our main hall was opened by Pastor G.W. Gilpin, principal of Elim Bible College. Also present were former ministers Pastor W. Evans and Pastor F.W. Jones.

In March, 1972, after a well-earned rest, the second phase commenced. This involved the demolition of the old wooden building and a repeat of the first stage on the ground where it had stood. This hall divides into two sections for Sunday school and youth work. The two buildings were then joined together with a connecting link which houses the vestibule, toilets, vestry and kitchen. The extension is being opened on March 24th, by Pastor John C. Smyth, the Administrative Secretary of Elim. We are to follow this with a crusade conducted by Pastor E.J. Thomas.



The first stage completed.

The building at Marton is a splendid example of how, with initiative and effort, a church can be built even though resources are limited. It is estimated that the completed church has cost somewhere in the region of £7,000. This idea could possibly be used in other parts of the country, as it can be completed in stages and the prefabrication of the main structures suits a limited budget.



Phases I and II finished.

We are greatly rejoicing in what the Lord has done for us over the past years. We trust that the year ahead will be a truly blessed one. The work done on the building has been a great testimony to the locals and has aroused much interest in the area. Should the Lord tarry it is our intention to continue with the work of evangelising Marton. We have recently started a youth meeting led by a fine young couple and our new spacious accommodation will enable us to commence other evangelistic activities. To God be all the glory.



Interior of our Marton Church

(Photograph: Blackpool Gazette and Herald)



Your Missionary to Zaire

A report by Jennifer Quirie

I HAVE now been in Zaire (formerly the Belgian Congo) for over eighteen months. The time has flown by, for there is so much to do. The Lord has been very good to me during these months. I have had many new experiences, not all of them happy ones, but He has undertaken at each step.

I teach in the Secondary School at Kipushya. We now have up to fifth form. When the pupils have finished fourth year, they are qualified to teach in the primary schools, but many desire to continue their education. All the teaching is in French, this being the official language of the country, but the local people speak Kisonge.

Many words are similar and I have had several funny experiences while learning the local dialect, for example, Mukashi (wife) and Mupashi (Saviour). In the first Sunday school lesson that I taught I fell into the inevitable trap by saying, "Yesu e mukashi ande " —"Jesus is my wife", instead of "Yesu e Mupashi ande!".

After the church meetings we usually chat outside the church. One old leper lady had been suffering with her legs for several weeks. She was rather astonished when I asked how her sheep (mikoko) were, instead of her legs (mikolo)! Anyway, it shows that the missionaries are human, too, as we all laugh together.

My health has been up and down during recent months. The weather is extremely hot, thus every little ache and pain seems magnified several times. Just as school reopened last year I had a bad attack of migraine. It was so painful that I couldn't see properly and had to go to bed. I was near to tears when two of our missionary sisters came in. They saw my need and immediately knelt down beside the bed to pray. The pain disappeared *instantly* — praise the Lord!

There are some discouragements in the work, such as when a boy who seems strong in the faith falls into sin and has to be expelled from school or when the Sunday school children become so unruly that discipline is difficult, but even so the work is most interesting and very worthwhile.

There are many encouragements, too. Last week, in our school Youth for Christ meeting, a pupil came to the front of the church to give a testimony. He is a young man of about seventeen. He said that last year he had been away from God. He had come to church, but he had no deep spiritual experience. At the beginning of the school year, the Lord spoke to him, telling him to pray regularly each day. He followed the instructions and last week called a friend in to pray with him. During that time, he saw the face of an angel surrounded by fire. This Messenger asked him, "Are you truly worshipping God?" He felt that he could not yet truthfully answer in the affirmative, but he continued to wait on the Lord for victory in his life. Three times the vision of the angel appeared. Since that day he has found himself to be in closer touch with the Lord. Praise God, Acts 2:17 is coming to pass in these days!

We have also been encouraged by the boys who have been seeking the baptism in the Holy Spirit during the last weeks. We are looking for a new anointing on the work and we know that the Lord is moving.

Thank you for your prayers on my behalf.

Pentecostal Jewish Mission
ANNUAL RALLY
Saturday, April 7th
Kensington Temple, Kensington Park Road, Notting Hill Gate, London.
3.0 and 6.30
Speakers: Pastor and Mrs. L.V.D. Tiller (Jerusalem)
Singing by Peniel Chapel Choir
All welcome D.2842

Points for Preachers

by J. Alexander Wright

An Outline — Unanswered Prayer
John 11

STRICTLY speaking, there is no such thing. Perfect Love always listens and delays are due to the fact that His love is perfect.

"None liveth to himself." Think of the ever-widening circles created by a stone thrown into a pool. The sorrow and tragedy at Bethany had many reasons. It was for:

1. **The Disciples' Sakes** (v.15). "Glad"! Is our church fellowship like this?
2. **The Friends' Sakes** (v.45). They came to sympathize and stayed to believe - what a happy ending for them!
3. **The Acquaintances' Sakes** (v.42): "the people standing by", in the street, workshop and office.
4. **The Family's Sake.** Mary, Martha, and Lazarus. Martha came better to "know" Him, Lazarus, "the power of His resurrection", and Mary, "the fellowship of His sufferings" (Philippians 3:10).
5. **The Father's and the Son's Sakes** (v.4). The tragic cross became a platform for the glory of God and His Christ: but how else, if our lives were all plain-sailing?
6. **The Miracle was the last Link in the Chain that led to the Crucifixion** (v.53).

A Poem — "Unanswered" Prayer

HE asked for strength that he might achieve;
He was made weak that he might obey.

He asked for health that he might do greater things;
He was given infirmity that he might do better things.

He asked for riches that he might be happy;
He was given poverty that he might be wise.

He asked for power that he might have the praise of men;
He was given weakness that he might feel the power of God.

He asked for all things that he might enjoy life;
He was given life that he might enjoy all things.

He received nothing that he asked, all that he hoped for;
His prayer was answered.

An Illustration — The City Foursquare
(Revelation 21:16)

TWO and a quarter million square miles is its area! London covers 140 square miles. It is fifteen thousand times bigger than London, forty times larger than the whole of England, much bigger than the whole of India. Measuring by the population density of London, it would accommodate sixty times the present population of the world.

It is only a symbol, however, a type, and the actual is always greater than the symbolic! "O, what will it be over there?"

PRAYER and PRAISE

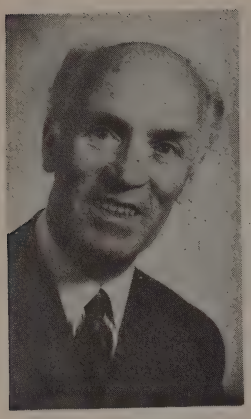
by F.H. Coleman

ONE of my books which I use most frequently is *The Oxford Dictionary.* Recently I picked up this volume to look up a word beginning with the letter "P". In turning over the pages my eyes lighted on the word "Prayer". What did the Dictionary say about this word? Let me give it to you: "Prayer is to make solemn request to God". Well, does this fit you and me? Do I come to make solemn requests of Him? I leave your answer to you, but think about it first.

Sometimes we ponder much before we come to God in prayer. At other times, we have to pray in an emergency, with no time for thinking.

I recall what happened to some very dear friends of mine. The family had just three members, father, mother and daughter. Father worked at the docks in London and much of his time was spent going from one ship to another. He came home one winter's day, tired, cold and hungry. Lunch was soon ready. The meal over, mother was washing the dishes. Father remained sitting at the table. Drowsiness came over him and soon he was fast asleep, with his head on his chest pressing against his heart. When his wife came into the room, her husband was blue in the face. She rushed to him, lifted up his head, praying that God would undertake for him. A doctor was called. He saw him still sitting at the table and pronounced him dead. He had no pulse and did not appear to be breathing. His wife protested that he was better than he had been ten minutes before. To everyone's joy, the man opened his eyes and said that he felt better. Two hours later he appeared to be none the worse for his experience.

This was an emergency. There was no time for thinking about prayer. Prayer was offered by a loving wife earnestly and sincerely. She received an answer at once. Is the word "solemn" used by my dictionary a correct word or should we substitute another for it? I leave that to you!



From T. H. Stevenson

TWO weeks ago I commented on the relevance or irrelevance of the Common Market to the Second Advent of Christ. What follows may appear related. At least, it is on the theme of our Lord's return.

Having been a preacher from my early teens, I am aware that dogmatism does not always mean inspiration, any more than revivalism can be equated with revival. Perhaps one has wished on hindsight to forget certain statements which one has made and has hoped that the congregations would do so also. Without expressly exercising a critical faculty, I have been amazed at statements on prophecy by preachers whom I have heard through the years.

On returning to our digs one evening many years ago, I remember suggesting to my senior colleague that he had somehow misplaced the Great White Throne by having it set upon the earth, when the context of the particular Scripture reveals that then the heaven and earth will have already fled away. His explanation the next week at the Bible Study seemed to complicate matters even more.

A visiting preacher in a former pastorate of mine declared specifically the year in which Christ would return. He justified his pronouncement by qualifying our Lord's words that "Of that day and hour knoweth no man". The sincere but sincerely mistaken brother affirmed that our Saviour only limited the unknown day or hour, not the year. The year has gone, the minister is yet here, but the Lord has not come.

Dr. Grattan Guinness in *Light for the last Days* calculated 1934 as the year of great fulfilment. Perhaps influenced by this, a London bank manager, Mr. Ward, resigned his post and on a certain day met with followers of like mind on Box Hill, a vantage point in Surrey, to await Christ's advent. It was all in vain and only attracted widespread adverse publicity.

In striking contrast to such examples of date-fixing, I heard a preacher assert that the Lord certainly would not come that day in which we were gathered. The speaker's talking and the congregation's thinking about Christ's advent proved the claim, because "In such an hour as ye think not, the Son of Man cometh". Other Scriptures exhorting us to watch, to wait, to work and to wish for the great event were overlooked. Besides which, I cannot conceive of a solitary moment in which a remnant of God's people are not actively thinking and talking about it all. The Word of God reveals facts about the signs of the times and the times of the signs, but here, as in much else, "We walk by faith, not by sight" (2 Corinthians 5:7). Paul wrote those wonderful words by which I have been blessed throughout my life in my daily walk, nevertheless the words explicitly refer to the certainty of the Lord's coming and the uncertainty of the time of His reappearing.

Thoughts from the Book of Genesis

(Genesis 17:4–6)

by F. Lavender, Pastor of our Croydon church

THERE was a definite purpose in the Lord changing Abram's name to Abraham, for this change foretold the future. "Abram" means "high father," i.e. a city elder held in honour by the people of Ur of the Chaldees; "Abraham" means "Father of a multitude" (v.5), showing that he would be held in honour by many nations. Abraham is honoured today by Israelis, Arabs and Christians. Of some he is the natural ancestor, of others the spiritual father. The true reason why Abraham is honoured, however, is that, in the wonderful purpose of God, he was chosen to be the forefather of the Messiah. The change of name was a revelation of this divine purpose.

In some parts of the world it has become a common practice for a person to adopt a new name when they become converted to Christ, the new name being intended to testify to their new allegiance. Though we retain our natural names when we are converted, we are nevertheless called by a new name; we are named with the name of Christ, "Christians" or "Christ ones."

Abraham not only witnessed to his God by a new name, but also by a living faith. We must not be Christians in name only, but also by what we do and what we are, for people judge our Master by what they see in us. If our lives are honourable, folk will honour our Saviour, but, if we do what is unworthy, it will dishonour Him. Let us make sure that our new name as Christians is accompanied by a new walk in Christ.



Margaret M. Ladlow's page

A Man called "Happy"

"WHAT'S in a name?" asked Shakespeare. What indeed! "Joy" is a popular name, but would you like to be called "Happy"? My mother once had a budgie named "Happy", and I seem to recall that in the Disney version of Snow White and the Seven Dwarfs one of them was lovable little "Happy". Did you know that there is an Old Testament character whose name was Happy? I refer to Asher, eighth of Jacob's sons and his second child by Zilpah, Leah's maid. He brought Leah great joy and she gave him the name which means "happy".

This child, who grew up to be the founder of one of the twelve tribes of Israel, seems to have had a character and career in keeping with his name. When Jacob the great patriarch gathered his sons together, first to prophesy concerning their future destinies and secondly to pronounce his blessing, he gave Asher the promise of well-being and abundance (Genesis 49:20). One writer comments on this verse: "Asher is happy and is well nourished on good food and has good things to spare for others, he yields 'royal dainties'".

In a prophecy and blessing in Deuteronomy 33, Moses the great leader of the nation of Israel continues the theme of abundance and esteem which Asher is to enjoy. The tribe is to be signally blessed, its population will increase and remarkable prosperity is foretold in the words, "Let him dip his foot in oil". A note in *The Amplified Bible* shows that this Old Testament prophecy of nearly 4,000 years ago has been fulfilled in our life-time: "The maps of the territory of Asher suggest sometimes the sole of a foot, sometimes the shape of a leg, but in either case the great International Iraq Petroleum Enterprise, opened in 1935, crossed the area just at the toe of Asher's 'foot'. Oil brought nearly 1,000 miles across the sands from Mesopotamia began pouring through the pipes into the Haifa harbour, a million gallons of oil a day. Jacob too had said 'In the latter days . . . Asher, his bread shall be fat'". Doesn't it thrill your soul when confronted by such remarkable evidence of Bible truth and accuracy?

Asher's descendants are promised security and strength. The much-loved Authorised Version of the Bible renders verse 35: "Thy shoes shall be iron and brass." *The Amplified Bible* gives another facet to this text: "Your castles and strongholds shall have bars of iron and bronze". The overall metaphor conveys the promise of more than adequate protection from all that menaces the people of God. The last part of the verse is beloved by many Christians: "As thy days so shall thy strength be." How many times have we claimed this lovely promise and proved it to be true!

At the end of the prophecy and blessing given by Jacob, we discover that "He blessed them, blessing each one with the blessing suitable to him" (Genesis 49:28, R.S.V.). These sons were grown men, their personalities clearly defined and their characters formed. Would it not seem that the individual prophecies, the blessings and the stern words of rebuke were in a measure merited by these sons? As F.W. Robertson comments: "Destiny is fixed by character and character is determined by separate acts; the sensual life and the indolent life, each carries with it its own eternity."

So Asher is a type of the happy Christian, deserving the abundant blessing of God and able to share his blessings with others, one of those delightful people who just overflow with joy and goodwill and are always able to minister to others. Such believers (I call them, "Members of the tribe of Asher") have, as Moses prophesied, found the source of rich provision in God and draw their strength from Him each day.

Happy, oh happy, is that people
Whose God is the Lord;
Happy, oh happy, if they know Him,
And are trusting in His Word.
Won't you come and join this happy band,
Singing as we're marching to the glory land?
Happy, oh happy is that people
Whose God is the Lord.

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MISCELLANEOUS

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London Crusader Choir (Director: Douglas B. Gray). B.B.C.2 and B.B.C. World Service – "Sunday Half Hour." April 15 at 8.30 p.m.

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 8.30 p.m.

B.B.C. World Service

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PATTERSON–WARD. Pastor and Mrs. Douglas O. Ward of Bath have much pleasure in announcing the engagement of their elder daughter, Mary Sharon, to Samuel, only son of Pastor and Mrs. William J. Patterson of Birmingham. C.2843

BIRTH

LAMBIE. On March 1st, to Andrew and Glenys Lambie, the gift of a daughter, Sarah Louise, a sister for Kathrine Elizabeth, second grandchild for Pastor and Mrs. A. Lambie.

WITH CHRIST

COLLINS. On February 20th, Florence Gertrude Collins, aged 87, at Longham. "We shall see Him in the Morning". Officiating minister at funeral: G.N. Backhouse.

WILLSON. On February 27th, Hilda Mercy Willson, aged 72. "Till He come". Officiating minister at funeral: G.N. Backhouse.

ITINERARIES

The President (Rev. T.W. Walker):
March 24, Bolton; 25, Liverpool (a.m.), St. Helens (p.m.); 26-28, United Conference at Swanwick; 31-April 1, Holyhead; 3, Bristol (R.A.H. rehearsal); 4, Letchworth; 5, Dagenham (united meeting at A.o.G.); 8, Coventry; 14,

(Continued on page 20)

Coming Events

BLACKPOOL, Marton. March 24,25. Elim Pentecostal Church, Fredora Avenue. Opening of new extension by J.C. Smyth supported by D.W. Cartwright, A.J. Downes and W. Evans. Saturday at 3.30 and 6.30. Sunday at 10.45, 2.30 and 6.30. March 27-April 1. Crusade conducted by E.J. Thomas and instrumentalists, vocalists, gospel groups. Weeknights at 7.30. Sunday at 10.45 and 6.30. Youth rally on Friday.

BRADFORD. March 24-29. Elim Pentecostal Church, Wakefield Road. First anniversary of the opening of the new building. Preacher: D.M. Russell-Jones (Cardiff). Saturday at 7. Weeknights at 7.30. Sunday at 10, 11.15, 6.30 and 8.15.

BROADSTAIRS. April 1-8. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Special meetings with L.W. Green entitled "The God of the Miraculous". Opportunity will be given for those seeking the Baptism in the Holy Spirit. Weeknights at 7.30 (excluding Monday and Friday). Sundays at 11 and 6.30.

CAERPHILLY. April 8-12. Elim Pentecostal Church, St. Fagan's Street. Bible crusade conducted by Joseph Smith. Weeknights (except Monday) at 7.30. Sunday at 6.30.

CHELTENHAM. March 25-29. Elim Pentecostal Church, St. George's Road. Visit of Felix Lloyd-Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

CLACTON-ON-SEA. April 1. Elim Pentecostal Church, Hayes Road. Visit of the London Crusader Choir with Douglas B. Gray. At 3 and 6.

DRIFFIELD, Yorks. March 23-April 1. Driffield Youth Centre, Manorfield Avenue. Youth crusade with The Advocates, Len Magee, The Emmaus Road and God's People Unlimited. Details: Pastor D.B. Tinnion, 27 Wansford Road, Driffield, Yorks.

EAST HAM. April 7. Elim Pentecostal Church, Central Park Road, London E.6. Farewell service for Mrs. Dorothy E. Bull. At 7.

EPPING. March 31. Methodist Church Hall, High Street, April 1. Elim Pentecostal Church, Epping Hall, St. John's Road. Preacher: J.G. Cooper. Saturday at 7.30. Sunday at 11 and 6.30.

EVESHAM. April 1. Elim Pentecostal Church, Masonic Building, Swan Lane. Mothering Sunday service. Guest speaker: Mrs. E.R. Walker. At 6.30. April 14. Monthly rally. Preacher: W.R. McKibbin and supporting items by Swindon choir. At 7.30. April 15. Second anniversary services of church and minister. Preacher: J.C. Smyth. Soloist: Mrs. M. Smyth. At 6.30. Convener at all services: J.R. Brown.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday School) and 6.30. Thursdays at 7.30.

HANLEY, Stoke on Trent. March 24. Elim Pentecostal Church, Bucknall Old Road. Part 2, Film — John Wesley. At 7.45. April 1. Mother's Day service. At 6.30.

KIDDERMINSTER. March 24. Elim Pentecostal Church, Prospect Hill. Visit of Caerphilly Choir. At 7.30.

LETCHWORTH. April 4. Elim Pentecostal Church, Norton Way North. Sisterhood Anniversary. Speaker: Mrs. E. Ruth Walker. Soloist: Len Magee. At 3.

NEWPORT, Mon. April 7. Stow Hill Methodist Church, United rally of Elim, Assemblies of God and Apostolic churches. Preachers: L.E. Lambert and Warwick Shenton. Conveners: J.G. Cooper and John Howe. Caerphilly Elim Choir and other musical groups. At 3.30 and 6.30. March of witness at 2.

PORTH. March 30-April 2. Elim Pentecostal Church, Pontypridd Road. Annual convention. Preachers: Idris Davies (Friday); W. Ll. Bell (Saturday); L.V.D. and Mrs. Tiller (Sunday); J.H. Dick (Monday); Weeknights at 7.30. Sunday at 11, 6.30 and 8.

RYDE, Isle of Wight. March 31. Elim Pentecostal Church, Albert Street, South-East Presbytery Rally. Ministry from Presbytery. At 3 and 6.30. April 7,8. Ladies' Weekend. Speakers: Mrs. F. Taylor and Mrs. A. Hurley. Singing by the Sisterhood. Saturday at 7. Sunday at 6.30.

SHEFFIELD. March 31-April 5. Elim Pentecostal Church, Lee Croft, Campo Lane. Bible Week. Preachers: G. Harpin (Saturday and Thursday) and F.H. Coleman (Sunday evening and Monday to Wednesday). Saturday at 7. Sunday at 6.30. Weeknights at 7.30.

STIRCHLEY, Birmingham. March 29. Friends' Meeting House, Hazelwell Street. Preacher: Chester Gertz (U.S.A.). Music by Tapestry. At 7.30.

TEESSIDE, Grangetown. March 25. Elim Pentecostal Church, Lee Road. Prize giving at 6.30. March 31, April 1 Women's Weekend.

WINTON, Bournemouth. March 25. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Sisterhood Anniversary. Preacher: W.M.E. Plowright. Choir singing. Sunday at 11 and 6.30.

EASTER CONVENTIONS

CHELMSFORD. Elim Pentecostal Church, Mildmay Road, Preachers and Soloist: S. Beresford and Raymond Rees. Items by Church Choir. Friday at 11, 3 and 6.30 (tea provided). Saturday at 7. Sunday at 11 and 6.30.

OXFORD. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: J.A. Wright. Convener: J. Hyde. Good Friday at 7.15. Saturday at 7.15 (Baptismal service). Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Easter Convention. United Communion, Thursday at 7.30. Preacher: J.F. Hardman (Ilford). Convener: I.R. Hall. Good Friday at 3 and 7. Saturday at 7. Sunday at 11 and 6.30.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preachers: J.G. Cooper and J. Tetchner. Convener: A.V. Gorton. Good Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Preachers: B.J. Hayes and Peter Smith. Convener: A.P. Johnston. Good Friday at 11.15. Saturday at 6.30. Sunday at 11 and 6.30. Monday at 3 and 6.30.

SWANSEA. Elim Pentecostal Church, New Orchard Street. Preacher: D.J. Ayling. Convener: E.J. Jarvis. Special singing items. Thursday at 7.30. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road. Preacher: D.D. Phillips. Convener: G.N. Backhouse. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

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YOUTH PAGE

Sunday School Teaching in Modern Times -2

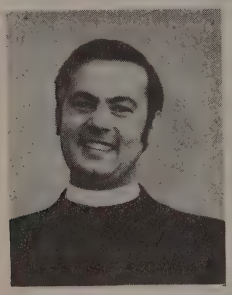
by Eldin Corsie National Youth Director

"AFTER I was eleven, I learned nothing new," asserted Clive, "just the same old stuff dished up all over again; it was so boring." He was trying to explain to the master of Form 4 Technical why he had deserted Sunday school and the Church. At this point Claire chipped in: "There was always such shocking discipline, too; they let you get away with anything. Nothing was ever properly organised." This prompted Leslie, who just hated adult authority. His father never let him forget that he was a mere step-son and not half as satisfactory as the real offspring. "Well, it was only a weekly pep-talk, after all. You soon knew exactly what was coming. They didn't face up to real life. The chap who taught me couldn't tell you what education really meant, but he was always condemning it. If you mentioned a pop singer, he asked you what football team he played for."

Does this dialogue describe our Sunday schools?

The writers of the report, *Citizens of Tomorrow,* perhaps had this position in mind when they wrote, "Children we are told, are often pagans . . .but, as a rule, they are open-minded pagans prepared to be interested in religion suitably presented; and even the toughest is conscious of a need for some spiritual background. Undoubtedly there are many young people today groping for help and guidance in matters of truth and conduct and there is much sampling of the Churches. We believe, too, that parents would have more confidence in sending their children to Sunday School if more could be done to improve the quality of the work done there."

(Continued on page (20)



Rev. B.C. Vidamour

Vacation Venture

September 1st - 15th 1973

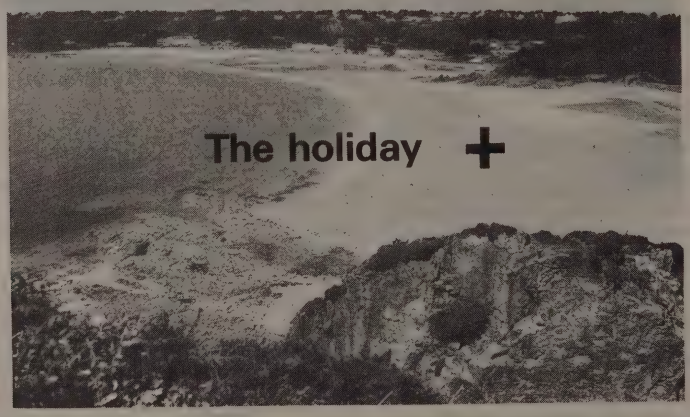
Jersey

with

Rev. B.C. Vidamour – Mr. Kelvin Thomas – Rev. L.E. Lambert



Rev. L.E. Lambert



BOOK EARLY
Rev. B.C. Vidamour
116 Miladi Park
Longueville
St. Saviours
Jersey, C.I.

1969 Weymouth
1970 Worthing
1971 Guernsey
1972 Southport
and now
D.2830 JERSEY

Scripture Union Portions — **Notes by R.A. Gull**

Monday, March 26th John 10:1–21

"I am the door" (vv.7,9); "I am the good shepherd" (vv.11,14).

NOT in the permanent villages, but in the semi-permanent thornbush kraals of the African grasslands, the shepherd closes the gateway with his own body. He "counts" the sheep in, not numerically, for this is taboo, but by name, characteristics or pedigree, for he knows his sheep.

In the pasture, too, he is always with them for protection.

He is responsible also for watering his flock, for water is often inaccessible to the sheep in wells or rocky clefts.

While the elders care for cattle, the sons care for the sheep.

Let us again today trust in the Good Shepherd's knowledgeable loving care.

Tuesday, March 27th John 10:22–42

"Out of My hand" (v.28); "out of My Father's hand" (v.29).

JESUS equates His hands with the hands of the Father. As though to clarify the issue, He follows these statements with one of His briefest declarations of His deity: "I and my Father are one". Amazing is the thought that arises from this – "Whose hands were pierced for me?".

There is more here than a mere equation. A sweet harmony of purpose is revealed, for Jesus said that the Father "gave them [to] Me". The picture is inescapably of the ceremony where the Bride is given by the Father's hand into the hands of the Son.

Believers are the Bride of Christ. They are in good hands today.

Wednesday, March 28th John 11:1–16

"There is no light in him" (v.10).

JESUS went to Bethany knowing what He would find and do. He was met by those whose faith had stumbled in the darkness of tragedy.

They had sent first saying, "*He whom thou lovest* is sick." Now, with sorrow in their souls, they say, "*my brother*". Was there doubt of the reality of Jesus' love in that darkness?

Then it was banished for ever, for the Light came. "Behold, how He loved him," they whispered.

May we never doubt the love of Jesus! May His light ever shine within us!

Thursday, March 29th John 11:17–27

"She went and met Him" (v.20).

HER faith was not dead, though it stumbled in the darkness. In such a situation she could not imagine what even Jesus could do, but, with sheer doggedness, she voiced her confidence – "I know" (vv.22,24).

As we have seen Him do so often already, Jesus fed that faith until she could cry, "Lord, I believe" (v.27).

In her darkness she met the dawn. There were yet dark clouds of fear, but even her cry, "Lord . . .he stinketh", was swept aside to reveal the sunrise of resurrection power.

May we go to meet the Lord today.

Friday, March 30th John 11:28–44

"She arose quickly and came unto Him" (v.29).

JESUS had not moved any nearer to Bethany, but had waited for Mary to come. She herself, hearing of His call and of His nearness, "rose up hastily".

Throughout this passage Jesus promotes and even demands similar actions based on faith. "Take away the stone," He ordered. "Loose him and let him go," He said.

Jesus says to us today, "Do what you can and leave the rest to me. You do the possible; I'll look after the impossible!".

Let us rise up hastily and do as He requires of us.

Saturday, March 31st John 11:45–57

"What think ye, that He will not come?" (v.56).

HIS enemies plotted and schemed His destruction. Now a misrepresentation of spiritual truth had clothed their evil plans with respectability. Jesus must die, they claimed, instead of the people, that the nation itself should not perish. They thus conveniently translated gospel truth to suit their own ends and vested their actions with the authority of a divine crusade!

Where there were many who longed to "purify themselves" and those who "sought for Jesus", there was no doubt of the outcome. He would come!

Where there is need, where there is hunger, He will come today.

Sunday, April 1st John 12:1–19

"Against the day of My burying hath she kept this" (v.7).

MARTHA filled the house with delicious smells of a hearty meal, Lazarus filled the house with the joyous laughter of a miraculous release, but Mary filled the house with the heady aroma of spices. Even though her own brother had died, she had kept them for Jesus alone.

(Continued on page 20)

"I" crossed out

by A.R.Williams

Pastor of our West Bromwich Church

THE Bible teaches that the greatest sins can be those of omission. The world in general is not half as impressed by the evil things that are done as it is by the good things that are not done.

One of life's greatest failings is selfishness. Too many are so taken up with Number One, "I", that no-one and nothing else seems to matter. "The brotherhood of man" has very little meaning today.

It is not easy to be unselfish, but God can supply the power to take an "I'm all right, Jack" nature and reverse it into one which produces unselfish living.

Unless belief in God helps people to help each other, faith stands condemned. The proof of love for God is the extent to which that love reaches out to those who are in need.

The essence of true love is in the word "give". John 3:16 contains it: *"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."* To make salvation possible, God's Son died on a cross. The only way by which self can be put to death is when that cross captivates the vision and that big "I" is crossed out.

The Christian life, if it is to be worthy of the name, demands that the life of selfishness is crucified. Only the power of the living Christ can make this real personally. The sooner it happens to more and more the sooner the world will start to know the glory of love, peace and joy.

(Continued from page 19)

Had He not said, "I am the resurrection, and the life", however? No longer was it necessary to keep the spices for His burial, for resurrection does not die!

It was His, though, and she rightly poured out her treasure for Him.

We express our gratitude to Ronald A. Gull for his excellent Notes. From next week our writer will be Laurence E. Lambert, Pastor of our Blackpool (Jubilee Temple) Church and District Superintendent of our Lancashire Presbytery.

Editor.

(Continued from page 18)

Sunday school teachers all over England are concerned about the rate of drop-out from the Sunday school. They see promising youngsters start in the church youth departments and watch three out of every four who enter the primary and junior departments break off all contact with the church before they have reached fifteen years of age. Most of the casualties are lost for ever, for, although about forty per cent of all school children in England join a Sunday school, by the time they have gone out to work only ten per cent are still connected with any form of religious activity.

There are three basic questions which I propose to ask regarding Sunday school teaching in modern times:

1. Have we the right aims? – MOTIVES.
2. Do we understand the children? – METHODS.
3. Are we concerned to be trained spiritual leaders? – MINISTRY.

Please keep your eyes on Youth Page for the next few weeks. We shall be dealing with these most important aspects of Sunday school teaching.

(Continued from page 16)

Wimbledon; 15, Thornton Heath (a.m.), Guildford (p.m.); 21,22, Cardiff; 23, Royal Albert Hall; 28, Glasgow (Partick); 29, Coatbridge (a.m.), Motherwell (p.m.); 30, Aberdeen; May 1, Dundee; 2, Edinburgh; 3, Carlisle.

Miss Joan Caudell:
April 14, Glossop; 15, Stockport (a.m.), Chorlton (p.m.); 16, Oldham; 17, Salford; 18, Ellesmere Port; 25, Liverpool; 26, St. Helens; 28, Southport; 29, Bolton (a.m.), Wigan (p.m.); 30, Accrington; May 1, Blackburn; 2,3, Blackpool.

London Crusader Choir with Douglas B. Gray:
March 25, Hounslow; April 1, Clacton-on-Sea; 7, Royal Albert Hall (MV); 8, Mildenhall; 14, Stratford; 15, Wormwood Scrubs, B.B.C.2 Broadcast; 23, Royal Albert Hall; 29, Hove.

Joseph Smith:
March 24-29, Llantrisant; April 7-12, Caerphilly; 14-19, Treharris.

ROYAL ALBERT HALL REHEARSALS
London Area

Watford:	*March 30th at 8.0*
Leyton:	*April 4th at 7.30*
Ealing:	*April 4th at 7.30*
Clapham:	*April 11th at 7.30*
Bristol:	*April 3rd at 7.30*
Hove:	*March 28th at 7.30*
Chelmsford:	*April 11th at 7.30*

THE ELIM EVANGEL

Vol. LIV. No. 13 March 31st, 1973 5p



Pastor and Mrs. R.T. McDonald pictured at their induction service at our Tamworth Church. Pastor R.J. Morrison (District Superintendent), is on Mrs. McDonald's right and Pastor S.D. Huntly, B.D., is on Pastor McDonald's left. Also in the photograph are the Tamworth Deacons.

Acknowledgement: *The Tamworth Herald*

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

Official Organ of the
Elim Foursquare Gospel Alliance

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AS you will know, our Executive Council felt burdened by the spiritual needs of our country and called our movement to four special weeks of prayer in 1973. The idea was not to replace other special efforts or normal local arrangements, but to seek to lay upon the hearts of all our fellowship the great value of corporate and individual intercession.

The next of our weeks of prayer begins tomorrow, April 1st. We trust that you have been able to incorporate seasons of prayer into your church programme and into your own private devotions.

It has been my great privilege to travel widely during this last ten months. It has been a rewarding and wonderful experience. None the less it has had its sad, worrying side. I have of necessity been involved in journeys at weekends and have been to towns and cities in many parts of the country. It is sombre to witness the vast numbers of pri - vate cars on the roads at weekends and then to observe that so many churches, certainly in England and Wales, are so poorly supported. The large cities are spiritual deserts in many instances. It is gloriously true to say that young people are coming into the Pentecostal churches in larger numbers and many centres have virile, active witnesses in being. Unfortunately, however, it is also certain that, on a national scale, the United Kingdom is backslidden. It is tragic to know that hundreds of people who have come to Great Britain as Christians have gone back into the world - and sometimes have gone into the world for the first time - because of the influence of the godless, giddy round of pleasure-seeking which preoccupies so many of our fellow-citizens.

Our Executive Council is certain that our whole movement will rise in response to pray for a mighty outpouring of the Holy Spirit. There is no other answer. Organisation, enthusiasm, leadership and determination play important parts, but the real way to meet the national need is to see God pouring out His Spirit.

Our beloved brother Joseph Smith has exhorted us for years to stand in the gap. His oft quotations from Charles G. Finney have challenged us. He is right. Our country cries out for intercessors as never before.

REMEMBER
THE WEEK OF PRAYER
APRIL 1st-8th

Church Reports

TAMWORTH **Pastor: R.T. McDonald**

AT the induction service for Pastor R.T. Mcdonald, Pastor R.J. Morrison, the District Superintendent, convened while Pastor S.D. Huntly was the speaker. About ninety gathered from other Churches, including ministers in the Presbytery. Items were rendered by the Tamworth Choir. The Church Secretary welcomed Pastor and Mrs. McDonald on behalf of the Assembly and said that he hoped that they would have a long, happy stay. Our new Pastor expressed his pleasure at coming to Tamworth and said that his one desire was to see souls saved and God's kingdom extended. Pastors R.J. Morrison, W.J. Patterson, K. Smith, and S.D. Huntly laid hands on Pastor and Mrs. McDonald, committing them to God's love and praying that great blessing would come to our assembly. The meeting closed on a note of praise to God, for the consciousness of His presence with us.

At the Sunday school prizegiving, about 130 parents and children attended. Items were given by the children. Prizes were presented by Mrs. McDonald.

C. BLOUNT

SELLY OAK, Birmingham

Pastor: A. K. Chamberlain

A THRILLING missionary week-end began with a pageant arranged by Pastor L. Wigglesworth on Saturday, 14th February. An exhibition of photographs captured the spirit of the tremendous work being accomplished by our Elim missionaries. The joy of the Christians contrasted sharply with the shallow merry-making with fire-crackers in Taiwan and with the satanic grip of black magic in Brazil. It was a great privilege to have Miss Joan Caudell with us. She talked of her personal experiences at Inyanga North, Rhodesia, and of the opportunity for evangelistic outreach at the hospital and secondary school.

As the church lights faded, the names of missionaries and their countries on bright day-glow posters were picked out by ultra-violet lamps. The special lighting also illuminated a tableau of young Christians dressed in colourful native costumes, providing a living background for the pageant. Mr. Peter Rammell took us on a tour of the mission fields with the aid of colour slides, his narration being interspersed with musical items. Mr. Fred Bullivant enabled us to appreciate the needs abroad as he sang, "Cross every ocean". Barbara Faulkner's rendering of "Together" encouraged our daily walk with Christ no matter where He might lead us. Our folk group, Tapestry, related the urgency of the task in the light of Christ's soon return, with Mrs. Lillian Moody's anointed appeal song, "So send I you". A very deep sense of Christ's presence affected the congregation and many responded with renewed consecration to the Master's command to "Go into all the world and preach the gospel."

TOM STROUD

WOOLWICH **Pastor: L. Jones**

RECENTLY our Sunshine Corner celebrated its second birthday. Over the past two years, a great number of children have visited us and have heard the gospel. We now have a faithful nucleus of twenty-five children who attend each Monday evening.

The highlight of these two years came at this anniversary when the children presented the story of the prodigal Son with the aid of puppets. Unsaved parents were among the people who packed our hall to see and hear the Gospel, for which we give God the glory.

As a result of this effort, the children were asked to present the prodigal Son on Greenwich Cable-Vision, the local television network. This was a great success; we know that God's Word was really blessed that day.

L. HARRINGTON



BRECON **Pastor: G. H. Neale**

WE celebrated our twenty-first anniversary with a service in the Brecon Guildhall, the place where the original crusade conducted by Pastor P. S. Brewster and party was held. Guests included former ministers

Pastors K. J. Hathaway and P. Daw and their wives. The Mayoress of Brecon was also present. The preacher was Pastor H. W. Greenway who spoke to a congregation of over 200.

Since then the Church has had many special events which include the annual children's carol service when over 120 gathered to hear many items by the scholars. The youth department presented a choir item. Parties were held for the Sunday school and Crusaders, the latter being concluded with an epilogue by Pastor J. J. Glass from Llantrisant. Mr. Noel Richards, also from Llantrisant, sang.

At the Sunday school prizegiving over sixty books were distributed by the Superintendent, Mrs. M. Higgins. During our Missionary Month Mrs. D.E. Bull brought us the realities of missionary work in Tanzania.

The Lord has now given us the desire of our hearts for we have received in memory of their parents the gift of a new electronic organ from Mr. and Mrs. John Davies (our Church Treasurer and his wife). To add to the blessing we have received in gifts enough to purchase 110 new chairs.

We praise God for His goodness and thank His people for their faithfulness.

(Mrs.) K. NEALE

SPRINGBOURNE, Bournemouth

Pastor: J. Osman

"THE best church campaign I can ever remember," were the words of one of our oldest members during the short campaign conducted by George Canty. Nightly Mr. Canty painted an oil picture and often he gave an explanation and commentary while painting. Items were provided by The Pentecostal Church, Millbrook, the Foursquares (Southampton), The Springbourne Five and our own youth choir. The pictures were donated to those who brought the largest number of strangers to the meetings.

Every meeting was well attended, the church being comfortably filled. The Word was expounded with fervour, passion, inspiration and clarity. There were decisions at every meeting and to our great joy they were mainly from the immediate locality. Several claimed divine healing including one woman who was deaf and whose hearing is now perfect.

Altogether it was a great week and we are glad that Mr. Canty came to Bournemouth. What a help he could be to many of our churches!

J. OSMAN

AYLESBURY

THE Crusade commenced. It was rushed, as the only hall in town, the Assembly Hall, was booked solidly throughout 1973 and for most of 1974, apart from four days, so we had to go in without saturation publicity. We had just one advert. in the newspaper. On the first night, despite heavy rain, we had just over ninety present and the next night there were over sixty.

I. W. LEWIS

HUDDERSFIELD **Pastor: J. Fry**

ROWS of terraced houses joined by quiet cobbled streets, with an occasional Pakistani grocer's shop and Punjabi store is the setting of our Huddersfield Church where the Young Searchers Club and the F. B. I. (Faithful Bible Investigators) meet each Wednesday. Indian, Pakistani, West Indian and English work together with no evidence of any colour bar present. There are about fifteen boys in the F. B. I. and thirty-five girls in the Young Searchers Club, all between the ages of eight and fourteen.

The groups commence with varied activities like Bible darts and Bible skittles, and different handicrafts. After these activities comes the most important part of the evening as far as the leaders are concerned – the devotional time. Hindu, Sikh, Muslim, Catholic, and Protestant alike listen attentively to Bible stories illustrated by flannelgraphs and pen drawings. The work is hard and it may be some time before there are any visible results, but we believe that "our labour is not in vain in the Lord" and that "we shall reap, if we faint not". As the clubs enter their second year, we look back with gratitude to God in that numbers have increased and the work is progressing.

BRENDA HAIGH



LETTER TO THE EDITOR

Dear Mr. Editor,

I would, with your permission, like to comment on the **Letter to the Editor** in your issue of February 17th from B. Street and G. Parsons.

First, may I quote from a reply to my own letter

to my local M.P., Mr. Robert B. Cant. Writing to me (dated February 21st) re the Erroll Committee report and possible extended licensing of liquor he states, "I doubt whether it is likely to be debated in the House of Commons in the near future and certainly with so much other legislation lined up it is even more doubtful whether the Government will introduce a Bill".

My second point is not of a complacent nature, but rather to urge on all who hate the liquor trade, as I do, to pray and watch (and even snoop) to stop the instances of under eighteens still managing to get served and to prevent instances of eyes being closed to drinks being served after permitted hours.

Yours faithfully,
Harold Holmes.

The Pentecostal Fellowship
(Eastern Counties)

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April 7, at 3 and 6.30.

In the United Reformed Church,
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Speakers: **G. Canty** (Elim)
J. Phillips (A.o.G.)

Singing by massed choirs.

Cups of tea between meetings. D.2837

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Clapham:	*April 11th at 7.30*
Bristol:	*April 3rd at 7.30*
Chelmsford:	*April 11th at 7.30*

(Book Reviews *continued from p.14*)

to all ministers and especially to the young who desire to minister the Word of God to others. To be a shepherd of the flock one has to be fed first. Are you a busy pastor or layman? This book will help you in your devotions and preparation for Sundays, midweek services and all occasions.

LEON C. QUEST

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Dead and Gone

by A.S.F. Horne
Pastor of our Ipswich Church

ONE of the oldest desires in the human breast is to live after death. John Fiske says that it is coeval with humanity. This desire not only finds vent in beliefs in personal immortality, which is good, but also in efforts to impose our wills upon our children's children after we are gone, and that is bad. Most ancient frauds, tyrannies and wrongs come from dead people. People's minds are still being corrupted by filthy minds long dead. It is also true that the works of saints long dead are still helping and blessing us in the Church today. It is said of Abel, "He died, but by his faith he is still speaking to us".

This is true of men like Henry Ainsworth, an ancient Puritan who in 1639 translated the Pentateuch, Psalms and Canticles. He was a great Hebrew scholar. John Lightfoot is renowned for his historical, chronological and topographical remarks on the Old Testament. He died in 1675. He was a profound scholar and a very godly man. What a great help Matthew Henry is to us all. This is also true of Dr. Doddridge, John Wesley and Dr. W. Dodd, to mention only a few. Dead and gone they are, but, because of their faith and sense of duty, God is still using their labours.

An old Methodist hymn has a verse that reads:

To serve the Present Age,
My calling to fulfil,
O may it all my powers engage.

The duties of life are almost too numerous to mention. Let us remember that we do not deserve special credit for doing our duty, but we deserve censure if we neglect it. Many today have lost their joy. Work is a duty, a boon, a privilege and there is no joy without work. The idle are not happy; there is ever the danger that, "working not at all", they become busybodies (2 Thessalonians 3:11).

The old saints were workers in their day and their works are still with us (Hebrews 6:11,12, Jerusalem Bible).

Our one desire is that every one of us should show the same earnestness to the end, which will be the perfect fulfilment of our hopes, never growing careless, but imitating those who have the faith and the perseverance to inherit the promises.

In Hebrews 11 we have the exemplary faith of our ancestors, who were all workers and in chapter 12 the example of our Lord Jesus, who came not to be ministered unto, but to minister. Carlyle said, "Blessed is he who has found his work". Have you found your work?

Go labour on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

To serve is to live, to be happy because it brings satisfaction, and satisfaction brings health. "And the Lord will guide you continually, and satisfy you with all good things, and keep you healthy too; you will be like a well-watered garden, like an ever-flowing spring" (Psalm 58:11, Living Bible). As F.F. Bruce translates it: "and the stiffness remove from your joints". "Guarding you without fail, He will refresh you in dry places and renew your strength" (Moffatt). Stiffness of joints and of minds sometimes arises through lack of exercise. The strength and suppleness of muscles come and go according to use. God help us to use all our powers in doing our duty to God and to man. Let us forget ourselves in favour of the task at hand.

Awake my soul, stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown.

P. Doddridge

"With so many witnesses in a great cloud on every side of us, we too, then should throw off anything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started" (Hebrews 12:1, Jerusalem Bible). "But one thing I do: I forget what is behind, reach for what is

ahead, and with my eyes on the mark, I go after the heavenly prize to which God has called us in Christ Jesus" (Philippians 3:14, Beck).

If we have done our duty, then at the end, when others are saying, "He is dead and gone", we shall hear, "Well done, good and faithful slave! You proved you could be trusted with a little; I will put you in charge of something big. Come and be happy with your Master" (Matthew 25:21, Beck). We shall not be dead and gone, but alive and happy, for ever with the Lord.

Thoughts from the Book of Genesis

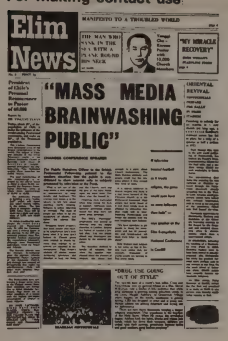
19. The Intercessor (Genesis 16:3,15)

by F. Lavender

THE wickedness of Sodom and Gomorrah clearly brought the judgment of God very near to the cities of the plain. When Abraham understood the purpose of God, he made earnest intercession in an endeavour to obtain a reprieve. The Lord declared that He would spare the cities if He could find ten righteous people in them. There are several points that we should observe in Abrahan's prayer. His deep concern was both for his own nephew, Lot, and for other righteous folk who may have been living in Sodom and Gomorrah. He clearly recognised that, because of the character of the Lord, He would not punish the righteous with the wicked. Abraham's attitude toward the Lord was one of humble boldness. He never questioned the justice of God in His condemnation of human wickedness. Both in his attitude and prayer, Abraham had a supreme regard for the glory of the Lord.

As we pray for our evil generation remember that we are the children of God. He calls us to "pray without ceasing" (1 Thessalonians 5:17). We can come before Him with reverent boldness (Hebrews 4:16). The Lord is just in punishing sinners, especially following their rejection of Christ (Revelation 16:5), yet He does not desire the death of even one sinner. He desires his repentance and salvation (1 Timothy 2:1-4). In days like these we ought to be deeply concerned both for our unconverted loved-ones, for the city where we live, for our nation and for the world in general (John 3:16). We should especially pray for all who preach the gospel and who witness for the Lord Jesus. Our supreme motive even in praying for the salvation of sinners should be the glory of God. In this way we can be true intercessors, as was Abraham.

For making contact use


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MANY methods are used for spreading the gospel. Our task is by all means to seek to reach into all the world in the name of the Lord Jesus Christ.

One of the means which has proved to be valuable has been the distribution of ELIM NEWS. Many churches have used this publication with much benefit and blessing.

Some people seem to be in some confusion, however, and it should be pointed out that ELIM NEWS is not intended as a tract. It seeks to set out the ministry of Elim. It is of particular value when it is used as an accompaniment to the spoken witness. Many people in our country are not yet aware of the marvellous truths for which Elim stands and ELIM NEWS can help considerably towards informing them.

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"Shall I push the Button?"

by Bernard J Epton

Pastor of our Liverpool Church

A YOUNG man asked a very serious question, one that many young men may have to settle for themselves in the near future. The young man is looking forward to going to University and later into the R.A.F.

He was worried because in an interview he was asked what he would do if he was in charge of an aircraft on a bombing mission and it was his responsibility to press the button to release one of the modern, death-dealing bombs on the enemy, maybe on a city of civilians in enemy territory.

He was concerned because, as a Christian, he felt that it was his responsibility to save life, not to destroy it. The thought of the horrors that would follow the dropping of such a bomb made his whole being cry out in outrage.

What would you do? The question came over to me also. What would I do? The decision could well involve my family, my friends, my country, my allies, as well as the lives of my enemies, both innocent and guilty.

Decisions have to be made by us all. I was once faced with such a situation some years ago. I had to make a decision which affected the life of my wife. Choice is the privilege of free people and it needs careful thought. A careless choice can bring a lifetime of misery. In choosing the one who will be your partner in life, your choice can bring happiness or misery.

The Bible also demands a choice on our part. We must choose whom we will serve, God or the world. One brings peace, security and real happiness; the other brings disappointment and ultimately disaster. Jesus made a choice. He had to choose between staying where He was or coming to this world, knowing that, if He came, He would have to die for people like you and me. He made His choice. He died for us.

You can choose to accept Jesus and the life that He offers you because He bought it for you with His own blood, or you can reject Him.

(Notes from the script of a broadcast over B.B.C. Radio Merseyside.)

Children's Corner

Christ's Magnets

(John 12:32)

by Sheila Price

"WHAT are you looking for, mummy?" asked Paul.

"I have dropped a pin," replied Mrs. Brown. "I must find it before someone steps on it."

"I will help you," said Paul. He got down on his hands and knees and began looking over the floor. The pin was nowhere to be seen.

"I've an idea," said Paul. He dashed upstairs, got out his toy-box and searched inside. "Here's the very thing," he said. "My magnet will soon find the pin, mummy."

Paul moved his magnet over the floor and soon located the pin behind the stool. As he pushed his magnet nearer the leg of the stool the pin seemed to come alive. It moved towards the magnet and suddenly jumped, attaching itself to the magnet as-if-it had been pulled there by an invisible thread.

"Here you are, mummy," said Paul.

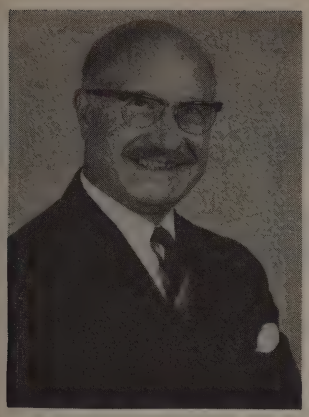
"Thankyou," said Mrs. Brown.

"My magnet is very useful, isn't it, mummy? I wish I knew why pins and other bits of metal act so strangely when near a magnet, though." Paul wondered.

"It has to do with the electric forces in the magnet, Paul. We cannot see these forces, but they are so strong and powerful that they attract any metal object. Reminds me of Calvary, Paul," his mother said.

"Why, mummy?" Paul asked.

"Because Jesus showed His wonderful love for us all on the cross. His love, which is still as strong and true today, attracts men, women, boys and girls all over the world. We become more and more alive as we are drawn more closely to Him."



Field Superintendent's Notes

by R.B.Chapman

Family News. Births. To Pastor and Mrs. J. Fry, a boy; to Pastor and Mrs. D.J. Green, a boy; to Pastor and Mrs. M.E. Sherwood, a boy; to Pastor and Mrs. P.G. Parsons, a boy; to Pastor and Mrs. D.G. Holmes, a boy; and to Pastor and Mrs. D.L. Mills, a girl. Boys certainly seem to predominate at the moment. We extend our hearty congratulations and good wishes to all concerned.

Sickness. A number of our ministers and their wives have undergone trials in sickness lately and we would value your earnest prayers for them.

Retirements. In recent months some of our ministers have entered the ranks of the retired and these include: J.C. Kennedy, L.N. Knipe, and H. Palliser (due to ill health). May God bless our friends as we say "Thankyou" for loyal services rendered to Elim.

Deaths. Pastor L.P. Cowdery's mother, Pastor B.C. Richardson's mother-in-law and Mrs. Brenda Griffiths' mother have died; our sincere sympathies are extended to all involved in these personal losses.

* * *

District Superintendents' Seminar. A special Seminar was held recently at Elim Bible College, Capel, when Superintendents met the Executive Council and various plans were discussed for the extension of the work. It is hoped soon to implement certain decisions regarding campaigns within the Presbyteries.

* * *

New Responsibilities. A number of pastors have changed their churches recently. Amongst them are: T.S. Miles to Kirkintilloch; W.J. Malcomson to Hadley; M.J. Baker to Scunthorpe; B.J. Killick to Derby (Assistant); S.C. Cain to Whitehaven; A.O. Johnson to Neath; R.T. McDonald to Tamworth; F. Lavender to Croydon; W.J. Maybin to Southampton; T.J. Broomhall to Gloucester; R.H. Elliott to Penzance; F.A.N. Halsted to Ilkeston; I.G. Clarke to Clydebank. May God bless these brethren in their labours for the Master.

Annual Thank-offering. We are deeply grateful to all who have been kind enough to contribute towards our annual appeal for evangelism. To date we have received £3,000. We have considerable commitments with pioneer campaigns in Aylesbury and Birkenhead this month and others on the "drawing board". From this you will realise why we are so thankful for the generous giving of our loyal friends.

* * *

Dates for your Diary. Elim Bible College Open Day, when Pastor John Phillips (A.O.G.) will be the speaker, is on June 16th; Missionary Convention in Cheltenham is on September 6th–9th; at the Ordination Service at Clapham on October 20th, Pastor J.A. Wright has been invited to speak.

* * *

"HELPS" Scheme. In November we sent out a call for help regarding the Methodist Church which had been purchased in Broadstairs for the spiritual home for the converts from the campaign. We are happy to report that to date over £1,500 of help has been received. Please continue to pray for this infant church where Pastor L.W. Green held a series of special services this month.

Pioneer Crusade
Town Hall, Birkenhead

now proceeding

Sundays at 8.0 p.m.

Nightly at 7.30 (except Fridays)
Thursdays at 3.0 p.m.

led by

Rev. Alex Tee and his team

Please pray much!
Write to any friends you have in the area
If you can come PLEASE do so D.2834



Christmas Programme Chiao Hsi, 1972

TAIW

"SO teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12). This Psalm is probably the oldest Psalm. We are reminded of our transience and of God's permanence. Equally clear is that there is no escape from God's dealing with our sin, but rising above our morbid fears is the mercy and grace of God in beauty upon us.

These lines are being written in our Ilan home, with rain steadily pouring down outside – mostly (there are still some spots where the roof leaks and the floor gets wet!). Every few minutes, fire crackers punctuate the silence, while the streets become rapidly deserted of people doing their frantic last-minute shopping. It is Chinese New Year's Eve; the Year of the Rat is ending and the Year of the Ox begins. This is the greatest holiday of the year for Chinese people. For weeks before, mops, brooms, dust-cloths and wash-rags are applied to every part of each house. A canal in front of our gate provides an ideal trough in which doors and windows are washed. Businessmen try to close all accounts. Hundreds of customs and traditions which date back into past legends are observed by the superstitious.

We praise God for His protection as we have travelled thousands of miles in Taiwan (which has the highest traffic accident rate in the world!) and in S.E. Asia. The VW Microbus which transports children to the Eden Kindergarten, though aging a bit, still reminds us of those in Evangel Temple, Toronto and in the Elim Churches in England who made this important transportation possible. It has a new distinctive three-note air horn that sounds like a bugle call and that brings children scurrying out of their homes to climb aboard.

Already we have begun to receive gifts of books for the Ilan Children's Library. We could still buy some more Chinese Christian children's books as it becomes possible. We don't need any more children's books in English, especially since a group in Canada wrote recently: "In another three or four months we should have several tons of books for you"!

The social life of the Chinese people in Taiwan is developing rapidly with the influence of foreign TV in their homes (there are more than a million TV sets in Taiwan). The decade of the 1960s brought industrialisation, commercialisation and urbanisation at a greatly accelerated rate. The resulting shift in living patterns for people is affecting all the churches. We are trying to meet these changes in some of our methods, since there has been an undeniable decline



Pastor Chang baptizing, Chiao Hsi, Taiwan, Christmas, 1972.



Church and Kindergarten, Ta Nan, Taiwan, 1973.



A report from Ken McGillivray

in evangelistic returns and mounting difficulties in pastoral ministry. One adjustment has begun in the weekly Bible Study. First, beginning with a small, younger group, numbering about twenty, we initiated total participation prayer and discussion study groups. This has been so significantly successful, that the method has now been introduced into the regular meetings with encouraging results. Never have we been more aware than we are now that we must be alert to changes in method, while the content of the Gospel is unchanging. Please pray that we may be wise in this day of compromise and not mistake one for the other!

Overseas visitors do not come our way very often and ones from the U.K. quite rarely, so, it was with much joy that we had Mr. and Mrs. Adrian Ravenhill from Kensington Temple, London, and Mr. Charles Pendrill of Ilford for visits of a few days each. We have not heard yet whether or not Brother Pendrill got his Ilan orchid safely back to England via the US! Larger numbers of visitors are expected this year before and after the Tenth World Pentecostal Conference in Seoul, Korea in September.

Ken McGillivray was born in Chone, Kansu, N.W. China, of missionary parents. He received most of his education in England. He was saved at Easter 1931, at an Elim Rally in the Royal Albert Hall, London. A few years later he entered Elim Bible College, London, graduating in 1937. He went to Mongolia as a missionary in 1940. He was interned by the Japanese from 1942–45. After the end of the war, he went to Canada and married Miss Winnie Jessop, who was at that time a missionary to China with the China Inland Mission, in Winnipeg. After their marriage they resumed work in Mongolia, but, with the civil war between the Communists and the Government and the total occupation of the area by Red forces, it became impossible to do missionary work. In 1950 they were compelled to leave the country. After furlough in Britain and Canada, Mr. and Mrs. McGillivray went to Taiwan (Formosa) in 1953 where they pioneered a new work in the Yi Lan area and established a number of churches. The number of churches has grown since then. Kindergartens have been established, a radio ministry begun, literature programmes initiated and recently a valuable property purchased, further to develop the depth of the work.



Elder Kan and lady kindergarten teachers, Ta Nan, Taiwan, 1973



New Church, dedicated February 21st, 1973 SHAN TZU TING, 1973



Pastor Chu, Elder Kan and deacons of Ta Nan Church, Taiwan 1973

"This same Jesus"

by Evelyn E. Green

THE two men did not say "This same Christ", or "this same Lord", but "this same JESUS". His blessed sameness is linked with salvation; "Jesus" means "Jehovah saves".

The Ascendant Jesus

The Lord Jesus Christ and His beloved chosen disciples had come to the parting of the ways. On that memorable night of His arrest in Gethsemane, He had declared clearly and simply that, after a brief absence from them while He lay in the grave, He would return to them for a while, after which He would return to the Father.

So it came to pass. On the third day He rose from the dead, and went to His disciples. For nearly six weeks (Acts 1:3), the risen Christ shared their lives, walked the familiar paths with them, talking of things pertaining to the kingdom of God, that realm of divine sovereignty.

During the first hours after His resurrection, the disciples had been a prey to various misgivings concerning their Lord. An empty tomb and the undisturbed grave-clothes had argued that He indeed had conquered death, as He had predicted that He would, but no one, save Mary Magdalene and her companion, had actually seen Him. The disciples were not disposed to give credence to the testimony of those grief-stricken, loving souls whose devotion to the Master could easily have led them into wishful thinking.

Later that day, Christ revealed Himself to two other disciples after they had talked with Him on the Emmaus road, they failing to recognise the identity of their Listener. Still later that day, He had appeared in the upper room, where the disciples were in hiding for fear of the Jews. As He stood before them, they had gazed, terror-stricken, on Him, supposing Him to be some spectral visitor with evil designs upon them. Seeing and wholly understanding their terror, He showed them His hands and His side. "Then were the disciples glad when they saw the Lord" (John 20:20). To prove conclusively to them that He was no spirit – a being outside the realm of their humanity – but their own Friend, Jesus, He partook of their evening meal (Luke 24:36–43). At last they knew Him, Jesus, the Man of Galilee.

He was the same as before His death on Calvary and yet, in a way, not the same. In the weeks that followed, He manifested new qualities. He could and did appear and disappear at will. This was not all. No Roman army, no howling mob, no evil conspirators would ever again be able to lay wicked hands on Him and make Him the target for their vicious hatred. On Calvary He had spoiled principalities and powers, triumphing over them (Colossians 2:2).

For mankind's redemption, in order that He might suffer death for every man, He had permitted Himself to be subject to the limitations of mortal flesh and in the suffering of death for every man He had conquered death and sin. By His resurrection He was proved to be the Son of God with power and was raised by the Father far above all principalities and powers, "angels and authorities and powers being made subject unto Him" (1 Peter 3:22). Death hath no more dominion over Him. He is the ascendant Jesus!

The authoritative Jesus

Some of the first words uttered by the risen Christ on that wonderful day of His resurrection were: "As my Father hath sent Me, even so send I you" (John 20:21). The sending of the Son to be the Saviour of the world was a commission which could not have been performed by angels or prevented by devils. When the Father sent His Son to fulfil His will, namely, man's salvation, He invested Him with all the necessary powers to execute His purpose, ["God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38)], which culminated in that consummation on the cross, when Christ "through the Eternal Spirit offered Himself without spot unto God" (Hebrews 9:14) as the sin-offering for the expiation of mankind's transgression. As He stood before His disciples in all His risen power, He declared, "All authority [right, privilege] is given unto Me in heaven and in earth" (Matthew 28:18). He went on to indicate: "Because of this, go and teach all nations" (Matthew 28:19) Through His Word and the Holy Ghost He transformed this timorous band of believers into dynamic, spiritual revolutionaries, who, so their enemies complained, turned the world upside down (Acts 17:6).

Having been freed by Him "from the law of sin

Mrs. Evelyn E. Green is in fellowship with our Exeter Church.

and death", we are not free to live our lives to the selfish fulfilling of our own wills. He has bought us, has laid claim to us, has sealed us unto the day of redemption as His purchased possession, and has all power and authority in heaven and in earth to equip us for the implementing of the Father's will. "As the Father hath sent Me, even so send I you" (John 20:21). He is the authoritative Jesus! What is our response?

The active Jesus

The Holy Ghost has given us in the Scriptures a glowing, an exhilarating portrayal of Jesus the risen Lord. He is not shown as a pale, ethereal Being, coldly remote from human affairs, a passive Spectator of His dear ones' struggles and disappointments. On the human level He actively concerned Himself with their hopes and fears and, a little later, with their fishing venture which, until He arrived on the scene, had been so conspicuous a failure.

His disciples had signally failed to obey His command, given on the night of His betrayal by Judas, to leave Jerusalem after His death and to return to Galilee, where, after His resurrection three days later, He would meet them. Despite their disobedience, He tarried in Jerusalem and revealed Himself to them, first to the despairing Mary Magdalene, later that day to the two disciples bound for Emmaus, with whom He discoursed on the matters that were tormenting their hearts. At the meal-table afterward, He revealed Himself to them in the breaking of bread. From that joyous scene He went back to Jerusalem to the upper room, where He settled once and for all the painful doubts of some of His unbelieving disciples who were secretly assembled there. Eight days later He again visited the upper room, this time for the sole benefit of that chronic doubter, Thomas called Didymus. Thomas's fears and doubts were utterly laid to rest.

Jesus went back to Galilee and appeared one morning at the lakeside as a group of His disciples were returning from a wholly unsuccessful attempt at fishing. He called instructions to them from the shore, which, when obeyed, resulted in a great catch. On their coming to land, they found that He had made a fire for them and had cooked a meal for them, after which He renewed the commission given earlier to His defaulting follower, Simon Peter (John 21:1–17).

The Spirit of God through the Evangelist John (20:30) declares, "And many other signs [tokens] did Jesus in the presence of His disciples". The Holy Spirit refers to Christ's post-resurrection activities thus: "All that Jesus began both to do and to teach until the day in which He was taken up" (Acts 1:1,2).

The two white-robed men, who, with His disciples, watched His departure from them and His return to the Father, said, "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven", which is a wonderfully comforting thought. When He returns for us, we shall see that the lapse of time will not have wrought one iota of change in our blessed Redeemer.

There is that time-lapse, however, and we can say with the hymn-writer: "And dark are the days ere Thy coming again". Christ Jesus is not just a fact in history or a remote future prospect, however; He is relevant to every age in the human drama, even to this very moment and its needs (Hebrews 13:8).

"This same Jesus" is ascendant, authoritative, active, for "They went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark 16:20). The record ends with "Amen". So say we!

WARLEY FOR CHRIST CRUSADE

Saturday, April 14 — Smethwick Baths
Tuesday, April 17 — Whiteheath Community Centre
Preacher: Mervyn Morgan.
Wednesday, April 18 — Langley Hall
Thursday, April 19 — Hurst Road Community Centre
Preacher: David Stillman
Saturday, April 21 — Elim Pentecostal Church, Smethwick
Preacher: Don Summers.
All services at 7.30 p.m.

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Please send to:
Missionary Secretary,
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Pray for Birkenhead

Book Reviews

Turn over any Stone, *by Edna Hong. Published by Coverdale House Publishers Ltd., Price 50p, postage and packing 6p extra.*

I AM mother to two boys who are normal and healthy though rascals. There is the tendency to take one's blessings for granted. This book is a graphic reminder of the condition of so many children who are not so blessed with health. It is the impassioned, heart-felt record of the authoress's thoughts as the grandmother of a mentally-retarded grand-daughter. The style appears to be disjointed on first reading; its staccato wording is not the easiest to follow. She invites the reader to observe her "thinking aloud", for it is deeply, intensely personal, giving a very subjective view of life's problems.

The book is akin to the spirit of Job and the poetical writings of the Old Testament, though in a modern idiom. It seeks to grapple with the problem of human suffering. Though not easy to follow at times, one felt a deep sense of thankfulness for the health of one's own children and that at least one has not to tread this particular path of human suffering, though His grace is sufficient for all.

(Mrs.) EILEEN SMITH

Reminiscences of Smith Wigglesworth, *by W. Hacking. Published by the Author, price 25p, postage and packing 4p extra.*

THE name of Smith Wigglesworth is revered as he was one of the early Pentecostal pioneers. In his reminiscences, W. Hacking has recaptured for us some intimate memories of this apostle of faith.

I like Wigglesworth's advice to "repeat in your heart often: 'Baptised with Holy Ghost and FIRE, FIRE, FIRE!'" Many of his characteristic sayings sum up deep spiritual truth in a few words, e.g., "To hunger and thirst after righteousness is when nothing in the world can fascinate us so much as being near to God" and, 'Never say, 'I can't!' if you are filled with the Holy Ghost".

To those who never knew Smith Wigglesworth the price is a small amount to pay to get to know him and His Lord better.

CHARLES J.E. KINGSTON

Lakeland Pocket Book of Puzzles. *Published by Marshall, Morgan and Scott Ltd., price 25p, postage and packing 4p extra.*

HERE we have a well-produced, reasonably-priced addition to the range of quiz books. We live in a questioning age and the attraction of the quiz never seems to lessen. The questions are rather hard on the whole and would be most suited to teenagers. There are sixty quizzes. This works out at less than ½p per quiz, which seems good value to me. It is a pity that there are only three types of quizzes; a little more variety might have been an advantage. Although the copyright description is strongly worded I have checked with the publishers and they assure me that they have no objection to the quizzes being reproduced on blackboards or by overhead projectors, etc., for use in public meetings. This could be a useful aid to a hard-pressed Junior Crusader leader.

DEREK J. GREEN

Thoughts of Chairman Jesus. *Published by Kenneth Mason Publications Ltd. Price 10p, postage and packing 3p extra.*

ONE must welcome any opportunity of putting Scripture into the hands and handbags of modern society; however, first impressions of this booklet were not too favourable. After further readings they had not materially changed. **The Thoughts of Chairman Jesus** presents short, to-the-point statements, but, without their contexts, some are made ambiguous, to say the least, to the casual, uninformed reader.

The pages develop into teachings of Jesus by way of abridged parables. Perhaps it will find its use in the possession of Christians as a potted form of the sayings of Jesus. I am not sure about its effectual reaching of the unsaved, unchurched, unscriptured masses, which present the greatest need. Nevertheless, God says, "My Word will not return unto me void".

Buy it, judge for yourself and use it how you will.

F.W. JONES

The Minister's Annual, 1973, *Published by Oliphants. Price £2.75, postage and packing 14p extra.*

FOR many years we have enjoyed daily readings in our family life. This book is a creative tool for an effective ministry. It reminds me of Dr. Campbell Morgan's books and preaching. I sat under his ministry for fifty-two Friday night Bible studies. His ministry was creative. He often led one to other avenues of thought, not only by what he said, but also by what was left unsaid. Reading this book carefully and prayerfully is instructive and helpful. I recommend it

(Continued on page 5)



Margaret M. Ladlow's page

The Sting like an Adder's

(Proverbs 23:32)

NEXT door to our Church in Salisbury is a small public house and I am both amazed and appalled at the number of young people who frequent it every night in the week. Boy and girl teenagers appear to spend their evenings there. Social drinking is an accepted pastime today. I can well believe from what I have seen that the move to alter the licensing laws of our country will find support from many quarters. Moreover there is a notion abroad that it is the "in thing" to become good Europeans and as such it is only right to conform to the more "enlightened" drinking habits on the Continent.

The mass media, T.V. advertising, the increase in holidays abroad, the sale of canned beer and wines in supermarkets, and women's magazines with articles on home brewing and table wines, all foster the idea that it is fashionable to drink alcoholic beverages. At the risk of being thought square and unenlightened I stand uncompromisingly for total abstinence from all intoxicating liquor. I hate drink. I hate even the smell and sight of it and take my stand with the wise man who wrote the Proverbs and said, "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise". I was very pleased when some ammunition came through the letter-box this week in the form of a pamphlet issued by the Church of Scotland Total Abstainers' Association. It is headed, "Call Yourself a Christian?" and is well worth our consideration for it packs a real punch with its undeniable facts and serious challenge.

It begins: "If you could do something about the third deadliest killer disease in the world, would you?". According to statistics issued by the World Health Organisation, that disease is alcoholism. "Alcoholism has earned itself this terrible title. Serious crime, sexual vice, disease, insanity, road accidents and industrial loss are alcohol's cost to society. If all deaths attributable to alcoholism were included, it would easily be the Number One killer disease."

You probably didn't realise this or perhaps you don't believe it. Perhaps we believers in total abstinence have been our own worst enemies. Instead of facts, maybe all you can recall are phrases like "broken homes" and "evils of alcohol". We've used them because they are true, so we make no apology, but now you'll get some sobering facts to set you thinking.

Alcohol is a poisonous, habit-forming drug. Its grip starts with social drinking. One in every ten social drinkers is already an alcoholic. There are 300,000 alcoholics in Scotland. Alcohol loses industry *six million* working days every year at a cost of around *sixty million pounds*. Alcohol is identified with crime. Any paper on any day carries a court story where drinking is part of the defence excuse. Edinburgh University researchers discovered that in almost half the convictions for murder in recent years, alcohol played a significant part. In Scotland, among admissions to mental hospitals of men aged over forty, one in three is for alcoholism. These are undeniable facts.

Anyone is likely to become an alcoholic; science cannot separate the potential. Since one in ten become alcoholics, doesn't total abstinence from the beginning make more and more sense?

"CALL YOURSELF A CHRISTIAN and do nothing about all this? For the love of God *do something* to help", comments the pamphlet. When I read it I could not help thanking God that in the Church of Scotland at least, there are those who are willing to stand against popular opinion and to fight against a growing evil. It seems to me that, as in the case of permissiveness in our land, Christians have remained silent for too long. We shall meet with criticism. The old cry will be heard that the Church is not here to condemn society, but to give a positive witness and encouragement of goodness. Neverthe-

(Continued on page 20)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.: 35484. C.2778

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BRIGHTON. Excellent holiday, good food and fellowship, with homely atmosphere, close sea and two minutes shopping centre, also the Elim Pentecostal Church, The Lanes. Apply to J. Page, 115A London Road, Brighton, BN1 4JG, Sussex. C.2788

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CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. Port Isaac 267. Marjorie and Stanley Bates warmly welcome those seeking a holiday where they will find spiritual refreshment and fellowship in a homely atmosphere. We overlook the Atlantic with safe bathing and surfing beaches. Write for brochure (S.A.E). C.2817

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.2779

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SITUATION VACANT

SMALL hotel requires keen Christian female staff from mid-May to September. Live in. Mrs. D. Knight, Brooklands Hotel, Tolcarne Road, Newquay, Cornwall. Tel.: 2182. C.2838

BIRTHS

DORMAN. On January 31st, to Michael and Gillian (nee Reeves), of our Winson Green Church, God's precious gift of a son, Andrew Michael.

FRY. On February 11th, to Pastor and Mrs. John Fry, God's precious gift of a son, Jonathan Paul, a brother for Ruth, Elizabeth, Sharon and Rachel.

WITH CHRIST

DUNCAN. On March 10th, Gertrude Ada, aged 87, passed peacefully into the presence of the Lord after a short illness. Much loved and faithful member of our Palmers Green (formerly Wood Green) Church since 1937, one-time Sunday school Superintendent, Deacon, Trustee, and for many years Missionary Secretary. Saved in Brighton under Pastor George Jefferys in 1927 and founder-member of that Church before moving to North London. Officiating ministers at funeral: N.G. Clark and J.G. Patterson.

WAVELENGTH — ELIM ON THE AIR

England

London Crusader Choir (Director: Douglas B. Gray). B.B.C.2 and B.B.C. World Service — "Sunday Half Hour." April 15 at 8.30 p.m.

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 8.30 p.m.

B.B.C. World Service

P.S. Brewster leads worship from Cardiff City Temple on April 8th at 10.30 a.m.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

ITINERARIES

The President (T.W. Walker):
March 31-April 1, Holyhead; 3, Bristol (R.A.H. rehearsal); 4, Letchworth; 5, Dagenham (united meeting at A.o.G.); 8, Coventry; 14, Wimbledon; 15, Thornton Heath (a.m.), Guildford (p.m.); 21,22, Cardiff; 23, Royal Albert Hall; 28, Glasgow (Partick); 29, Coatbridge (a.m.), Motherwell (p.m.); 30, Aberdeen; May 1, Dundee; 2, Edinburgh; 3, Carlisle.

Miss Joan Caudell:
April 14, Glossop; 15, Stockport (a.m.), Chorlton (p.m.); 16, Oldham; 17, Salford; 18, Ellesmere Port; 25, Liverpool; 26, St. Helens; 28, Southport; 29, Bolton (a.m.), Wigan (p.m.); 30, Accrington; May 1, Blackburn; 2,3, Blackpool.

London Crusader Choir with Douglas B. Gray:
April 1, Clacton-on-Sea; 7, Royal Albert Hall (MV); 8, Mildenhall; 14, Stratford; 15, Wormwood Scrubs, B.B.C.2 Broadcast; 23, Royal Albert Hall; 29, Hove.

Joseph Smith:
April 7-12, Caerphilly; 14-19, Treharris.

Coming Events

BLACKPOOL, Marton. March 31, April 1. Elim Pentecostal Church, Fredora Avenue. Crusade conducted by E.J. Thomas and instrumentalists, vocalists, gospel groups. Saturday at 7.30. Sunday at 10.45 and 6.30. Youth rally on Friday. April 8. Preacher: F.J. Slemming. At 6.30. April 14-16 Ladies' weekend. Party from S.A. Citadel. Saturday at 7. Speaker: Mrs. G.M. Gorton. Sunday at 11 and 6.30. Service of song: "Easter Victory". Monday at 7.

BRIDGWATER. April 7. Elim Pentecostal Church, George Street. Opening of new Church by W.R. Jones at 3. Preacher: R.B. Chapman at 3.30 and 7. April 8-15. Crusade conducted by J. Osman, supported by Reading Choir, The New Generation and The Harvesters. Convener: F.J. Livings. Sundays at 6.30. Weeknights (except Friday at 7.30.

BROADSTAIRS. April 1-8. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Special meetings with L.W. Green entitled "The God of the Miraculous". Opportunity will be given for those seeking the Baptism in the Holy Spirit. Weeknights at 7.30 (excluding Monday and Friday). Sundays at 11 and 6.30.

CAERPHILLY. April 8-12. Elim Pentecostal Church, St. Fagan's Street. Bible crusade conducted by Joseph Smith. Weeknights (except Monday) at 7.30. Sunday at 6.30.

CHELTENHAM. April 7,8. Elim Pentecostal Church, St. George's Road. "Crowd-In", with film on drug problems. Saturday at 8. Preacher: Terry Cheeseman. Sunday at 11 and 6.30.

CLACTON-ON-SEA. April 1. Elim Pentecostal Church, Hayes Road. Visit of the London Crusader Choir with Douglas B. Gray. At 3 and 6.

DRIFFIELD, Yorks. March 31-April 1. Driffield Youth Centre, Manorfield Avenue. Youth crusade with The Advocates Len Magee, The Emmaus Road and God's People Unlimited. Details: Pastor D.B. Tinnion, 27 Wansford Road, Driffield, Yorks.

EAST HAM. April 7. Elim Pentecostal Church, Central Park Road, London E.6. Farewell service for Mrs. Dorothy Bull. At 7.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11.00 and 6.30 and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. April 1. Elim Pentecostal Church, Masonic Building, Swan Lane. Mothering Sunday service. Guest speaker: Mrs. E.R. Walker. At 6.30. April 14. Monthly rally. Preacher: W.R. McKibbin and supporting items by Swindon choir. At 7.30. April 15. Second anniversary services of church and minister. Preacher: J.C. Smyth. Soloist: Mrs. M. Smyth. At 6.30. Convener at all services: J.R. Brown.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday School) and 6.30. Thursdays at 7.30.

GLOUCESTER. April 1. Elim Pentecostal Church, Parkend Road. Mothers' Day Service. Items by the Ladies. Speaker: Mrs. M. Nind. Convener: Mrs. T.J. Broomhall. Sunday at 6.30. April 18: Annual Women's Rally. Preacher: Mrs. Joan Morrison (Kingstanding). Soloist: Mrs. J. Chapman. At 3 (tea provided at close of service).

HANLEY, Stoke on Trent. April 1. Elim Pentecostal Church, Bucknall Old Road. Mothers' Day service. At 6.30. April 14,15. Pastor's third anniversary. Selly Oak Male Voice Choir. Preacher: A.K. Chamberlain. Saturday at 7.30. Sunday at 11 and 6.30.

LETCHWORTH. April 4. Elim Pentecostal Church, Norton Way North. Sisterhood Anniversary. Speaker: Mrs. E. Ruth Walker. Soloist: Len Magee. At 3.

NEWPORT, Mon. April 7. Stow Hill Methodist Church, United rally of Elim, Assemblies of God and Apostolic churches. Preachers: L.E. Lambert and Warwick Shenton. Conveners: J.G. Cooper and John Howe. Caerphilly Elim Choir and other musical groups. At 3.30 and 6.30. March of witness at 2.

PORTH. March 31-April 2. Elim Pentecostal Church, Pontypridd Road. Annual convention. Preachers: W. Ll. Bell (Saturday); L.V.D. and Mrs. Tiller (Sunday); J.H. Dick (Monday). Weeknights at 7.30. Sunday at 11, 6.30 and 8.

ROMSEY. April 14. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Gosport Male Voice Choir. At 7.30.

RYDE, Isle of Wight. March 31. Elim Pentecostal Church, Albert Street, South-East Presbytery Rally. Ministry from Presbytery. At 3 and 6.30. April 7,8. Ladies' Weekend. Speakers: Mrs. F. Taylor and Mrs. A. Hurley. Singing by the Sisterhood. Saturday at 7. Sunday at 6.30.

ST. HELENS. April 7-15. Elim Pentecostal Church, Duke Street. Crusade conducted by John Woodhead. Saturday (14): Kingstanding Mixed Choir at 7. Otherwise: weeknights (except Monday and Friday) at 7.30. Sunday at 6.30.

SCARBOROUGH. March 31. Elim Pentecostal Church, Murray Street, Londesborough Road. Youth for Christ rally. Conducted by David G. Woodfield and party from Newcastle. At 7.30.

SHEFFIELD. March 31-April 5. Elim Pentecostal Church, Lee Croft, Campo Lane. Bible Week. Preachers: G. Harpin (Saturday and Thursday) and F.H. Coleman (Sunday evening and Monday to Wednesday). Saturday at 7. Sunday at 6.30. Weeknights at 7.30.

SMETHWICK. April 15,16. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Preacher: Bernard Wall. Sunday at 11 and 6.30. Annual Women's Rally. Speaker: Mrs. Margaret Wall. Items by Kingstanding Elim Church Choir. Monday at 7.

STIRCHLEY, Birmingham. April 14. Friends' Meeting House, Hazelwell Street. Billy Graham film: "Take up the Cross" At 7.

TEESSIDE, Grangetown. March 31, April 1. Elim Pentecostal Church, Lee Road. Women's Weekend.

WORTHING. April 8. Assembly Hall. Evangelistic outreach. J.-J. Zbinden and I.B.T.I. students at 6.30. Arthur Blessitt film at 8.15.

EASTER CONVENTIONS

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Preacher and Soloist: S. Beresford and Raymond Rees. Items by Church Choir. Good Friday at 11, 3 and 6.30 (tea provided). Saturday at 7. Sunday at 11 and 6.30.

GLOUCESTER. Elim Pentecostal Church, Parkend Road. Preacher: George Miller. Items by the Choir and others. Good Friday and Saturday at 7. Sunday at 11 and 6.30.

HANLEY, Stoke on Trent. Elim Pentecostal Church, Bucknall Old Road. Saturday: Film: "The Power of the Resurrection". Saturday at 7.30.

ILFORD. Elim Pentecostal Church, Clements Road. Preacher: R.J. Mackenzie. Good Friday at 11 and 7.30. Saturday at 7.30. Film: "Son Worshippers". Sunday at 11 and 6.30.

LEYTON. Elim Pentecostal Church, Morley Road. Preacher: H.W. Greenway. Good Friday and Saturday at 7. Sunday at 11 and 6.30.

OXFORD. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: J.A. Wright. Convener: J. Hyde. Good Friday at 7.15. Saturday at 7.15 (Baptismal service). Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Easter Convention. United Communion. Thursday at 7.30. Preacher: J.F. Hardman (Ilford). Convener: I.R. Hall. Good Friday at 3 and 7. Saturday at 7. Sunday at 11 and 6.30.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preachers: J.G. Cooper and J. Tetchner. Convener: A.V. Gorton. Good Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30.

SMETHWICK. Elim Pentecostal Church, Woodland Drive,

(Continued on page 20)

Sunday School Teaching in Modern Times -3

Have we the right Aim?

by the National Youth Director, Eldin R. Corsie

IT is worth pausing to ask what should be our aim in Sunday school teaching. Paul commends the way in which Lois and Eunice taught the Old Testament to Timothy (2 Timothy 3:15–17). The Holy Scriptures are profitable in five ways, to quote G. Campbell Morgan in **The Bible and the Child**.

"They give information upon which, if men act, they will find it to their advantage. The information is the truth concerning Christ. That information does not save, but apart from it there can be no surrender to it.

"Those holy Writings teach us the truth of God. We cannot philosophise our way to God; we need first to learn the true facts of the matter as therein revealed.

"They provide a test (called in the A.V. a 'reproof') of the life we are building; they are God's plumb-line by which alone we can see how far our life is upright and true.

"They correct the crookedness they thus reveal.

"They supply instruction in righteousness – a kind of mental and moral bath."

Our aim, then, must be to teach the whole counsel of God. We have to deal with children who are growing up in a society which we have described in the terms of life around us, which the Biblical words fit only too well: "a crooked and perverse generation" (Philippians 2:15) or "a warped and diseased world" (Phillips). God is ignored in ordinary calculations and His law disregarded.

The first requirement, therefore, as we begin to frame our policy, is a comprehensive Bible syllabus for the whole Sunday school, adapted to their ages, abilities and aptitudes. Nothing less than this will do justice to God's self-revelation as it is given in the Bible. A child needs to begin to know God's power,

(Continued on page 20)



Rev. B.C. Vidamour

Vacation Venture

September 1st - 15th 1973

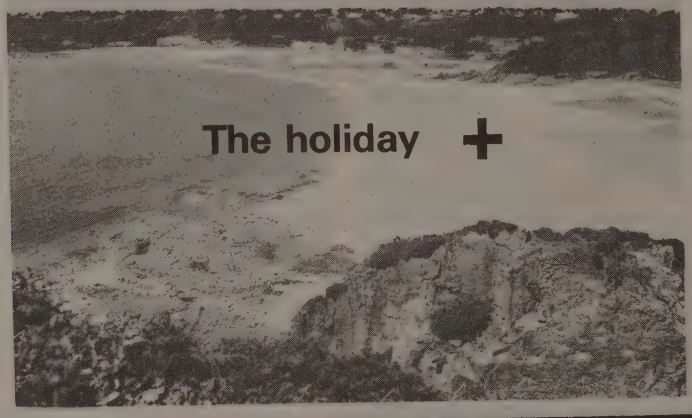
Jersey

with

Rev. B.C. Vidamour – Mr. Kelvin Thomas – Rev. L.E. Lambert



Rev. L.E. Lambert



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1970 Worthing
1971 Guernsey
1972 Southport
and now
D.2830 JERSEY

The Family Altar

Scripture Union Portions — **Notes by L.E. Lambert**

Monday, April 2nd — John 12:20-36

"Sir, we would see Jesus" (v.21).
WHEN the request of these worshipping Greeks reached Christ, He immediately began talking about His death on the cross in terms of a corn of wheat falling into the ground and dying (v.24), hating one's life (v.25), it being the very cause for which He came (v.27). Being "lifted up" signified what death He would die (vv.32,33).

Many see in Jesus a great teacher, a moral example, a great prophet; He is all these, but most of all He is God's Son dying as a suffering Saviour.

Can others see Jesus in you?

Tuesday, April 3rd — John 12:37-50

"They loved the praise of men more than the praise of God" (v.43).
DIVINE revelation and human responsibility, which so many have put asunder, are joined in this passage. "Who hath believed . . . and to whom hath the arm of the Lord been revealed?" (v.38). Many influential people were convinced, but they would not confess. They feared loss of position, and of the plaudits of men (vv.42,43).

We must beware lest we hide the fact of our faith. We must never be ashamed of the gospel, or of Christ. Secret discipleship is nowhere commended in Scripture. By our lives, our lips, the things we laugh at, even by stickers on our cars, let us confess Christ.

Wednesday, April 4th — John 13:1-17

"The servant is not greater than his lord" (v.16).
SOME Christians are profoundly moved as they contemplate Calvary; others are as they gaze at Gethsemane. To watch Jesus washing the disciples' feet touches the depth of one's soul. How sublime was Jesus! He came from God and went to God. All things were in His hands (v.3), yet He stooped so low that He girded Himself with a towel and performed the menial task of a slave. Peter, stubborn as ever, at first was rebuked by the Lord: "If I wash thee not, thou hast no part with Me." (v.8).

There should be no task too menial for us to perform for Christ or for our fellow-Christians."

Thursday, April 5th — John 13:18-30

"One of you shall betray Me" (v.21).
THE meal was the Last Supper (Matthew 26:20–25), wherein Jesus instituted the communion service. The man, Judas, was called, "one of you". Whenever Judas is referred to, it mentions that he was "one of the twelve". Judas betrayed the Lord with a kiss; the token of affection became the signal for rejection.

If we go to Communion bearing enmity against another believer, we betray Christ. If we claim to be His and yet continue in sin, we betray Christ. If we take what is holy and sacred and use it for our own selfish indulgence, we betray Christ.

How much better to get so close to the Master that we feel His presence, hear His voice, and know His will (vv.23,25).

Friday, April 6th — John 13:31-38

"Love one another; as I have loved you" (v.34).
HIS hour had come; He was about to die. There was no fear, no failure. He spoke about it as His being glorified (v.31). So is death for every child of God. Christ's only concern was that His disciples should remain in love and unity.

"Love one another" (v.34) was a command; it was not optional. He gave the comparison: "as I have loved you", undeservedly, undyingly, unfailingly. This is the measure that He expects of our love one for another. He mentioned the consequences: that "all men may know that ye are My disciples" (v.35). Great singing, immense talent, superb buildings, are useful, but love is essential.

You must, you can, love through Christ even the most difficult, most obstinate person in the assembly.

Saturday, April 7th — John 14:1-14

"I would have told you" (v.2).
WE have a great future (vv.1-6); the eternal home of the Christian is with Jesus. We have a wonderful Father; He is just like Jesus (vv.7-11). He grants us tremendous favours: "Whatsoever ye shall ask" (v.13).

Jesus was very candid: "If it were not so, I would have told you". He never deceived, never lowered His standards, never offered easy discipleship. He was profoundly conscious of the eternal realm, because He had lived there from eternity. He was able to comfort His followers, for they feared separation. We can rely absolutely on His word. Can others rely on ours?

Sunday, April 8th — John 14:15-31

"Peace I leave with you" (v.27).
HAVE you been remembered in a will? You have been really, for Jesus bequeathed to us the most

(Continued on page 20)

The Family Altar

(continued from p.19)

sought-after thing in the world: peace, His peace, in quantity, kind and quality.

In the world there is tribulation: unrest in society, strife in industry, disturbance in sport, tension between the races. The Lord offers peace of conscience and rest for the fevered mind and the tormented soul.

Child of God, this is your inheritance. Enjoy it today. Let the peace of God rule in your heart and in your home.

The Sting like on Adder's

(continued from p.15)

less, I believe that to show the true values of morality and righteousness, we must place them against the contrasting background of sin and evil. I also believe that our Christian duty is to work for the salvation of man both body and soul and this includes trying to save him from "the sting of the adder".

Coming Events

(continued from p.17)

off Oldbury Road. Good Friday at 7.30. Saturday at 7.30. Preacher: Don Summers. Sunday at 6.30. Baptismal service.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Preachers: B.J. Hayes and Peter Smith. Convener: A.P. Johnston. Good Friday at 11.15 Saturday at 6.30. Sunday at 11 and 6.30. Monday at 3 and 6.30.

SWANSEA. Elim Pentecostal Church, New Orchard Street. Preacher: D.J. Ayling. Convener: E.J. Jarvis. Special singing items. Thursday at 7.30. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road. Preacher: D.D. Phillips. Convener: G.N. Backhouse. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

WORTHING. Elim Pentecostal Church, Grosvenor Road. Good Friday at 11 and 7.30 (film: "I beheld His Glory). Easter Sunday at 11 and 6.30.

Have we the right Aim?

(continued from p.18)

wisdom and authority, before he can begin to feel any responsibility to God. He needs to see what happened when men disobeyed. For all this, the Old Testament is invaluable and any adequate syllabus must devote considerable space to its numerous stories, which are full of interest and drama.

(continued next week)

LATE NEWS

MRS. Carol Horner, who hails from Colchester, healed of multiple sclerosis in R. Lighton's crusade in Rotherham, walked unaided immediately after prayer. Peter Smith

Elim Pentecostal church, Duke Street, St. Helens.

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conducted by

John Woodhead

April 7 – 15

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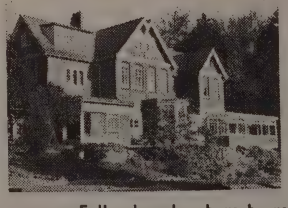
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THE ELIM EVANGEL

Vol. LIV No. 14 April 7th, 1973 5p



Lord Pilkington opens the new church building at St. Helens, watched by (from left to right), Lady Pilkington, Mrs. R. B. Chapman, Pastor and Mrs. J. Tetchner, Pastors R. B. Chapman, L. Wigglesworth, J. T. Bradley, B. J. Epton, J. Seaman and A. Lambie.

Photo by George F. Bradbury of Stockport

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

Official Organ of the
Elim Foursquare Gospel Alliance

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WE are nearing Easter and the list of our Easter Conventions grows apace. It is rewarding and comforting to know that many of God's people will gather in God's House to worship and to magnify the risen Lord.

Sheila Price and Stephen D. Huntly write in this issue of Gethsemane. To me, it remains one of the most wonderful and hallowed mysteries of Scripture. The exquisite suffering of the Lord Jesus Christ is poignantly shown in the Authorised Version's words: "And being in agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." (Luke 22:44) — and it is pointed and truly pathetic to observe that Luke the physician is the one who records these details of the physical symptoms.

The load of sin, the curse of the cross already coming upon Him, the sheer loneliness of it all, for the disciples slept through His terrible experience, the fear, perhaps, of physical disintegration, the dread sense of separation which was to culminate in the agonised cry, "Why hast THOU forsaken Me?" –Oh the wonder of it all, yet how moving it is, how sadly, gloriously disturbing, "He took my sins and my sorrows, He made them His very own", and our hearts cry, "Hallelujah!", but Gethsemane was part of it.

We can but see that the cross must have been far, far worse, even though the Garden witnessed such anguish, its very soil being watered by the Saviour's blood and sweat. There was no cause for Him to suffer thus as to deserts. He knew no sin, but, as Maldwyn Jones points out in his article in this issue on God's grace, He was made sin for us. "Alas, and did my Saviour bleed, and did my Sovereign die?" the hymnist sorrowfully ruminated, adding to his mounting queries the most sublime of them all, "Could He devote that sacred Head for such a worm as I?". " 'Tis mystery all", indeed!

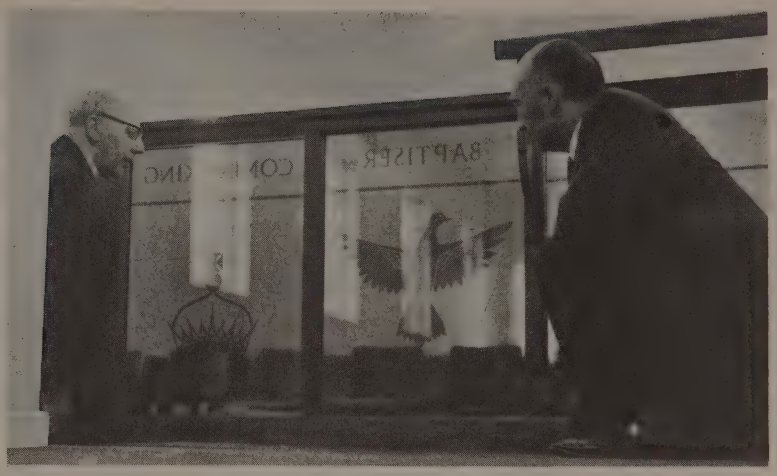
Unworthy, thrice unworthy, we are, but the Garden, the betrayal, the judgments, the cross, the tomb are all part of God's wondrous plan to save fallen mankind. Was there ever such a message? Was there ever such a Saviour?

"Gethsemane" — the very name has become synonymous with a catch in the breath, a lump in the throat, a wound in the heart. After His ministry of about three and a half years, when He went about doing good, when nonecould conclude Himunder sin, when none could find fault in Him, wherein He consecrated Himself utterly to the Father's will, crying that He would lay down His life, the Garden of Gethsemane added its quota to the sum of all that went into our redemption.

The place is holy ground to us, not in itself, but for what our loving Saviour bore for us there. Our minds cannot fathom this; it is of the language of love.

"Set on fire our heart's devotion"!

Church Reports



Pastor J. Tetchner (left) inspects the glass screen fronting the pulpit

Acknowledgement: Pilkington Brothers Limited.

ST. HELENS **Pastor: J. Tetchner**

A CONGREGATION worshipped in a small hall and waited for the day when their new church would be built, but as numbers diminished and money became scarce, plans for a new building were forgotten until twenty-one years later. Then, last May, work started on the new Elim Pentecostal Church in Duke Street, St. Helens, and tomorrow the building will be opened by Lord Pilkington.

The church's minister is Rev. John Tetchner, 74. He retired in 1966, but was asked to look after the church and travels from his home in Southport to take services on Sundays and Thursdays.



The interior of the new church
Acknowledgement: Pilkington Brothers Limited

He told me: "The growth of the church over recent years has been remarkable. I've seen the congregation grow from a mere handful to such a size that it could not comfortably be accommodated in the former sixty-seater building.

"All this has happened within the last five years. Until then there had been no need for a larger building. Although the hall was put up twenty-one years ago it was only supposed to be temporary.

"But there was financial worry and the congregations weren't so big to warrant extending the hall. Now our prayer meetings and Bible studies are well-attended and youth leader Ron Robinson is doing a grand job with the teenagers.

"It is felt that this will grow even more when the new church is opened."

A total of about £10,000 has been spent on the new church, which has a number of exciting and unique features. One of them has been provided by Pilkington Brothers, who have used a new process to produce four glass panels, each with a symbol.

The church's men have decorated the building throughout and also put in double windows in a noise-proof room specially made for mothers and young children.

St. Helens' Reporter

THE opening day of the new building had everything - glorious weather, grand numbers, good ministry and above all the gracious ministry of God the Holy Ghost, as He descended on us in all His glory. Hundreds of people from many parts of Lancashire shared in the joy of the local congregation. The opening service was most ably led by the Minister, Pastor Jack Tetchner. The opening ceremony was graciously performed by Lord Pilkington, who spoke with ob-

vious sincerity and personal faith. He seemed really pleased to be among us. There were presentations of Bibles to the builders and the architect and of flowers to Mrs. Tetchner and to Lady Pilkington.

The building is delightful, a credit to the local church and to the Elim movement. The congregation have done much and given much to make the opening possible. The previous building, which seated sixty had become too small; it is now an excellent minor hall. The new building will accommodate 200. It is tastefully decorated and furnished. The work here is forging ahead under the fine leadership of Pastor Tetchner, who is supposed to have retired several years ago. His enthusiasm and efforts are an inspiration to the Presbytery.

The Lord gave special liberty to the speakers for the day, Pastors R. B. Chapman and J. T. Bradley, and anointed the singing of Mrs. Chapman. At night the glory of God so filled the building that hundreds stood praising God with hands upraised. At the dedication of the Temple of old they could hardly start, for the glory filled the house; we could hardly stop as the same glory permeated the place. We pray much for the future enlargement and blessing of our work in St. Helens. To all who worked so hard, including the splendid caterers, we say, "Well done!"

L. E. LAMBERT

DARLINGTON **Pastor: G. Fearn**

I PAID a visit recently to the Elim Pentecostal Church in Bowman Street, Darlington and, while I am fully aware that similar small organisations are making equally brave efforts, I was so impressed with Pastor Fearn and his work there that I felt a bouquet was in order.

I don't think anyone would be insulted if I said that they have premises which, before they began, would have broken most hearts - dilapidated, draughty, dowdy and depressing, like so many long neglected Victorian buildings that, so often, are the inheritance of small sects.

But Pastor Fearn is a remarkable man. He has a quality of supreme confidence - confidence that his followers will share his willingness to work and move mountains. His premises have the basic advantage that they are solidly built and there is plenty of space - and already a transformation is being wrought.

He is bursting with ideas and conveys his enthusiasm to the young. His appeal is that he offers them a chance to create something for themselves - a youth and community centre where things happen and where all ages can rub shoulders in a variety of activities.

Nothing different in that, you may think, from most church organisations; except that in Pastor Fearn's case he and his nucleus of workers have started from scratch, and already they have overtaken most of their opposite numbers.

It is cheering to know that, quite certainly, up and down the country, there are countless Pastor Fearns using their special gifts to rewaken our latent talents to "help ourselves". Let us not let them down.

Darlington Evening Dispatch SHEILA BROWN

NEWCASTLE UPON TYNE **Pastor: D. G. Woodfield**

HERE on Tyneside we have experienced the moving of the Holy Spirit in our meetings and have been blessed tremendously. The Sunday morning services have been rich in fellowship and worship around the Lord's Table. In our weekly meetings for prayer and Bible study God has been speaking to us through the Gifts of the Spirit and drawing us together in love and adoration. On a recent Lord's Day evening, a baptismal service was attended by about 150 people. Our joy was great when ten young people, including some students and one young girl of twelve years passed through the waters of baptism. Our Pastor gave a challenging message from the Word and three people responded to the appeal.

G. R. SIMPSON

CANNING TOWN **Pastor: J.C. Ritter**

WE praise the Lord that we are beginning to see some new faces in our congregation. My wife and I were blessed with a baby daughter, born on December 30th, named Rachel Elizabeth, and dedicated on February 25th.

We were all blessed by a visit from Joseph Smith, who at 83 is a living testimony of what walking with Christ is like. We were inspired to go out witnessing and handing out gospel tracts and we truly thank Mr. Smith for the time he spent with us and the inspiration he left us.

We had a baptismal service at East Ham on March 15th when three candidates went through the waters of baptism. We thank Pastor Dawson and the East Ham members for the use of their baptistry and for the fellowship. It is wonderful to be in another Church and to feel the same warmth as in your own place of worship.

On March 18th we welcomed four new members into our fellowship and we pray that their addition will strengthen our ability to serve our precious Lord.

PETER SULLIVAN

STOCKPORT **Pastor: E. Snelling**

IT was a great joy to welcome fifty young people from the Lancashire Presbytery for a youth weekend. They gathered on the Friday evening from Blackpool, South-



port, Wigan, Accrington, Oldham and the local Assembly. The presence and blessing of God were felt from the commencement. On Saturday morning after breakfast, Pastor G.I. Potts, the Youth Commissioner, led the young people in a time of devotion. After the coffee break, Pastor Alex Tee spoke on the Baptism in the Holy Spirit, following which open discussion took place. During the prayer time, four received the Baptism with signs following. Lunch was served and then the afternoon was taken up with personal witness in the town centre and door-to-door evangelism.

At the evening rally, many young people took part. Pastor B.J. Epton gave a message on "Friendship".

Some remained with us throughout Sunday and took part in the services.

The last remark we heard was, "When is the next one, and where?"!

P. GIBBONS

SELLY OAK, Birmingham Pastor: A.K. Chamberlain

A BAPTISMAL service was held when five candidates went through the waters. At yet another such service, no less than fifteen people confessed their faith and followed the example of our Lord Jesus Himself. The outstanding factor in these recent baptisms was the number of young persons taking this step, something like eighty per cent of the total number.

As one sister mentioned in testifying, we seem to be governed in these days by an age limit. We are too old for some things, and too young in other spheres, but God has no age barriers. It is most encouraging, however, to see the response of the younger folk, especially in these dark days!

We thank God for the many blessings which He is bestowing upon our Assembly and pray that these will continue in the days that lie ahead.

R. TAYLOR



Elim Conference

at Pontin's, Blackpool
May 5–12

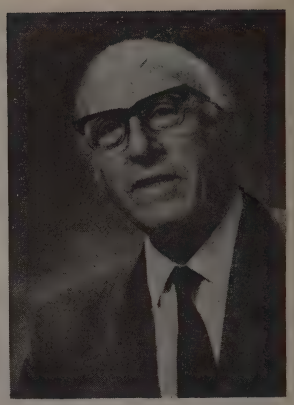
One of our panel of speakers is

Eric C. Dando
(British Assemblies of God)

Reservations: Conference Secretary, P.O. Box 38, Cheltenham



The Letter to the Romans



22 The two Israels (chapters 9-11)

by J. Alexander Wright

In order that you may derive the fullest benefit from these studies, we would encourage you to have a Bible by you, so that you can check quotes, references, and allusions.

FOLLOWING chapters 1–8, Doctrinal, and remembering the theme of this great letter, viz. the Righteousness of God (1:17), we see that Paul turns to consider God's dealings with His ancient people Israel, their sad apostasy, and His unfailing purpose which continues, despite that failure. This section is sometimes referred to as Dispensational. We admit the term in the strict sense of its meaning only, i.e. God's dealings with us, but not in any way as a "time" word. It is basic to a true understanding of Paul's Letters to appreciate that in the New Testament Churches, wherever they were founded, there were Israeli nuclei. In the primary use of the term, these were "the saints" (Psalm 148:14), i.e. the godly in Israel, who had found their Messiah. There were no wholly Gentile churches. For centuries, all over the known world, there had been Israelites from the earlier dispersions (700–500 B.C.), the "Diaspora" (see John 7:35; 11:52; Acts 2:5; James 1:1; 1 Peter 1:1), who had built their synagogues for the worship of the true God (Acts 15:21). Wherever Paul went, he sought out these groups and preached the gospel to them. These were, in particular, from the greater body of Israel, the ten-tribed Northern Kingdom, who were carried away captive by the Assyrians in 721 B.C. Concerning these Paul now writes (7:1) and addresses those in the capital city of Rome ("us from among the Gentiles", 9:24). His reference which follows (vv.25,26), is to Hosea's prophecy to that Northern Kingdom (read Hosea 1:6–10; 2:22,23). Among these "Gentilised" Israelites God still had a faithful remnant.

First then we have **the Election of Israel** (9:1–29). He begins "white-hot with love and wild with all regret" (J.S. Stewart, *A Man in Christ*, see vv.1–3), protesting his "unceasing anguish" (R.S.V.) for his people because of their unbelief. "I was wishing [lit.] myself accursed", "cut-off" (R.S.V.). A.S. Way amplifies, "Fain O fain would I be myself the accursed scapegoat, driven from Messiah's presence, if so I might deliver my brothers" (see Leviticus 16:10). As would Moses in his similar, passionate outburst (Exodus 32:32), Paul himself would have been that sacrifice. "There is no shepherd found like Moses, who was willing to lay down his life for the sheep" (*Midrash*, Adam Clarke.), but there was only ever One whose vicarious death could save them and us, and this Paul knew: "I lay down My life for the sheep" (John 10:15). The mood of the verb the apostle uses indicates that he did not actually ask to be cut off from Christ. He knew that such a severance would be impossible (8:39). *Living Letters* seems too strong in rendering this: "I would be willing to be forever damned". "No man in his right mind could wish himself to be eternally damned in order to save another, or to save even the whole world" (Adam Clarke).

How great, though, was Paul's love for his so-misguided nation. What a marvelous birthright He provided for them! – vv.4,5: *the Adoption* ("Israel is My son, My firstborn" Exodus 4:22); *the Glory,* the visible Shekinah of His presence; *the Covenants,* Abrahamic, Mosaic, Davidic; *the Services,* the tabernacle and temple with their ministries and sacrifices, all "a vast parable of Christ" (H. Moule); *the Promises,* the great Messianic announcements of the prophets, now so gloriously fulfilled; *the Fathers,* those illustrious patriarchs striding across Old Testament history; and greatest of all, *Christ,* in fulfilment of them all, born of the House of Jacob and of the Seed of David, who is "God over all, blessed for ever" (v.5, Phillips), of which rendering Prof. N.P. Williams in *A new Commentary* says, "No other interpretation of the passage is surely possible". Yet they so utterly failed God's original intention for them and were almost destroyed by His judgments. Exalted to heaven, they were in danger of being cast down to hell (Matthew 11:13). It was a case of "Of the Lord's mercy that we are not consumed"

(Lamentations 3:22; Isaiah 1:9,10).

"Not as though the Word of God had taken none effect", declared v.6, since His original purpose lay not in "the sinful nation and people laden with iniquity" (Isaiah 1:4), but in the true "Israel of God" (Galatians 6:16), "elect from every nation". On the face of things it might seem that indeed the Word of God had taken none effect, since the Christian Church was largely Gentile in composition, but the truth lay in the fact that all were not Israel who bore the name of Israel (v.6), that not all of Abraham's descendants were his children, and that there was a spiritual Israel as well as a physical one. Orthodox Jewish teaching had it that God was bound by His promises to Abraham to save Israel as a corporate whole, whatever their attitude or behaviour. Paul refutes this belief and introduces the doctrines of selection and exclusion. They would recognise this in the instances which he quotes concerning Isaac, Jacob, Esau, and Pharaoh (vv.7–24).

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B.B.C. World Service

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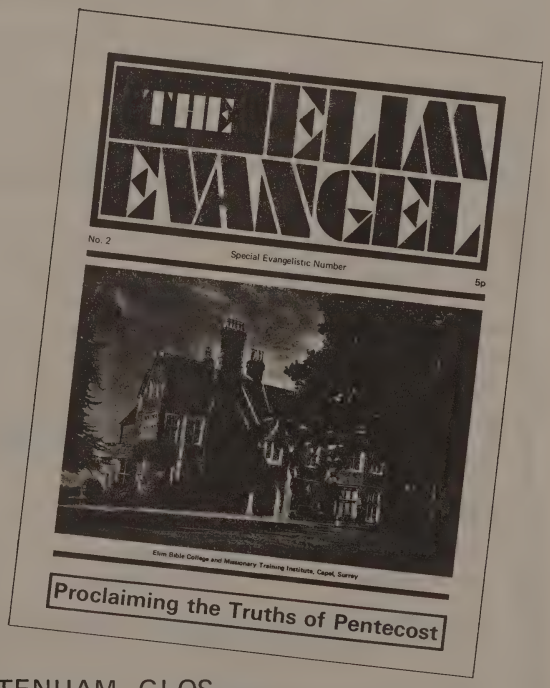
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Book Reviews

The unique World of Women, *by Eugenia Price. Published by Lakeland Paperbacks, price 50p, postage and packing 6p extra.*

VERY often the title of a book misleads one, but this is not the case with this book. The title suggests something unusual and the reader is not disappointed. Eugenia Price has chosen for her subject women of the Bible about whom little has been written or is known. After intense research she has, with romanticism, imagination and candour, told their stories from a very different angle from the usual. She brings to light certain aspects of their characters that are very like the twentieth century and convincingly applies them to present-day living. This is not a comprehensive book for the person who is looking for complete sermons suitable for women's meetings, etc., but it is full of unique thoughts that could, with advantage, be added to already developed messages on any one of the women mentioned.

MARJORIE GORMAN

The Ideal Church: *papers read at the Carey Conference. Published by Henry E. Walter Ltd., price 45p, postage and packing 7p extra.*

HAVING read some fifty books on the subject of the Church in the past two years, I approached the above with some caution. The most interesting paper given at this conference in July 1971 at Nottingham was by David Fountain of Southampton, who spoke on "Authority and Elders". I found it strange to read: "We do not hold that two or three may constitute a church". We know what he means, but such a statement needs much more careful explanation. I was more impressed by the wise words: "I have often wondered if men who believe they have been called to the ministry but do not. . . manifest the necessary gift, should consider whether or not God is calling them to the work of a ruling Elder, and seek to help those whom they know and have confidence in to strengthen them in their own work."

D.W. CARTWRIGHT

30 Years a Watchtower Slave, *by W.J. Schnell. Published by Lakeland, price 40p, postage and packing 6p extra.*

I WOULD like to think that this book was in the possession of every Christian family. It sounds an alarm, alerting its readers to the subtleties of the pushers of the Watchtower Society poison. The author writes compellingly of his personal experiences within the organization and exposes the system at its varying stages. He quotes freely from Watchtower publications and reveals how the writers twist the Scriptures, quote texts without reference to the context, and use only six and a half per cent of the Scriptures distorted by ninety-three and a half per cent J.W. jargon.

To loan a copy of this book to any whom you know to be taking the slightest interest in the teaching of the J.W.'s would be to render a very real service.

The last chapter, "When they come to your door", should be read and practised. It works – I've proved it more than once!

J.E. MOORE

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MISSIONARY CONVENTION 1973 — Special Note

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The Gr

by Ma

Pastor of

GRACE has been defined as a favour, a kindness, an act of mercy, a virtue. A gracious act contains one or possibly all of these things. Grace is employed by the Biblical writers with a considerable variety of meaning, e.g. that which affords joy, pleasure, delight, charm, sweetness, loveliness, good will, loving kindness, mercy, the kindness of a master toward a slave. So grace has come to signify the kindness of God toward man. In addition, the word is frequently used to express the concept of kindness bestowed upon someone undeserving thereof. Grace is that unmerited favour of God towards fallen man.

O to grace how great a debtor
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to Thee.

Saving Grace

"For the grace of God that bringeth salvation hath appeared to all men". The great concern of the Almighty is the salvation of souls. Although the Church through the centuries has concerned herself with the great needs of humanity, Christianity is not a social Gospel. While the Christian faith contains wonderful creeds, it is not a religion of dogma. While Jesus Christ is rightly looked on as being a perfect man, He did not come to this earth merely to set us a good example. He came for the sole purpose of providing salvation for men and women. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Timothy 1:15). Is it too much to expect non-church people to understand the word "salvation"? Of course not, for the word explains itself. It reveals a great need and it shows that need can be met. Man is in great need of salvation from sin; this need can be met through the grace of Almighty God. The mystery of the grace of God is that man is totally undeserving of it.

We are now living in the dispensation of grace. This Gospel grace brings salvation, hence it is called the Word of Life, for it brings to faith and so to life. "It hath appeared to all men". Salvation is open to all and all are invited to partake of the benefits of grace. Grace and salvation by the Gospel are for all ranks and conditions of men. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Romans 5:18). "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). "The Lord is not slack concerning the promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

This saving grace is given to us for a purpose: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12). The grace of God not only teaches us to do these things, it also enables us to do them. When we repent of our sins and turn to God we have an obligation not to the law, but to grace. We are not given a permit to do just as we please. It is a hard thing to decide for Christ. "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). In the light of this great grace, we are further exhorted in Titus 2:13, 14, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works".

Sovereign Grace

We note that it is "the grace of God that bringeth salvation". This emphasis on the Divine origin of the grace that brings salvation is substantiated in Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God". God is the Author of salvation and its means. Many rely on their good works to get them to heaven, but we cannot gain eternal life by our own merit, for Paul says "not of works, lest any man should boast". Remember that Divine grace is "that unmerited favour of God towards fallen man".

In the first part of Ephesians 2, Paul describes the depth of sin and the greatness of the divine plan of redemption. How wonderfully low God stooped in order to reach the point to which man had sunk. Paul bids the Ephesian Christians to contrast their present experience with the life which they lived before they knew Christ (vv.1,2): "And you hath He quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience". This world lies in the lap of the

of God

Jones

h Church

wicked one. "This world" means human society as it organises itself for its own purposes of pleasure or profit without thought of God. These Christians had formerly ordered their life and conduct according to the demands and expectations of the worldly world, obeying its motives, governed by its fashions and its laws, and indifferent to those considerations which it repudiated or ignored. To belong to the world in this sense was, in Paul's mind, to belong to the kingdom of Satan. The worldly world had its origin from a false desire for independence on man's part. He did not want to be controlled by God; he wanted to live his own life for himself. So he fell into sin and thus became a slave under the dominion of Satan.

After depicting the state of sinful man, Paul then describes the method by which God dealt with man in such a state. Undeterred by this condition of moral and spiritual death, God, out of His rich mercy, simply because of the great love He bore to men, has brought them by one act into the new life of His Son. He has quickened them together with Christ. What was previously dead and insensitive has been made alive by the power of God. "Quickening" and "saved by grace" are very important, in that the first step in salvation is an act of divine power. God has taken the first and greatest step in the plan of salvation. Every individual has to decide for himself as to what step he is going to take, but it is God who by His sovereign grace, draws men and women unto Himself. No movement or merit on our part procured salvation for us.

The scriptural doctrine of salvation may be summed up as follows: Man is sinful by nature and by conduct; God is infinitely holy; Christ redeemed us from the curse of the law by taking our sins upon Himself; we share in the benefits of salvation only by becoming one with Christ; the Holy Spirit alone can apply to us the salvation which Christ has wrought; salvation is a continual process as well as an initial act.

Sacrificial Grace

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Corinthians 8:9). How can we possibly begin to understand the great condescension of Christ? The Infinite became finite, the Rich became poor, the Creator took upon Him the form of the created, the Son of God became the Son of Man that we might become the sons of God. This is what grace is all about. We cannot understand it, but we would be very foolish if we were to reject it. Christ sacrificed His all in order to purchase our redemption.

The wording is very significant: "though He was rich". What a wealth He had in glory! All that was made came into being by His creative word. He threw the world into the vast emptiness of space. He spoke the word and the sun was formed to project its beams of light and warmth. He created the stars of the night. Every creature that lives derives its breath from almighty God. Man is the handiwork of the eternal Christ. What riches He possessed, what great wealth lay at His disposal, yet "for your sakes He became poor". This speaks of the great humility to which the eternal Christ of God subjected Himself. For you and me He suffered untold agonies, became subject to such abominable degradation and shame. He did it for us, "that ye through His poverty might become rich". We can sing with the song-writer: "The wealth of all heaven is mine".

Sufficient Grace

"And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9). Have you ever asked the question, "Why?" Things go wrong and we are quick to ask the Lord, why He allowed it. Paul says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure". This "thorn in the flesh" gave Paul much trouble, but, though he sought the Lord three times that it might depart from him, the only answer he received was, "My grace is sufficient for thee", and this was enough! His grace will sustain us in every difficult situation.

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Points for Preachers

by J. Alexander Wright

An outline – Resurrection Alternative
(1 Corinthians 15:12–19).
"THE rising of Christ from the dead is the very heart of our message" (1 Corinthians 15.12, Phillips). The seven ifs of Paul's great affirmation are arresting.

1. "The very heart of our message" is confirmed by the record of apostolic preaching (v.12).
2. Mankind's hope lies in ressurrection, otherwise, life is vain (v.13).
3. All our preaching and believing is meaningless (v.14).
4. The Church of all time is impugned: Millions have become lying witnesses (v.15).
5. Jesus Christ did not rise after all – a ghastly travesty of truth (v.16).
6. The universal testimony of Christian experience for nearly two thousand years, the sense of forgiveness, the joy, the rest are all deception, imagination, unreal, and all those Christians are "utterly dead and gone" (Phillips, vvs. 17,18).
7. The Christian Church is the object of the world's derision, "of all men most to be pitied" (v.19,N.E.B.).

"But now is Christ risen from the dead" (v.20)!

A quotation – Top Hats
THE top hat was the symbol of respectability and commercial status, but, when every man who was unable to attain that standard nevertheless wore a top hat in order to make it appear that he had reached it, the vogue of the top hat was doomed.

Therein lies the pathos of all symbols. The symbol has a tragic tendency to outlive the thing that it symbolises. A man may continue to wear a ministerial garb after he has lost the ministerial spirit. His people may go on taking the bread and wine upon their lips long after they have ceased to be moved to deep emotion by the deathless sacrifice of which those hallowed emblems so eloquently speak.

When the Swans fly high, F.W. Boreham, D.D.

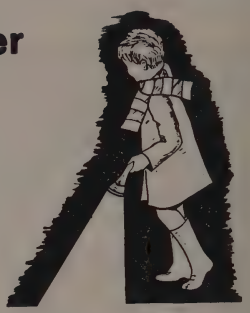
An incident – The best Buy
JOHN Wanamaker, of the great stores by that name in U.S.A., was eleven years old when he bought his first copy of the Scriptures. In later years, referring to the event, he said, "I have made large purchases, involving millions of dollars, but it was a boy in the country that I made my greatest transaction. Having attended a little mission Sunday school, I bought an inexpensive red leather Bible for $2,75, which I paid for in small instalments. Looking back, I see that this Book was the foundation on which my life has been built and its influence has made possible all the things that have counted in my experiences. It was the wisest, most important, and far-reaching investment I ever made."

Children's Corner

One Step

(Psalm 119-105)

Words and Drawing by Sheila Price



JIMMY had spent a busy day helping on the farm. He climbed into bed and snuggled under the blankets. He was about to close his eyes when he heard a cry. He sat up and listened. Somewhere in the distance a sheep was crying.

"Grandfather!" he called down the stairs. "I can hear one of your sheep crying." "Yes, I hear it too, Jimmy. It must be old Maisie. She is always jumping the fence and wandering off. I expect that she has got herself trapped in the ravine again. I will go to see," said Jimmy's grandfather. "Can I come with you, please, grandfather?" Jimmy asked. "Yes, Jimmy, but put on your coat and scarf. It is very windy." was the reply. Jimmy hurriedly dressed and went downstairs. "It is dark outside, grandfather. We will need a light," he said. "There is a lamp on the wall near the door, Jimmy. Will you fetch it for me, please?" his grandfather asked. "Here you are, grandfather," said Jimmy.

When his grandfather had lighted the lamp they set off in search of the sheep. "This lamp isn't giving much light, grandfather! I cannot see very far ahead at all. I can see only just in front of me."

"Well, Jimmy, that is all you need to see isn't it?"

"But grandfather, it's only one step at a time!"

"Well, Jimmy one step at a time is far enough. There is sufficient light in that lamp to guide you all the way. Just like the Word of God, Jimmy." "What do you mean, grandfather?" "We must make many journeys as we go through life, Jimmy. We cannot see what paths lie ahead of us, but the Word of God, just like a lamp, shows us each step of the way. It does not tell us of the future, but it tells us to take one step today and that is to ask Jesus into our hearts. Then we will walk safely through the years, step by step with Jesus."

Thoughts from the Book of Genesis

20. The Destruction of a Testimony

(Genesis 19:14)

by F. Lavender, Pastor of our Croydon church

LOT made a selfish choice when he chose the plain of Sodom for his home and selfishness never brings final blessing. Perhaps he intended at first to be a faithful witness to the Lord, for he simply "pitched his tent toward Sodom." When the angel of God visited him later, however, he had a house *in* Sodom! What is more Lot "sat in the gate;" he was an elder of the city. He had so conditioned himself that he was able to live in Sodom's filth. When the angels warned Lot that the city was to be destroyed, he at last tried to testify and gave warning to his sons-in-law, but they laughed at him. His belated, desperate attempt to testify was a total failure because his manner of life contradicted his words. The materialism of Sodom had so entered his heart that he and his family were saved only after a great show of reluctance; they nearly perished themselves!

We ought to pay attention to this account of the destruction of Lot's testimony, because we are living in an age that is under divine condemnation and wherein materialism, wickedness and spiritual indifference are on every hand. To this age we bear our Christian testimony, but, if we are to be effective, we must keep the world out of our hearts. If we live as the world lives, men will mock our attempts to win them. Very soon the Lord Jesus is coming again and we shall give account to Him concerning our witness, so let us see that out testimony is pure and faithful. May it be like salt and influence others for Christ. Then, in that Day, He will honour us before His Father.

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From T. H. Stevenson

I WORSHIPPED in a village Anglican church on a recent Sunday morning at the Communion service. The order of Communion service used is known as Series III. It became official for use from the beginning of February.

Such action confesses the need of change and the three options for the present give opportunity for variety. Opinion in Anglicanism about such changes or options must at least be equally varied. We cherish the freedom of worship in Pentecostal churches and particularly in our Communion or Breaking of Bread services, nevertheless, we question whether all Pentecostal churches really experience what we profess. We may refuse a written form of service, but some must have less freedom than the three-fold option of Anglicans in their present experiments. The pastor may minister the Word of God before the open worship or at another time minister after the worship and Breaking of Bread. He may for some reason omit any preaching. Whether it be the ministry of the Word of any other aspect of our worship, as we earnestly seek to observe the exhortation, "Let all things be done decently and in order", we may do so by variety, or rather, diversity.

Recalling the Anglican service I noted that even the written responses have the effect of involving the congregation considerably in the worship. I also witnessed informality as a layman read the Scripture, ladies and youths shared with men in receiving the offering, and young children went to the Communion rail and knelt beside adult communicants. Where I was seated I was unable to see these young children after they went forward, but the Vicar's wife informed me that they did not receive the emblems. They were being encouraged to be fully involved and received a "blessing" from the Vicar. They would, I am sure, receive a blessing from the Lord.

On the evening of that day I went to the village Free Evangelical Church. There were a hymn, a prayer, a hymn, a Scripture reading, announcements, a hymn, the sermon, a hymn and the Benediction. I remember it well as I was the leader and preacher. I shall continue to remember it well. I was walking towards the church when, at the corner of the road just a few yards from the building, and fewer moments from the commencement of the meeting, I was met by two members approaching from opposite directions. The preacher had failed to turn up and these good friends, surmising that I would be at their service, had made a pincer movement to catch me and request me to fill the gap. It was a pleasure to do so, but in conforming to their nonconformity I felt much more a one-man-band than the Anglican Vicar appeared to be in the morning.

PRAYER and PRAISE

by F.H. Coleman

PRAY about everything. "Don't worry about anything; instead, pray about everything: Tell God your needs and don't forget to thank Him for his answers". (Philippians 4:6, *Living Letters*).

This verse tells us firstly *not to worry.* There are a number of reasons why we worry. One is that we do not know how we can meet a sudden situation or demand. God tells us not to worry and He shows us the way out: tell Him everything and He will answer our prayer.

The second thing is: *Pray about everything.* There is nothing too small or too big to pray about. A young woman told me recently that, when she was a teenager, she was on holiday at the sea-side. While playing with others, the strap of her wrist-watch broke, but it was sometime before she discovered her loss. She ran and told her Mother who instructed her to pray while she went back to the spot where she had been playing. She did so and there was her watch. Many people were about, but no one had picked it up or trodden on it.

The third thing in this verse is that *we can tell God everything.* "What a friend we have in Jesus, All our sins and griefs to bear." We cannot tell some people, for they would not understand, but He does. Jesus is a constant Friend, even when we may cause Him to be hurt.

The last thing is very important. *Don't forget to thank Him* for all His answers to your prayers. We live in an age when people are unthankful. Shop assistants, 'bus conductors, take our money without muttering a word of thanks. People do not thank us for what we do for them or give to them. Don't take the answers to your prayers from God and forget to thank Him!



Margaret M. Ladlow's page

The Observance of Lent

I LISTENED to a radio programme in which a B.B.C. roving reporter interviewed people on a city street and questioned them about their keeping Lent. The answers given were typical of society today. One said, "I'll give up cigarettes", another, "I'll forgo sweets", while others were vague. Some replied that they had no intention of keeping Lent.

I know little about the observance of Lent, except that it is a period of forty days of fasting preceding Easter by certain sections of the Christian Church, during which self-denial is practised. I have searched several books on Church History to discover when and why this custom was introduced, but I can find no reference or information. This brings me to the conclusion that it is merely a man-made custom which, in the passage of time, has become an established Church tradition.

I cannot resist recounting a rather comical anecdote told to me by an Irish friend many years ago when we ministered in Glasgow. He worked on a baker's delivery van. One day during Lent, in a predominantly Roman Catholic part of the city, he overheard a conversation between two women in a shop. Apparently one had been the victim of another woman's gossip and was recounting this to her friend. She added with dire emphasis, "I'm saying nothing for I'm in a state o' grace the noo, but wait till I'm oot of it!". It is hardly necessary for me to comment on such a shallow conception of religious observance. I'm glad that in many truly evangelical churches the keeping of Lent is unknown. It is certainly not Bible-based and I cannot conceive that Lent in any way impresses Almighty God.

How much better is the simple practice laid down in the New Testament of a regular remembering of the Lord's death and a daily, weekly, all-the-year-round appreciation of all He suffered to bring us a free salvation. Surely God does not desire special acts of self-denial at a set time of the year, but, as our Saviour challenged all His disciples, "If any man will come after me, let him deny himself and take up his cross *daily* and follow Me" (Luke 9:23). Our Lord said these words immediately after revealing for the first time that He was to suffer, die and rise again. The meaning of Easter contains the solemn truth that, as His followers, we are identified with His cross and involved in cross-bearing. The message of Easter is deeply moving. It is also glorious in its triumph. It is the most stupendous happening in all history, yet we have a part in it.

We see the extent of our sin in our Saviour's suffering and the greatness of our redemption in His death and resurrection. Even as the world has felt the impact of the cross, so we cannot escape the call of the Christ of the cross to follow Him every day. Dare we catch something of the spirit of the Apostle Paul who could say, "I die daily – that is I face death every day and die to self" (1 Corinthians 15:31, Amplified Bible)?

The Way of the Cross

He carried the cross to Calvary,
Carried its burden for you and me,
There on the cross He was crucified
And, because He suffered and bled and died,
We know that whatever "our cross" may be,
It leads to God and eternity . . .
For who can hope for a "crown of stars"
Unless it is earned with suffering and scars,
For how would we face the living Lord
And rightfully claim His promised reward
If we have not carried our cross of care
And tasted the cup of bitter despair? . . .
Let those who yearn for the pleasures of life
And long to escape all suffering and strife,
Rush recklessly on to an "empty goal"
With never a thought of the spirit and soul . . .
But if you are searching to find the way
To life everlasting and eternal day –
With faith in your heart take the path He trod,
For the way of His cross is the way of God.

Helen Steiner Rice

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BIRTHS

FLACK. On December 22nd, to Marilyn and Dennis, the gift of a son, David Jonathan.

HEXTER. On December 28th, to Christine and Roy, the gift of a daughter, Rebecca Mary.

NICHOLSON. On February 27th, to Sandra (nee Hall) and Stephen, of our Langley Green, Birmingham, Church, the gift of a daughter, Caroline Sandra. First grandchild of Pastor and Mrs. J. Nicholson.

DEDICATION

HAGENS. On March 18th, Leanne Joy, and Philip John, twin babies of Mr. and Mrs. Eric Hagens, of our Southampton Church, were dedicated to the Lord. Officiating minister: W.J. Maybin. C.2852

WITH CHRIST

COWDERY. On February 27th, Mrs. B. Cowdery passed suddenly into the presence of the Lord whom she loved and served faithfully. Cherished mother of Pastor L.P. Cowdery, Plymouth.

CROOK. On March 7th, Lilian Crook, aged 86 years, for many years member of Hull City Temple and devoted to the Lord. Officiating minister at funeral: C.J. Watkins.

GREAVES. On March 6th, Ethel Burton Greaves, aged 72 years, of Hull. Officiating minister at funeral: C.J. Watkins.

HEWES. On March 1st, Esther Julia Hewes, aged 90 years, for many years associated with our Leeds Fellowship. Officiating ministers at funeral: O.G. Miles and C.J. Watkins.

JONES. On March 11th, Owen, aged 58, beloved husband of Elsie and father of Rita and Ruth. Founder-member of our Holyhead Church, and deacon and treasurer for many years. "With Christ which is far better". Officiating ministers at funeral: A.P. Johnston and F.G. Evans.

NOOT. On February 15th, Mrs. Elisebeth Noot, founder-member of the Abertysswg Church and a sister beloved in the Lord. Gone to be with Christ which is far better. Officiating ministers at funeral: R.Hunston, Mrs. R.Jones and J.H.Crimp.

ROBINSON. On February 26th, Elsie Robinson, aged 80 years, of Hull. Officiating minister at funeral: C.J. Watkins.

THOMAS. On January 23rd, Mrs. Mary Elizabeth Thomas, aged 49, of our Aberystwyth Church. Officiating minister at cremation: G.S. Wyborn.

ITINERARIES

The President (T.W. Walker):
April 8, Coventry; 14, Wimbledon; 15, Thornton Heath (a.m.), Guildford (p.m.); 21,22, Cardiff; 23, Royal Albert Hall; 28, Glasgow (Partick); 29, Coatbridge (a.m.), Motherwell (p.m.); 30, Aberdeen; May 1, Dundee; 2, Edinburgh; 3, Carlisle.

Miss Joan Caudell:
April 14, Glossop; 15, Stockport (a.m.), Chorlton (p.m.); 16, Oldham; 17, Salford; 18, Ellesmere Port; 25, Liverpool; 26, St. Helens; 28, Southport; 29, Bolton (a.m.), Wigan (p.m.); 30, Accrington; May 1, Blackburn; 2,3, Blackpool.

London Crusader Choir with Douglas B. Gray:
April 7, Royal Albert Hall (MV); 8, Mildenhall; 14, Stratford; 15, Wormwood Scrubs, B.B.C.2 Broadcast; 23, Royal Albert Hall; 29, Hove.

Joseph Smith:
April 7-12, Caerphilly; 14-19, Treharris.

Coming Events

BLACKPOOL, Marton. April 8. Elim Pentecostal Church, Fredora Avenue. Preacher: F.J. Slemming. At 6.30. April 14-16. Ladies' weekend. Party from S.A. Citadel. Saturday at 7. Speaker: Mrs. G.M. Gorton. Sunday at 11 and 6.30. Service of song: "Easter Victory". Monday at 7.

BRIDGWATER. April 7. Elim Pentecostal Church, George Street. Opening of new Church by W.R. Jones at 3. Preacher: R.B. Chapman at 3.30 and 7. April 8-15. Crusade conducted by J. Osman, supported by Reading Choir, The New Generation and The Harvesters. Convener: F. J. Livings. Sundays at 6.30. Weeknights (except Friday at 7.30.

BROADSTAIRS. April 7,8. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Special meetings with L.W. Green entitled "The God of the Miraculous". Opportunity will be given for those seeking the Baptism in the Holy Spirit. Saturday at 7.30. Sunday at 11 and 6.30.

CAERPHILLY. April 8-12. Elim Pentecostal Church, St. Fagan's Street. Bible crusade conducted by Joseph Smith. Weeknights (except Monday) at 7.30. Sunday at 6.30.

CHELTENHAM. April 7,8. Elim Pentecostal Church, St. George's Road. "Crowd-In", with film on drug problems. Saturday at 8. Preacher: Terry Cheeseman. Sunday at 11 and 6.30.

EAST HAM. April 7. Elim Pentecostal Church, Central Park Road, London E.6. Farewell service for Mrs. Dorothy E. Bull. At 7.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11.00 and 6.30 and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. April 14. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: W.R. McKibbin and supporting items by Swindon choir. At 7.30. April 15. Second anniversary services of church and minister. Preacher: J.C. Smyth. Soloist: Mrs. M. Smyth. At 6.30. Convener at all services: J.R. Brown.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday School) and 6.30. Thursdays at 7.30.

GLOUCESTER. April 18. Elim Pentecostal Church, Parkend Road. Annual Women's Rally. Preacher: Mrs. Joan Morrison (Kingstanding). Soloist: Mrs. J. Chapman. At 3 (tea provided at close of service).

GUILDFORD. April 8,9. Elim Pentecostal Church, Martyr Road. Women's Fellowship anniversary. Speaker: Mrs. I.R. Moore. Sunday at 6.30. Monday at 7.30. April 15. Preacher: The President (T.W. Walker). At 6.30.

HANLEY, Stoke on Trent. April 14,15. Elim Pentecostal Church, Bucknall Old Road. Pastor's third anniversary. Selly Oak Male Voice Choir. Preacher: A.K. Chamberlain. Saturday at 7.30. Sunday at 11 and 6.30.

LONGTON, Stoke on Trent. April 14-16. Elim Pentecostal Church, Carlisle Street, Dresden. Women's Weekend. Speaker: Mrs. M.M. Ladlow. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

NEWPORT, Mon. April 7. Stow Hill Methodist Church. United rally of Elim, Assemblies of God and Apostolic churches. Preachers: L.E. Lambert and Warwick Shenton. Conveners: J.G. Cooper and John Howe. Caerphilly Elim Choir and other musical groups. At 3.30 and 6.30. March of witness at 2.

ROMSEY. April 14. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Gosport Male Voice Choir. At 7.30.

RYDE, Isle of Wight. April 7,8. Elim Pentecostal Church, Albert Street. Ladies' Weekend. Speakers: Mrs. F. Taylor and Mrs. A. Hurley. Singing by the Sisterhood. Saturday at 7. Sunday at 6.30.

ST. HELENS. April 7-15. Elim Pentecostal Church, Duke Street. Crusade conducted by John Woodhead. Saturday (14): Kingstanding Mixed Choir at 7. Otherwise: weeknights (except Monday and Friday) at 7.30. Sundays at 6.30.

SMETHWICK. April 15,16. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Preacher: Bernard Wall. Sunday at 11 and 6.30. Annual Women's Rally. Speaker: Mrs. Margaret Wall. Items by Kingstanding Elim Church Choir. Monday at 7.

STIRCHLEY, Birmingham. April 14. Friends' Meeting House, Hazelwell Street. Billy Graham film: "Take up the Cross". At 7.

TREHARRIS. April 14-19. Elim Pentecostal Church, John's Street. Bible Week. Theme: The "Comprehensive Gospel". Preacher: Joseph Smith. Weeknights at 7.15. Sunday at 11 and 6.

WEYMOUTH. April 14,15. Elim Pentecostal Church, Belle Vue. Miss P. Thompson of New Guinea. Saturday at 7. Slides, items by the Asman Family Singers. Sunday at 6.30.

WORTHING. April 8. Assembly Hall. Evangelistic outreach. J.J-Zbinden and I.B.T.I. students at 6.30. Arthur Blessitt film at 8.15.

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WARLEY FOR CHRIST CRUSADE

Saturday, April 14 — Smethwick Baths
Tuesday, April 17 — Whiteheath Community Centre
Preacher: Mervyn Morgan.
Wednesday, April 18 — Langley Hall
Thursday, April 19 — Hurst Road Community Centre
Preacher: David Stillman
Saturday, April 21 — Elim Pentecostal Church, Smethwick
Preacher: Don Summers.
All services at 7.30 p.m.

Sunday School Teaching in Modern Times -3



Have we the right Aim? (continued)

by the National Youth Director, Eldin R. Corsie

We must not overlook the knotty parts of the Bible, but present the whole picture. It may not appeal to liberal theologians, but who are they anyway? If it is a fact, for instance, that God punishes sin, then we must not omit the stories that show Him doing this, simply because we have decided that we want to convey a picture of God as Father and Friend.

We must beware also of a false picture of the real state of the child before God. A children's evangelist whose work was signally blessed of God, Hudson Pope, wrote in *To teach others also.* "What then is the state of the child? It is either (a) a born-again child truly converted to God, a child of God by faith in Jesus Christ, a child of light, or (b) an unconverted child of Adam, wrong in heart, and, according to age and opportunity, wrong also in practice. This is true of the well-brought-up child as well as of the rougher one. The unconverted are spoken of in John 3 as 'blind' (v.3) 'outside' (v.5) 'perishing' (v.16) and, should anyone question the truth of this in regard to a child, I would direct his attention to Matthew 18 where the Lord Himself tells us many things about children, among them that they are very precious (v.10), lost (v.11), have gone astray (v.12), are perishing (v.14), can be stumbled (v.6), can believe in the Lord Jesus (v.6). It is hard to accept the statements about children 'going astray' and being 'lost' and 'perishing' for most of them seem such jolly little people. But God looks upon the heart. Read His description of the heart (Matthew 7:21). This is our Lord's picture of the human heart, even the heart of a child."

A syllabus means that each teacher will have his course of work planned for him. There need be no suspicion that this restricts the Spirit's leading. To order and plan so that one stage leads to another is not to restrict, but to recognise the leading of the Spirit, for this is His method. This is an important pedagogical principle as well. This is the way children learn and understand; the alternative is haphazard, frequent repetition of a few well-known stories, so that children become more and more bored, and boredom is the curse of Sunday school teaching. It takes the whole Bible to convey the whole message. To teach the whole Bible is the only way to obey the command of Matthew 28:19,20. As we do so, the Bible will do its own work (2 Timothy 3:15-17), making the children wise unto salvation, instructing them how to live godly lives, and equipping them for every good work. This means hard work and intense learning on the teachers' behalf, but the teacher who ceases to learn, soon ceases to teach. Sunday school teaching in modern times demands this application and dedication.

Our aim is to present the whole counsel of God and to bring children to a saving knowledge of that truth.

National Youth Rally



Paul R. Newberry

September 22nd

3p.m. Trafalgar Square

March of Witness to Westminster Central Hall for

Rally at 6.30

Guest Speaker:

Paul R. Newberry

(Chairman of the A.O.G. Youth Council)

D.2841

The Family Altar

Scripture Union Portions — **Notes by L.E. Lambert**

Monday, April 9th — John 15:1–11

"Without Me . . .nothing" (v.5).

AS the branch is dependent on the vine, so are we dependent on Jesus. He is the true Vine (v.1). This beautiful metaphor was spoken on the way to, or actually in, the Garden of Gethsemane, where there would be vine trees growing.

We need His life flowing to us and through us. Whether for salvation, for service, for supplication, there is without Him . . . nothing. We must abide in Him and He in us (v.4). No perfunctory relationship is here, but a constant, continuous, close fellowship with and reliance upon Him: "fruit" (v.2); "more fruit" (v.2); "much fruit" (v.5). The Fruit of the Spirit is described in Galatians 5:22, 23.

Tuesday, April 10th — John 15:12–17

"I have called you friends" (v.15).

FRIENDSHIPS are among the most precious things in life. From schooldays right through to old age, it is a great thing to have good friends.

Jesus proffers His Friendship. He never lets us down and He never lets us go. The very best of earthly companions sometimes fail, "One day soothe, the next day grieves us, but this Friend will ne'er deceive us, oh how He loves."

To those who might be low or lonely today, to some walking in a bitter pathway, to some who feel a complete failure: remember "What a Friend we have in Jesus". He is a Friend indeed to those who are in need.

Wednesday, April 11th — John 15:18–27

"The world hateth you" (v.18).

WE all shrink from unpopularity. We long to be loved. We enjoy the praise of men. To walk with God, however, involves us in the same kind of despising that Jesus endured. We are not of this world (v.19). The world hated Jesus (v.18); it therefore hates the Father (v.23). The reason for this enmity towards God is simply that the holy life of Jesus reproves their sin (v.24). Darkness hates light.

Do not think it strange today if at school, in the office or the factory you are persecuted for righteousness' sake; it is really a proof that you are following the Lord Jesus. If we suffer with Him, we shall also reign with Him.

Thursday, April 12th — John 16:1–15

"When He is come, He will" (v.8).

OUR reading gives us glorious glimpses of the work of the Holy Spirit: His ministry in relation to the sinner, the saint and the Saviour.

To the world He brings *conviction* (vv.7–11). In this permissive age, when fools mock at sin, we think that there is no sense of conviction, but God still pricks men's consciences and brings awareness of evil.

To the saint He brings *comfort* (v.7), *guidance* (v.14) and **revelation** (v.14). He is the divine Paraclete, "One alongside to help". Then it is His office to **glorifying Christ** (v.14). Have you received the fulness of the Holy Spirit? If not He can come to you today.

Friday, April 13th — John 16:16–33

"Your sorrow shall be turned into joy" (v.20).

"PARTING is such sweet sorrow," said Shakespeare, but he qualifies it with the hope of meeting on "the morrow". Jesus spoke of His impending departure (v.16). The disciples were crestfallen at the idea. Life without Jesus was unimaginable, but He was going away via the cross. With His customary care, He was preparing them for the ordeal of separation. Travail would be turned into triumph (v.20). He would see them again (v.22). He would conquer death and live for ever in the power of an endless life.

God can work the same metamorphosis in your life and turn your sorrow into joy. He can even turn thorns into a crown.

Saturday, April 14th — John 17:1–12

"I pray for them" (v.9).

WE enter here one of the Holy of Holies of the Bible, the great high priestly prayer of Jesus. This is really the Lord's prayer. His great burden was for His own: "Those whom Thou gavest Me" (vv.6,12). It is marvellous to know that God has given us to Christ. It is always assuring to know that folk are praying for us, but to realise that Jesus Himself makes intercession for us can transform each day: "He ever liveth to make intercession for us," (Hebrews 7:25). When we are harassed by the enemy, when we are assailed by doubts, when we work with sickness, when we are frightened by fears, we can take heart, Christ is praying for us. Recall His words to Peter: "Satan hath desired . . . but I have prayed for you".

Sunday, April 15th — John 17:13–26

"As Thou hast sent Me, even so have I also sent them" (v.18).

THE Lord is praying, not only for the disciples of His day, but also for those who have believed afterwards (v.20). He prays for our **sanctification**, that we will be

(Continued on page 20)

Easter Conventions

ABERYSTWYTH. Elim Pentecostal Church, New Street. Preacher: G.H. Neale. Saturday at 6. Sunday at 11 and 6. Monday at 3 and 6.

BIRMINGHAM. Elim Pentecostal Church, Graham Street. Preacher: A.J. Downes. Good Friday at 11 and 7.30. Saturday at 7. Sunday at 11 and 6.30.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Preacher and Soloist: S. Beresford and Raymond Rees. Items by Church Choir. Good Friday at 11, 3 and 6.30 (tea provided). Saturday at 7. Sunday at 11 and 6.30.

DOWLAIS. Elim Pentecostal Church, Ivor Street. Preacher: H. Postlethwaite. Saturday at 7. Sunday at 10.30 and 6.30. Monday at 10.30, 3 and 6 (tea provided). Tuesday at 3 and 6.30 (tea provided).

GLOUCESTER. Elim Pentecostal Church, Parkend Road. Preacher: George Miller. Items by the Choir and others. Good Friday and Saturday at 7. Sunday at 11 and 6.30.

HANLEY, Stoke on Trent. Elim Pentecostal Church, Bucknall Old Road. Saturday: Film, "The Power of the Resurrection". At 7.30.

ILFORD. Elim Pentecostal Church, Clements Road. Preacher: R.J. MacKenzie. Good Friday at 11 and 7.30. Saturday at 7.30: Film, "Son Worshippers". Sunday at 11 and 6.30.

LEEDS. Foursquare Gospel Church, Bridge Street. Preachers: J.H. Hunt, C.J. Watkins and D.G. Woodfield and missionaries Eva Davison and Ann Symonds. Singers: J.H. Hunt, J. Roberson and The Hanson Girls' Choir. Good Friday and Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30 (tea provided). Tuesday at 7 (missionary meeting). Wednesday and Thursday at 7.30.

LEYTON. Elim Pentecostal Church, Morley Road. Preacher: H.W. Greenway. Good Friday and Saturday at 7. Sunday at 11 and 6.30.

LONGTON, Stoke on Trent. Elim Pentecostal Church, Carlisle Street, Dresden. Preachers: L.C. Quest and L.V.D. Tiller. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7 (refreshments provided).

OXFORD. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: J.A. Wright. Convener: J. Hyde. Good Friday at 7.15. Saturday at 7.15 (Baptismal service). Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Easter Convention. United Communion, Thursday at 7.30. Preacher: J.F. Hardman (Ilford). Convener: I.R. Hall. Good Friday at 3 and 7. Saturday at 7. Sunday at 11 and 6.30.

ST. PETER PORT, Guernsey. Eldad Elim Pentecostal Church, Union Street. Preacher: John Kay. Good Friday at 11 and 7.30. Sunday at 11, 2.30 and 6.30. Easter Monday at 3 and 7 (tea at 5). Wednesday and Thursday at 7.45.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, Londesborough Road. Preachers: W. Hunter and J.H. Sainsbury. Convener: S. Penney. Good Friday at 11 and 7.15. Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preachers: J.G. Cooper and J. Tetchner. Convener: A.V. Gorton. Good Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30.

SMETHWICK. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Good Friday at 7.30. Saturday at 7.30. Preacher: Don Summers. Sunday at 6.30. Baptismal service.

SOUTHSHIELDS. Elim Pentecostal Church, Westoe Road. Preachers: B.J. Hayes and Peter Smith. Convener: A.P. Johnston. Good Friday at 11.15. Saturday at 6.30. Sunday at 11 and 6.30. Monday at 3 and 6.30.

STAFFORD. Covenant Hall, St. Patrick's Street. Preacher: T.H. Stevenson. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30.

SWANSEA. Elim Pentecostal Church, New Orchard Street. Preacher: D.J. Ayling. Convener: E.J. Jarvis. Special singing items. Thursday at 7.30. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

WEYMOUTH. Elim Pentecostal Church, Belle Vue. Mr. C. Rivers with slides on "Israel - the modern Miracle". Good Friday at 7.

WIGAN. Elim Pentecostal Church, Station Road. Preacher: L.W. Green. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7. Tuesday, Wednesday and Thursday at 7.30.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road. Preacher: D.D. Phillips. Convener: G.N. Backhouse. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

WORTHING. Elim Pentecostal Church, Grosvenor Road. Good Friday at 11 and 7.30 (film: "I beheld His Glory). Easter Sunday at 11 and 6.30.

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Good Friday
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at 3.30 and 6.30.
Guest Speaker: Rev. J. Lancaster (President-Elect).
SUPPORTING ITEMS

D.2851

(Continued from page 19)

kept from evil (v.15), for our **unification**, that we should be one (v.22) and for our **glorification** (v.24).

Backed by this prevailing prayer, He sends us out into a hostile world. Here we have the great comparative commission: "as . . . so". He was sent motivated by love, enabled by the Spirit, to redeem the lost. These three things must be seen in us as we work for Jesus. He never sends us where He has not been.

THE ELIM EVANGEL

Vol. LIV No. 15 April 14th, 1973 5p



Pastor A. K. Chamberlain about to baptise one of the candidates at a baptismal service at our Selly Oak Church. Pastor Chamberlain will be one of our Conference speakers.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
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Editorial

"ASSEMBLE at the top of Downing Street with banners" runs the instruction to those who intend to support the presentation of the National Petition for Public Decency on Tuesday, April 17th. "This is our chance to show the government and the world through television, radio and the press how the British people reject permissiveness and how many people still believe in Christian values. Therefore please get as many people as possible to Downing Street and the House of Commons," the hand-out goes on. The same evening will see a mass rally at the Central Hall, Westminster, London, at 6.30 p.m., when speakers will include Ross McWhirter, Mrs. Mary Whitehouse and Stanley Voke.

Did you sign the petition? It appears that thousands of believers did. We cannot surely but be glad that there are those who are ready to take their stand.

The Old Testament Prophets make fascinating but disturbing reading nowadays. It seems at first sight astonishing that God's ancient People, Israel, could have become so spiritually blind that they did not see that the way people treated one another was a clear indication of their spiritual standing. Israel had lapsed in Amos's day, for example, into thinking that outward religion of the most traditional and of the most compromised kind was enough. A veneer of religious performance sufficed and, even worse, the so-called prophets, many of them, prophesied of strong drink, as Scripture puts it, and, as one writer says, "The very priests were the worst of brigands".

Our nation has been on a slippery slope for some years. The degrading spectacle of the bingo craze followed on the lax legislation regarding betting, which has proved to be but symptomatic of the whole permissive trend. Our television screens and, it would appear, even more so, our cinema screens, are often befouled by indecency. It is said that the output of books calculated to deprave has greatly increased. These are only indications of deliberate effort by some to bring our nation ever lower under the pretext of introducing alleged "freedom"

God bless those who take their stand for righteousness' sake!

Church Reports

BRISTOL **Pastor: W. R. Jones**

WORK on the Bristol City Temple's building project will start any day now. Bulldozers have already demolished the church hall and Sunday school rooms on the site in Jamaica Street, Stokes Croft, as my picture shows. The original church will remain as construction goes on around it.

The building programme, which will be carried out in a number of stages, starts during the church's twenty-first anniversary year.

The Minister of the City Temple said, "The whole complex should be complete and fully operational by 1975."

Stage One is the building of a new church, which will include Sunday school rooms for about 300. Stage Two is the building of five flats in Thomas Street for the church staff. In the summer, work should start on flats for thirty-five old people, followed by another residential block for thirty-five more. "The first block will be self-contained units, while the second block is for people who cannot look after themselves," Mr. Jones said.

The final stage will be the remodelling of the present church building into a nursery.



Words and photograph: *Bristol Evening Post.*

HALIFAX **Pastor: G. H. Wallace**

ON Saturday, December 16th, we held our annual senior members' treat, which I attended with my wife. After having had dinner and listening to the address by Pastor O.G. Miles, the guest speaker, I was taken ill with a serious pain near the heart. My son had to help me out of the meeting and into the lounge. I was still in the Lounge when the meeting finished.

When Mr. Miles heard about my pain, he came to see me, and, placing his hand on the spot where the pain was, asked God to take it away. I had suffered from this pain from time to time for over six months and had been to the doctor for treatment. I felt that God would surely hear our brother's prayer.

The pain did not go immediately as I had expected, but, having known the Lord to be my Saviour, Healer and Baptiser for over forty-two years, I felt that I could trust Him to do His will in me. Mr. Miles's prayer was answered sometime during that Saturday night, for, when I awoke, the pain was gone, and I have not had it since.

I do praise God for His goodness to me and I trust that this testimony will be a source of blessing to others.

ARTHUR KILNER

CLYDEBANK **Pastor: I.G. Clarke**

THE induction service for Pastor and Mrs. I.G. Clarke was held on March 17th. Despite a local bus strike, the Church was well filled. At the conclusion of the service an excellent tea was provided by the members.

The charge to Church and to the new Minister was given by Pastor F.W. Jones, the District Superintendent, and the service was ably convened by Pastor E. Garner. A very warm welcome was extended to Pastor Clarke and his wife and mother-in-law by Mr. Hugh Tait, Church Secretary. There was a lovely anointing on the service.

The great climax of the weekend came when three hands were raised after the message on the Sunday evening. One lady whose children attend our Sunday school brought a friend to the service. This lady was completely broken down. She was counselled by Mrs. Clarke.

The Church feels that God has set His seal upon His choice of the man for Clydebank. We look forward to the coming days with joy. We feel that God is starting to move in this very needy district.

(Mrs.) NESSIE TAIT

ROTHERHAM **Pastor: P. Smith**

A YOUNG woman who has suffered from multiple sclerosis for eight years and has been confined to a wheelchair for the past eight months believes that a miracle happened in Rotherham when she walked again and left her wheelchair behind.

Mrs. Carolyn Horner, aged twenty-seven, was attending her second crusade meeting at the Elim Church.

She told *The Advertiser* that after the meeting she was in considerable pain.

"I went and sat at the back of the church with two friends to stay until I felt well enough to go home. One of the ministers came to me and asked me to go back into church with him and said he would pray for me," said Carolyn. "We just sat quietly and chatted on our own in the church. There was no hysteria or anything like that and the Pastor told me that before I went home he would pray for me.

"Just as he started to pray for me I realised I could feel the chair with my legs. I previously had no feeling from the waist down."

Carolyn said she had been completely confined to a wheelchair since last September. "I remember thinking that God would not effect a partial cure, so what was I doing still sitting in the wheelchair? I immediately got up and walked to the back of the church and then back again," she said.

Carolyn was examined by a specialist on Tuesday morning and he said he could only find some "slight weakness" in her legs. "He just turned round to me and said 'You are nearly a miracle.' He wants to see me again in a year's time," she said.

Carolyn has been a Christian from the age of fourteen and has been a member of the Elim Church for the last six years. "I honestly believe it was a miracle that happened on Saturday. I just cannot believe it could have happened without God putting his hand forward and touching mine," said Carolyn.

By the way of celebration, on Monday Carolyn went to the hairdressers' and then went on a shopping expedition in Sheffield. "I played like a child on the escalators," she said.

Carolyn, the mother of a three-years-old son, said her husband Roger was "absolutely delighted" by what had happened, "He has had to carry me up and down stairs for the last six months," she said.

Carolyn was back at the Rotherham Elim Church on Sunday morning and she said people just could not believe it when they saw her walk into church.

She and her husband moved North only eighteen months ago from Colchester, and regularly attend the Elim Church in Sheffield. She emphasised that she did not consider what happened on Saturday to be a faith healing. "I just do not believe in faith healers at all," she said. "Saturday's meeting was an ordinary crusade meeting."

The man conducting the crusade at the Elim Church was Richard Lighton, Minister of the Elim Church at Greenock, Scotland.

He agreed with Carolyn's description that what happened was a miracle. "This is God's work, and we must give Him all the praise. It has nothing to do with me," he commented.

Rotherham Advertiser Ltd.

BRISTOL **Pastor: W. R. Jones**

AS OTHERS SEE US

IT was perhaps with a few misgivings that we accepted the invitation to join the congregation at The City Temple, Bristol on Sunday evening. We had been told to get there early, and getting there early didn't mean 6.15p.m. for 6.30p.m. but 5.50p.m. for 6.30p.m. By 6.15p.m. the stewards were adding chairs to the aisles! We were very warmly received as we entered the Church, and were impressed by the comments of some – "Nice to see you!" said one. "Good evening, friend!" said another, and so on. We soon felt at home.

The front of the Church was very simple – a small cross, and the words "He is Risen", and a few flowers, with two rows of chairs – empty for the moment, not for long, though, as presently in filed a group of young people who were to lead the congregation in their singing. Pastor Jones introduced them with these words: "Each one of these young people has accepted Jesus Christ as his/her personal Saviour – isn't that so, friends?" – and back came the prompt reply, "Yes, yes, yes!".

We were soon joining in the choruses, some long forgotten, but, unlike our own hymns, we didn't just sing them once – oh no! once, twice and three times we sang

He made the stars to shine
He made the rolling sea;
He made the mountains high
And HE MADE ME!

Each rendering of the last line becoming louder and louder. Were we perhaps, in competition with the organ, piano and drums? We were especially impressed with the singing *before* the actual service began. It seemed somehow to bring the service alive, and when we rendered "Then sings my soul, my Saviour God to Thee – How great Thou art! How great Thou art!" our friends at Eastville Park must surely have heard us.

We were also amazed to see very young children at the evening service, some between the age of three and four years. Half-way through the evening, after the choruses, they quietly filed out of the Church into an adjacent room, where we assumed they were being cared for.

The sermon given by Pastor Jones was simple and meaningful, and we were quite sorry when he announced the closing hymn. We hadn't timed him (of course not!) but we think that he must have spoken to us for a good twenty minutes, and we were surprised to find that we had been in Church for *just over two hours*. It certainly had not seemed like two hours.

As we left, we all three agreed that we had taken part in a service which vibrated to the praises of our Lord and Master, a service which was alive and forward

looking. May we in our Church look forward to the time when we too can say to friends, "*Come but come early*"

K. Benson, M. Tucker, J. B. Stone
in Eastville Park Methodist Church magazine

PONTYPRIDD **Pastor: R. Hughes**

IS God able to do more than we can ask or think? Pontypridd Elim Pentecostal Church would certainly answer, "YES". Some years ago the Church realised that it was working under a handicap in its limited facilities for Sunday school, youth and catering. A substantial Congregational Church almost opposite came on to the market, but every effort to obtain this was of no avail. Its owners were hoping that it could be put to commercial use and thus bring in a maximum return. Prayer was made by the local Church and no planning permission for alteration of use was forthcoming. The timing of God was revealed in the next sequence of events. First all other bids were refused, then the Church put in a bid approximately one-sixth of the original asking price and this was accepted, only to learn subsequently that the local council were preparing a bid for the property but that it had been delayed just long enough for the Church to finalise the deal. Soon the main hall will be used for Sunday school. It is already being used for Junior Crusaders. An excellent kitchen will be installed. The adjoining prefabricated youth hall is being demolished and garages are being erected so that the rents obtained can supplement our income.

At Nuneaton.
SEMINAR ON SOULWINNING
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Buffet Tea. Cover cost 15p.
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Weeknights 7.30, Sunday 10.45 and 6
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Good Friday
United Pentecostal Convention
in the Millmead Baptist Church (kindly loaned) at 3.30 and 6.30.
Guest Speaker: Rev. J. Lancaster (President-Elect).
SUPPORTING ITEMS

D.2851

YOUR ANNUAL CONFERENCE

May 5th to 12th

PONTIN'S HOLIDAY CAMP,
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Special announcement: **VISITORS FROM CHURCH OF PENTECOST, GHANA,** *Founder-Chairman: Rev. James McKeown General Secretary: Rev. J. Egyir-Paintsil are planning to be present.*

Theme:
INTO ALL THE WORLD

J. PHILIP HOGAN (Executive Director of Foreign Missions Department of Assemblies of God, U.S.A.)
E.C. DANDO (Newport A.o.G.)
JOHN LANCASTER (President)
P.S. BREWSTER (Cardiff)
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Elim missionaries expected:
Joan Caudell (Rhodesia), David and Margaret Mills (Ghana), Ian and Valerie MacInnes (Guyana) and Mary Fisher (Prospective missionary to Rhodesia).

For further information write to:
THE CONFERENCE SECRETARY,
P.O. Box 38, CHELTENHAM, GLOS. D.2775

Mzee Bull, Tanzania

Without Money and without Price!

Pastor Emanueli Kazimoto remembers



Masai warrior in Tanzania rests on his stick as he listens to the way of salvation explained to him by a Christian.

WHEN Mzee Bull asked me to go with him to evangelise the Masai, I had great doubts in my mind. We Wakweli have suffered so much from their arrogant, quarrelsome ways. "Wanyama wa porini [beasts of the bush]", we called them. Before Yesu came into my life, I hated them.

The women fled from us, shrieking, "Mzungu [European]!". "Who are you? What do you want?" demanded the men. Soon we were telling them of Yesu, the Son of the Great Spirit. His power over demons thrilled them. Truly there is not another tribe like them, for so many of the women are demon-possessed. We had an interview with the chief and, a few days later, we picked up our warrior guide. He and his long spear were accommodated in the Landrover with difficulty, but soon he was out again and, boldly perched on the bonnet, he picked out the best path for our wheels.

There were many at the Baraza. The warriors were standing, squatting or lounging, their spears stuck in the ground before them, the long blades pointing to the sky. The elders passed their horn snuff-boxes, discussing cattle and the price of wives. The hostile looks of all changed to curious stares as the chief introduced us. All eyes were fastened on Mzee as he rose from a grass hammock on which we were seated. He told them of Yesu, who appeared to destroy the works of Ibilisi (Satan). God and His Son send this message to all men: "Whoever believes will be delivered from all the power of Ibilisi."

"Demons cast out?" they exclaimed, "What are the fees for this powerful medicine?" "No charge," we answered, "Only believe". They rejoiced at the message. "Many will believe" they said. The delivery of two demon-possessed women sealed God's Word.

On our next trip, another woman was delivered. Hostility was replaced by such statements as the one made by a warrior who had loped across the plain to intercept us: "I rejoice to see you. My wife is barren. I have busied myself with demon doctors everywhere, not sparing the expense. Now, if it is as I hear, that there is power in Yesu, I will bring my wife to Him."

"If she believes, it is possible," we answered.

"I believe completely," he replied. His wife came out wearing the charms of the many demons whose help had been sought. As we cut the charms off, we told her of God's Son, the Deliverer of the oppressed. "Even I believe," she said. Praise God, the demons fled! Her first child is running around now.

On another day we were guided to a Manyatta. The elder called his wives together. "I am putting you all into Kristo" he said. As we began to testify, one of the women started to shriek and bark, then she rolled in agony as the demon took over. Her immediate deliverance was hailed with great joy. Three more were turned to the Lord that day.

Back at Msolwa, we talked of and prayed for these new sheep. "We must get a shepherd among them," we pastors said. I was not surprised when Mzee approached me. The great Shepherd had been talking to me. Now, I live far away from my own tribe among the people whom I now love.

(Arthur D. Bull is now back in Tanzania after furlough. EDITOR).



E.M.S. Executive, Tanzania, with two new pastors. Pastor Kazimoto is on the right of Mzee Bull.

Children's Corner

One who cares

Words and drawing
by Sheila Price



THE disciples are very puzzled. Soon their Master will leave them and they want so much to share the remaining hours with Him, but it seems as if Jesus does not want their company.

"Jesus is so very quiet", one of the disciples remarks, "I wonder what is troubling Him?"

"It's as if He has some great secret on His mind", says another.

Jesus appears to be deep in thought and the disciples are afraid to approach Him.

"I must be alone to pray to my Father", Jesus tells them. "Wait here and watch with Me".

Jesus walks a few paces and then falls to His knees. "O, my Father, if I must go through this agony, Thy will be done", He prays, and great drops of blood, tears and sweat run down His face.

Three times during His agony, Jesus longs to be near His friends. Three times He needs their company and friendship, but each time He turns to find them fast asleep. How hurt and upset He must feel to be let down by His friends just when He needs them. It seems as if they do not care what is happening to their Master. Jesus is not angry with them. "It is not that they do not care", He says, "they are just tired and weary after the long, busy day. I understand exactly how they feel".

He has all the burdens of the world on His heart, but He still thinks of His friends! He is concerned for them.

This same Jesus is our Friend, too. We can turn to Him at any time, knowing that He still cares and understands.

Thoughts from the Book of Genesis

21 Hindrance and Blessing (Genesis 20:2-3,17)

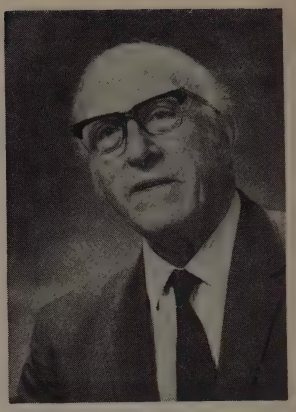
by F. Lavender, Pastor of our Croydon church

ON a previous occasion Abraham's failure of faith had caused trouble (Genesis 12:11–13) and here again we read how his fear of man brought a failure of faith. The Lord had promised to make Abraham a blessing to the nations, but instead he became a hindrance to Abimelech and to the Philistines. Only divine intervention prevented complete disaster. Abraham received a double rebuke, firstly from Abimelech who was clearly shocked by Abraham's deception and secondly from the Lord Himself who made clear by His intervention how groundless were Abraham's fears. When Abraham was restored to faith, the Lord used him again and, in response to his prayer, Abimelech and his people were healed (Genesis 20:17).

Are we hindrances to men and women or are we of blessing? We know that we are called to be witnesses to our Saviour in our generation (Acts 1:8) and it is certainly His intention to make us a blessing to other people. Like Abraham we can lower the standard because of fear of men and thus become stumbling-blocks to those around and hindrances to their becoming Christians. We do things which we know to be wrong because we do not want people to laugh at us, whereas our stand for Christ and truth would cause thoughtful folk to think of Christ and, perhaps, even to become Christians. When we walk by faith and honour the Lord by doing what is right, He uses us in blessing others, our prayers are answered and people are turned to Christ. Let us not be fearful and faithless, but loyal and steadfast in our witness. If there is consciousness of failure, then let us turn in humble repentance to the Lord. He will cleanse and restore us to usefulness.

The Letter to the Romans





23 The Two Israels (chapters 9—11)

by J. Alexander Wright

The "children of the promise" (Romans 9:8) in Paul's insight take on a spiritual character (2:29; 4:16,17; Galatians 3:7–9, 16:29). This was taught by our Lord (John 8:37–39). This election is of God and does not depend on the worthiness of the chosen (Romans 9:11–13). Let us be clear at this point that the election of which Paul speaks was not to personal salvation or to eternal damnation. (There is an election to salvation: "in Christ"). Augustine, and later John Calvin, arguing from this analogy of the potter and the clay (v.21), said, "From the same human clay God makes the elect and the damned", which is true, but only in a limited physical sense. Anyhow it is quite beyond the point of this passage which is historical and national.

What we have here, in keeping with the principle of God's election and exclusion, is the choice of a people, with all but a remnant and a seed of the original chosen nation (vv.27–29, Isaiah 6:13), through whom His great purposes for all men will be carried forward and His ultimate harvest will come. These are His "vessels of honour" and "vessels of mercy" (Romans 9:21,23). As to His rejection of Pharaoh, whom He elevated for a part in His great plan, what might have happened had he co-operated with Jehovah? His stubbornness and implacability brought disaster upon himself and his great nation, however. He hardened his heart again and again, as it is written, so that when we read that "God hardened Pharaoh's heart" we must understand that there was no arbitrariness in God's action; rather He was but ratifying Pharaoh's own choice. Psalm 81:12 illustrates the principle. God never compels anyone to act out of character. Thus all His ways are vindicated (Romans 9:14).

As with Egypt and Pharaoh, so it was with the nation of Israel. They too became "vessels of dishonour" and "vessels of wrath fitted to destruction" (vv.21,22), for what good is a vessel if it does not serve the purpose for which it was made? God had no secondary purpose for His people. Some things may have a secondary use, but not Israel (Ezekiel 15:1–5). Paul's allusion to the potter and the clay doubtless refers to Jeremiah chapters 18,19, the former with its beautiful and well-known message of hope and restoration for all ("He made it again another vessel"), and the latter with its stern, solemn alternative of judgment and destruction for those who refuse that mercy ("I will break this people and city, as one that breaketh a potter's vessel, that cannot be made whole again", Jeremiah 18:4; 19:11).

We have seen how God's ideal Israelite was not necessarily one born of Abraham's flesh and that His purpose envisaged a greater Israel from all peoples, a holy nation which would truly fulfil the original names and titles given to the Israel of old (Deuteronomy 7:6; Exodus 19:6; 1 Peter 2:9,10) and bring forth the harvest that God sought and failed to find in biological Israel (Matthew 21:43). This is Paul's "mystery of Messiah" (Ephesians 3:4–6). He saw that from this "divorced wife" (Romans 9:25,26; Hosea 1:9,10; 2:23), these dispersed Israelites, would come a godly remnant (v.27) as the nucleus of a new Israel, the Christian Church, the olive tree of chapter 11. Peter, writing to these groups (1 Peter 1:1, R.S.V. and other versions), like Paul, likewise quotes Hosea's prophecy and makes the same application of it (1 Peter 2:10).

God had fulfilled His promises to Abraham; his natural seed did become as the stars of the sky for multitude and as the sand of the sea innumerable (Romans 9:27; Deuteronomy 1:10; 10:22; 28:62; Hebrews 11:12). He gave them the land that He had promised them and they possessed it (1 Kings 4:20,21; Nehemiah 9:23–25), but they became so degenerate as to merit the fate of Sodom and Gomorrah (Romans 9:29).

continued next week

A Glimpse at Gethsemane

AN EASTER MEDITATION

by Stephen D. Huntly, BD

Pastor of our Smethwick Church

"Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him" (Hebrews 5:8,9).

AS we look into the Garden of Gethsemane nearly two thousand years ago we see someone praying in great anguish of soul. It is Jesus praying over the sins of the world -- your sins and mine. What did this Gethsemane experience mean for Him? What can it mean to us nearly two thousand years later? To begin to understand what Gethsemane meant for Him we must first consider who Jesus is.

The Son and His unique Person

Jesus was not simply the Son of God, but, quite properly, God the Son. It is essential to affirm the deity of Christ at a time when this fundamental doctrine is being questioned. It is equally important to maintain the humanity of Jesus. He took upon Himself human flesh and blood. He was not in any sense a freak, for His two natures were wondrously, perfectly united. Jesus was fully divine and fully human – yet without sin. It was not simply because He was divine that He was sinless. If this were so, then there would be little hope or encouragement for us to attain to holiness of life. We must understand that Jesus was sinless as far as His human nature was concerned as well. Deity is incapable of committing sin, neither can He be tempted. In order to understand what took place in the Garden of Gethsemane it is essential for us to see that, because He possessed human nature, Jesus Christ was as open to temptation just as much as you and I are. He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

What happened in Gethsemane then when Jesus "offered up prayers and supplications with strong crying and tears" (Hebrews 5:7)? "Father, if it be possible, let this cup pass from Me", He said (Matthew 26:39). Was He afraid of death? Was He unwilling to die? Was it fear or unwillingness to face what constitutes the great unknown for humanity?

He cannot have been afraid to die, for concerning His impending death He had said, "For this cause came I unto the world". It certainly cannot be seen as unwillingness to die either, for He said, "I lay down My life, that I might take it again. No man taketh it from Me" (John 10:17,18). Was He afraid of physical pain? I think not. What was it then? It was the agony of His sinless soul being made sin for us (2 Corinthians 5:21) and all that this involved. His sinless humanity recoiled at the prospect of being violated by being made sin. He tasted death – "the wages of sin" – in order that we might never need to taste it. It is important, therefore, for us now to see how Jesus became willing to be made sin for us.

The Submission by which He was perfected

The crucial words in the prayer in Gethsemane were, "Nevertheless, not My will, but Thine be done". Being human as well as divine, Jesus had a human will distinct from and yet submissive to the Father's. "My will" as distinct from "Thy will" suggests that Jesus had an independent will.

The prayer of Jesus was heard by "Him that was able to save Him from death" (Hebrews 5:7), yet Jesus prayed, "Nevertheless, not My will, but Thine be done". In this way He was perfected when His will and all the urges and ambitions of His human nature became completely subject and obedient to the Father. Jesus was perfected by the obedience in refusing temptation throughout His earthly life, by the obedience of suffering in Gethsemane and during His trial, and finally by the obedience of death (Philippians 2:8). Through this submission to the Father's will in the face of extreme human sin and suffering, Jesus attained human in addition to divine perfection which qualified Him as our Saviour. Jesus was the only one ever to know sinless perfection.

The Salvation which He provides

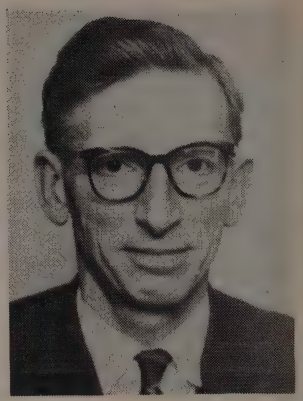
Because He was perfected in His human character, Jesus qualified to be our Saviour, Leader and Lord. The greatness of our salvation is that it is eternal. Eternal life does not merely describe the duration of that life, but also its quality. Furthermore, eternal life begins, not when we are ushered into eternity, but here and now in time – at the moment when we yield to Christ as Saviour and Lord. The gateway to this salvation is obedience. He gives "eternal salvation unto all them that obey Him". We enter into this eternal salvation when our rebellious human will is totally surrendered to the will of God. Will you surrender that will to Him now? You will be raised from suffering of humanity to the experience of eternity.

Another in our series by Assemblies of God writers

Why human Wisdom has failed

by Reginald Ashby

Reginald Ashby is Pastor of the Assembly of God in Rainham, Essex. He teaches Religious Knowledge in a sixth form college in Grays. He is keenly interested in the new move of the Holy Spirit in non-Pentecostal churches and among students. He has conducted evangelistic and divine healing services in Belgium on several occasions in recent years.



"For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe."
(1 Corinthians 1:21, R.S.V.).

WE live in a world which is at the end of an age – and perhaps even of the Age – which began with the dethroning of God, the denial of the possibility of divine intervention, and the deifying of human reason. It started with eighteenth century rationalist philosophy and was carried on by the spread of Darwinism, scientific materialism and the application of evolutionary theories to human development and even to the Bible itself.

Popular opinion still largely accepts Darwin's views and the media continue to proclaim the evolutionary theory as if it were scientifically true, but the theories themselves have been weighed in the balances of human experience and found wanting.

We are left with a de-natured "natural" man – a pitiful shadow of reality, just a very intelligent animal.

Alienated as it is from humanity's full, true heritage and empty of present purpose or future destiny, it is no wonder that the prevailing scientific and philosophical mood is deeply pessimistic. On all sides there is a desperate cry for sanity, love, happiness and fulfilment in a world that has lost the key to its meaning.

In the most ruthless experiment in atheistic materialism that the world has ever witnessed, godlessness has failed to satisfy the highly educated youth who have been indoctrinated with it from their earliest years.

Man does not live by bread alone.

Human wisdom has failed to tell us the truth about our origin. We are not just highly intelligent animals. We were created distinct from them in the image of God and the Almighty gave man dominion over the animal and vegetable creation. "He breathed into his nostrils the breath of life; and man became a living soul." (Genesis chapter 2). This is the dignity of our origin which human reasoning has neither right nor power to dispute.

"What is man, that Thou art mindful of him?" cried David. "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet" (Psalm 8). Original sin did not destroy original dignity and in the fulness of time "a second Adam to the fight and to the rescue came." Sinful and fallen we are indeed, but it is still gloriously possible, through our great Rescuer, to be "renewed in knowledge after the image of Him that created" us (Colossians 3:10).

Human wisdom has failed to give enough consideration to man's moral nature. There was a famous psychologist who, to a great extent, built up his theories on experiments conducted on the pre-mealtime salivation of his dogs. From Pavlov's dribbling dogs came the development of behaviourist "conditioned reflexes". Human conduct was submitted to the same treatment and man, too, became a predictable creature of habit, with all the sinister implications of "brain-washing". There was always a reason, if you probed deeply enough beneath the surface, hence the development of psycho-analysis and psychiatry.

Our behaviour is not always "reasonable", however, as the twentieth century has shown us. Nineteenth century optimism has given way to twentieth century pessimism. We are not just predictable animals, however intelligent; we are constantly faced with moral choices, value judgments, and make decisions, sometimes sensibly, sometimes not. When we least expect it, we are made aware of the claims of that inbuilt umpire of human conduct which we call "conscience". It is not only the result of upbringing and social pressure. "The spirit of man is the lamp of the Lord, searching all his innermost parts" (Proverbs 20:27, R.S.V.).

Human wisdom has failed to provide an adequate understanding of human destiny. The cry of the age is: "Is there a meaning to life?", yet the Church and its message do not seem to touch the masses. Life is lived on a day-to-day basis without getting too concerned about what lies at the end of the road, but

people die. There is a fatal crash, a family funeral, a dumb sense of protest. Is life only a sea-mist which vanishes away when the sun rises?

"Thou hast made us for Thyself and our souls are restless till they find their rest in Thee" runs the oft-quoted saying of Augustine of Hippo. Restlessness is a symptom of this age. We have no ruling purpose, therefore we live for anything or everything, and devote our lives to the trivial and transient. We are afraid to think, afraid of silence, afraid to be still and hear the voice of the Pursuer, yet He is telling us that in Christ there is forgiveness, reconciliation and wholeness. Your body is to become a temple in which His Spirit condescends to dwell. Your mind is to be transformed to prove His perfect will. In your spirit you are to enjoy fellowship with the Almighty.

This is not the end. There is to be a change, a transformation. "Thine eyes shall see the King in His beauty". He will wipe away all tears and lead us to everlasting streams of the water of life. What does human wisdom know of these things? For "eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him" (1 Corinthians chapter 2).

Most seriously of all, **human wisdom has no remedy for man's spiritual plight.** In its mistaken trust in man's natural goodness, it has failed to get to grips with the root of the human tragedy – the fundamental God-rejection, the frustrations of self-will and corrupt human nature which the Bible calls sin. The basic alienations of man from man and man from God are the symptoms of a spiritual disease so radical that there is no human cure. Man made in the image of a loving God is found guilty, vile and helpless before the God who created him. For this situation human reasoning has no remedy to offer.

Man's extremity is God's opportunity! The amazing glory of the gospel is simply that THERE IS A REMEDY! The message of the cross, which is folly to those who are perishing, becomes to those who come in their need the manifestation of the grace and power of God. The Christmas message is still good news. "Thou shalt call His name JESUS, for He shall save His people from their sins". He, and He alone, is the divine Rescuer. The mood of men may well be pessimistic, but in the good news of Christ's salvation there is a hope which is the anchor of the soul. To men gripped by fear, frustration and sin comes the glad message of forgiveness, deliverance, restoration and peace with God. To an age which has lost its sense of purpose comes the glorious realisation that the whole creation reaches out to see the manifestation of the sons of God.

What has human wisdom to offer to compare with this?

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Woodvale Quintet (Belfast)
Soloist: Clifford Hughes

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---

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Convener: H.W. Greenway

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evening 25p

For reservations and information contact Rev. D.B. Gray, 15 Rodenhurst Road, Clapham Park, London SW4 8AE. Tel: 01-674 4084

D.2775

An Elim Missionary Society feature



My Testimony

by Joyce Pickering S.R.N., S.C.M.,

Elim Missionary, Rhodesia

I AM the second of four girls, born on a small farm outside Pickering, Yorkshire. My father was a helper on the Methodist plan, but both he and my mother joined the Elim Pentecostal Church before I was born.

We said prayers at mother's knee and read the Bible before dad prayed. We often accompanied dad when he went preaching. I knew what the Bible was all about and the way of salvation, but not the Author. I did not know of the many struggles which my parents faced. I usually got the things that I badly needed and I always felt that things would turn out all right in the end.

When I was fifteen, having left the farm and by then living a short distance from York, I made my peace with God. I was attending the technical college in York. Everyone was talking about the "Mission to York" by the Welsh Evangelist David Shepherd. On Thursday, March 14th, 1957, we went. I can still hear Charlie Potter, the ex-communist, giving his testimony, which ended with the words, "Now is the time". I knew that it was my time. I struggled, not wanting to give in, but on the last verse of "Just as I am", I surrendered. Later that year, my sisters and I were baptised on the same night by Pastor J. Woodhead, in our York Church.

On January 1st, 1958, I left home, a shy sixteen-year-old, to live in at a hospital. Little did I know of the exams, and the times of testing and temptation that were to come, but God was faithful and He helped me. When I was nearly twenty-one my S.R.N. training nearly finished, I decided to do my R.M.N. This meant that I could live at home and in eighteen months I would be doubly qualified. I never consulted God, and His ways are not always our ways. As the time drew near for me to go, I became very uneasy. One Sunday morning, I was in the Communion service. Pastor Woodhead said a strange thing, "Don't do things for the sake of others, if you think they are wrong!". This is just what I would have been forced to do if I was to carry out all my duties as a mental nurse. I did not cancel my appointment until I had been to another Communion service on the following Sunday and was told through the gifts of the Holy Spirit not to go. I went to the Matron on the following Monday morning. She was understanding, withdrew my notice and offered me a job in the operating theatre. I thought I would never be able to do it, but she assured me that I would be taught if I was willing to learn. I accepted, feeling sure that this was God's will for me. I now saw that God not only wanted me, He wanted my will as well. I spent a very happy two years in that operating theatre.

I visited the Filey Crusade one Thursday night missionary rally. God was speaking to me. All those who were challenged were asked to go forward, but I didn't. Afterwards, the same Welsh evangelist said, "If you didn't come out before, come now." I went. I read the literature, but decided that it was not for me. I wasn't called to be a missionary. I told the Lord I would do anything but go overseas.

I was always careful to ask the Lord for leading and guiding in regard to new jobs, so, after much prayer and heart-searching, I went to Bolton as a junior theatre sister on November 7th, 1965. The job was poor in comparison to the one that I had left, but I finally stopped resisting God regarding overseas work. I went to a nurses' fellowship and there the Lord really spoke to me. I sought the quiet of my own room and at last got the victory. This was a blessing in disguise, for I didn't like the hospital. To work overseas I had to do midwifery – a good excuse to leave. Midwifery was another thing I didn't want to do, but, having made up my mind to do God's will, I applied and started on February 1st, 1967.

A year later I again was wondering which way to go. After much prayer and thought I had a word with my pastor who said that if I was not sure, I should get another job. I secured a post in a hospital theatre at

Nottingham and lived with an uncle and aunt in Leicestershire. Because of this I later got a full grant for my first year at Elim Bible College.

After the Conference in Blackpool, things were set in motion. In September, 1969, I went to Elim Bible College for one year. At the end of that year I was anticipating going to South Africa as a Lightbearer. I had made up my mind to stay for one year. Again I had to yield to God and I agreed to stay for the second year. I shelved the problem of what I would do after finishing at Bible College.

The last term arrived and I was no nearer a solution than I had been in the first term. I felt sure that I had to go into full-time work, but how and where I didn't know.

I applied to Mildmay Mission Hospital for a sister's post, but they only had a vacancy for a staff nurse. I decided to accept the lesser job, but the next day brought a letter from Inyanga North Mission, Rhodesia, asking if I was still interested in mission work. My joy knew no bounds. I was laughing and crying at the same time. I took a temporary job at home until all the details were sorted out.

I should add that I was baptised in the Holy Spirit at Elim Bible College. I had sought for a number of years and was often discouraged thinking that God did not want to give it to me. I saw that it was I who was in the way and stopped resisting. He is more willing to give than we are to receive.

(Joyce Pickering's qualifications and experience have been of invaluable help in our hospital at Inyanga North. EDITOR)

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Palm Sunday, April 15th, 1973 on BBC Radio 2

SUNDAY HALF HOUR will be broadcast by the LONDON CRUSADER CHOIR at 8.30 pm (repeated on BBC World Service at 9.30 pm our time on various short wave transmitters). The programme has been devised by Douglas B. Gray, who will conduct the London Crusader Choir and their guests, including a 100-voice male chorus from the London Festivals and a brass ensemble from the Upper Norwood Salvation Army Band

ELIM MISSIONARY SOCIETY

Missionary offerings from our junior departments: October-February.

October, 1972	£
Blackburn	4.63
Tamworth	2.50
South Shields	3.00
Greenock	20.00
Mansfield	10.00
Hayes	.93
Burton-on-Trent	6.00
Chelmsford	3.84
Sheffield	69.89
Caerphilly	29.00
Driffield	2.00
Eldad	3.07
Delancey	45.00
Rayleigh	5.00
Salisbury	9.00
Hayes	1.18
Wimbledon	30.00
Kingstanding	4.67
Delancey	3.45
Woodcock Hill (Weoley Castle)	5.00
Motherwell	1.55
Hadleigh	150.00
Ilford	10.00
Ashbourne	7.00
Eastbourne	14.00
Romford	7.35
November, 1972	
Gloucester	4.50
Erdington	5.00
Hull City Temple	4.40
Huddersfield	2.00
Bognor Regis	2.25
Ingatestone	1.00
Acomb	25.00
December, 1972	
Silverdale	4.00
Barking	6.00
Vazon	41.00
Blackburn	14.49

January, 1973	£
Woolwich	7.95
Hull City Temple	4.50
Brecon	18.78
Beccles	7.00
Portadown	24.11
Blackburn	5.89
Stirchley	6.00
Burton on Trent	6.33
Beeston	3.34
Hull Mason Street	14.06
Smethwick	6.50
Derby	35.00
Holyhead G.G.	11.00
Braintree	7.43
Rugby	1.20
Rye Park	.38
Kidderminster	10.00
Blackburn	4.99
Oxford	2.92
Ilford	5.73
Hayes	2.47
Motherwell	3.60
February, 1973	
Kingstanding	5.94
Swinegate York	19.00
Brighton Preston Park	13.00
Lurgan	45.52
Newtownards	9.65
Ballymena	60.00
Larne P.F.	40.00
Loughborough	.96
Palmers Green	1.53
Portadown	11.45
Woolwich	7.40
Ingatestone	1.00
Romford	5.15
Hayes	1.39

Thank you, young people, in the name of the Lord.

L. WIGGLESWORTH
E.M.S. Secretary

ANONYMOUS GIFTS
Elim Missionary Society

October, 1972		
5295	God is Good	10.00
5288	Doncaster	10.00
5321	Colchester	10.00
5354	Caerphilly	28.00
5363	O.A.P.	1.00
5356	E.M.J.	3.00
5361	Guernsey	1.00
November, 1972		
5418	B.T.B.	140.00
5425	Brighton	3.00
5458	Clacton	15.00
5471	God is Love	1.00
5474	Ealing	5.00
5490	Southampton	1.00
5506	E.W.M.A. Member	1.00
5521	Weston	1.00
5551	Eldad	5.00
5553	Caerphilly	1.00
5554	O.A.P., Bath	1.00
5561	Knottingley	.50
5565	Torquay	1.00
5571	Brighouse	5.00
5578	Guernsey	1.00
5587	Anon. Four Sisters in the Lord	104.00
December, 1973		
5617	R.M.R.F.	50.00
5621	Portadown	5.00
5671	A.J.W.	5.00
5675	Glos.	1.00
5686	Bath	5.00
5685	Salisbury	200.00
5706	Warley	10.00
5705	Anon.	5.00
5721	Belfast	1.00
5717	Much forgiven	5.00
January, 1973		
5762	Maghera	1.70
5767	Swindon	3.00
5852	Caerphilly	2.00
February, 1973		
5938	A friend in the Lord	1.00
5975	Wilts.	1.20

Easter Conventions

ABERYSTWYTH. Elim Pentecostal Church, New Street. Preacher: G.H. Neale. Saturday at 6. Sunday at 11 and 6. Monday at 3 and 6.

BIRMINGHAM. Elim Pentecostal Church, Graham Street. Preacher: A.J. Downes. Good Friday at 11 and 7.30. Saturday at 7. Sunday at 11 and 6.30.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Preacher and soloist: S. Beresford and Raymond Rees. Items by Church Choir. Good Friday at 11, 3 and 6.30 (tea provided). Saturday at 7. Sunday at 11 and 6.30.

CLAPHAM, London. Elim Pentecostal Church, Clapham Crescent. Preachers: J. Fry and W.J. Patterson. Items on Sunday by The Woodvale Quintet. Convener: I.R. Moore. Good Friday at 11 and 7. Saturday at 7.30. Sunday at 11 and 6.30.

DOWLAIS. Elim Pentecostal Church, Ivor Street. Preacher: H. Postlethwaite. Saturday at 7. Sunday at 10.30 and 6.30. Monday at 10.30, 3 and 6 (tea provided). Tuesday at 3 and 6.30 (tea provided).

GLOUCESTER. Elim Pentecostal Church, Parkend Road. Preacher: George Miller. Items by the Choir and others. Good Friday and Saturday at 7. Sunday at 11 and 6.30.

GUILDFORD. Millmead Baptist Church (kindly loaned). Preacher: John Lancaster (President-Elect). Good Friday at 3.30 and 6.30.

HANLEY, Stoke on Trent. Elim Pentecostal Church, Bucknall Old Road. Saturday: Film, "The Power of the Resurrection". At 7.30.

ILFORD. Elim Pentecostal Church, Clements Road. Preacher: R. J. Mackenzie. Good Friday at 11 and 7.30. Saturday at 7.30: Film, "Son Worshippers". Sunday at 11 and 6.30.

IPSWICH. Elim Pentecostal Church, Vernon Street. Visit of Pastor and Mrs. R. B. Chapman. Convener: A. S. F. Horne. Thursday and Saturday at 7.30. Good Friday at 11. Sunday at 11 and 6.30.

LEEDS. Foursquare Gospel Church, Bridge Street. Preachers: J.H. Hunt, C.J. Watkins and D.G. Woodfield and missionaries Eva Davison and Ann Symonds. Singers: J.H. Hunt, J. Roberson and The Hanson Girls' Choir. Good Friday and Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30 (tea provided). Tuesday at 7 (missionary meeting). Wednesday and Thursday at 7.30.

LEYTON. Elim Pentecostal Church, Morley Road. Preacher: H.W. Greenway. Good Friday and Saturday at 7. Sunday at 11 and 6.30.

LONGTON, Stoke on Trent. Elim Pentecostal Church, Carlisle Street, Dresden. Preachers: L.C. Quest and L.V.D. Tiller. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7 (refreshments provided).

OXFORD. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: J.A. Wright. Convener: J. Hyde. Good Friday at 7.15. Saturday at 7.15 (Baptismal service). Sunday at 11 and 6.30.

PORTSMOUTH. Elim Pentecostal Church, Arundel Street. Preachers: E. Dainton and J.C. Smyth. Wednesday and Thursday at 7.30. Good Friday at 11 and 7.30. Sunday at 11 and 6.30.

PRESTON PARK, Brighton. Elim Pentecostal Church, Balfour Road. Preacher: L.N. Knipe. Convener: L.J. Repath. Good Friday at 11 (at The Lanes Church, Brighton) and 7. Saturday at 7. Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Easter Convention. United Communion, Thursday at 7.30. Preacher: J.F. Hardman (Ilford). Convener: I.R. Hall. Good Friday at 3 and 7. Saturday at 7. Sunday at 11 and 6.30.

ST. PETER PORT, Guernsey. Eldad Elim Pentecostal Church, Union Street. Preacher: John Kay. Good Friday at 11 and 7.30. Sunday at 11, 2.30 and 6.30. Easter Monday at 3 and 7 (tea at 5). Wednesday and Thursday at 7.45.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, Londesborough Road. Preachers: W. Hunter and J.H. Sainsbury. Convener: S. Penney. Good Friday at 11 and 7.15. Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preachers: J.G. Cooper and J. Tetchner. Convener: A.V. Gorton. Good Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30.

SMETHWICK. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Good Friday at 7.30. Saturday at 7.30. Preacher: Don Summers. Sunday at 6.30. Baptismal service.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Preachers: B.J. Hayes and Peter Smith. Convener: A.P. Johnston. Good Friday at 11.15. Saturday at 6.30. Sunday at 11 and 6.30. Monday at 3 and 6.30.

STAFFORD. Covenant Hall, St. Patrick's Street. Preacher: T.H. Stevenson. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30.

SWANSEA. Elim Pentecostal Church, New Orchard Street. Preacher: D.J. Ayling. Convener: E.J. Jarvis. Special singing items. Thursday at 7.30. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

WEYMOUTH. Elim Pentecostal Church, Belle Vue. Mr. C. Rivers with slides on "Israel - the modern Miracle". Good Friday at 7.

WIGAN. Elim Pentecostal Church, Station Road. Preacher: L.W. Green. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7. Tuesday, Wednesday and Thursday at 7.30.

WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road. Preacher: D.D. Phillips. Convener: G.N. Backhouse. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

WORTHING. Elim Pentecostal Church, Grosvenor Road. Good Friday at 11 and 7.30 (film: "I beheld His Glory). Easter Sunday at 11 and 6.30.

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Margaret M. Ladlow's page

Easter Musings

"FOR God sae loved the warld as tó gie his Son, the Only-Begotten Ane, that ilka ane wha lippens till him sudna dee, but hae Life for aye" (John 3:16, Braid Scots).

"LET not your heart be troubled" –
Let not your soul be sad –
Easter is a time of joy
When all hearts should be glad,
Glad to know that Jesus Christ
Made it possible for men
To have their sins forgiven
And, like Him, to live again . . .
So at this joyous season
May the wondrous Easter Story
Renew our faith so we may be
Partakers of His glory.

Helen Steiner Rice

MARY stayed at the foot of
the cross when the Apostles shrunk
away, two only following afar off.
What she receives is after the kind
of rewards that our Lord confers.
It is no crown of glory, no
guerdon that men or women would
dream of. She is given a closer
knowledge of things divine. When
the eyes of others are holden, she
discerns the Lord. To Mary Magdalene
– and in some degree to women-kind in
her person – was given an honour that
could not be taken away. To her,
first of all living beings, the
risen Lord appeared"

from *The Risen Master* by Henry Latham

SPRING comes with silent rush of leaf
Across the earth and cries,
"Lo, Love is risen!". But doubting Grief
Returns, "If with mine eyes

"I may not see the marks, nor reach
My hand into His side,
I will not hear your lips that preach
Love raised and glorified.

"Except by all the wounds that brake
His heart and marred His brow
Most grievously for sorrow's sake,
How shall I know Him now?"

Love came, and said, "Reach hither, Grief,
Thy hand into my side:
O, slow of heart to win belief,
Seeing that for Grief I died.

Lo, all the griefs of which I died
Rise with me from the dead!"
Then Grief drew near and touched the side
And touched the wounds that bled,

And cried, "My God, O blessed sign,
O Body raised, made whole,
By this I know that thou art mine,
Upholder of my soul!".

Laurence Housman

LAST night I drew up mine account
And found my debits to amount
To such a height, as for to tell
How I should pay's impossible.
Well, this I'll do: my mighty score
Thy mercy-seat I'll lay before,
But therewithal I'll bring the band
Which in full force did daring stand.
Till my Redeemer, on the tree,
Made void for millions, as for me.
Then, if thou bidst me pay, or go
Unto the prison, I'll say, "No";
Christ having paid, I nothing owe:
For this is sure, the debt is dead
By law, the bond once cancelled.

Robert Herrick, 1648

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MARRIAGES

BLAKE–McCLOSKEY. On March 10, at the Assemblies of God Church, Luton, Lois McCloskey to David Blake. Officiating Ministers: D.E. Edmonds and C.C. Whittaker.

WITH CHRIST

STEBBINGS. On March 20th, Herbert Stebbings, aged 69, of Hull. Officiating minister at funeral: C.J. Watkins.

WAVELENGTH – ELIM ON THE AIR

England

London Crusader Choir (Director: Douglas B. Gray). B.B.C.2 and B.B.C. World Service – "Sunday Half Hour." April 15 at 8.30 p.m.

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 8.30 p.m.

Brazil

Radio Clube de Londrina – 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

ITINERARIES

The President (T.W. Walker):
April 14, Wimbledon; 15, Thornton Heath (a.m.), Guildford (p.m.); 21,22, Cardiff; 23, Royal Albert Hall; 28, Glasgow (Partick); 29, Coatbridge (a.m.), Motherwell (p.m.); 30, Aberdeen; May 1, Dundee; 2, Edinburgh; 3, Carlisle.

Miss Joan Caudell:
April 14, Glossop; 15, Stockport (a.m.), Chorlton (p.m.); 16, Oldham; 17, Salford; 18, Ellesmere Port; 25, Liverpool; 26, St. Helens; 28, Southport; 29, Bolton (a.m.), Wigan (p.m.); 30, Accrington; May 1, Blackburn; 2,3, Blackpool.

London Crusader Choir with Douglas B. Gray:
April 14, Stratford; 15, Wormwood Scrubs, B.B.C. 2 Broadcast; 23, Royal Albert Hall; 29, Hove.

Joseph Smith:
April 14-19, Treharris.

Coming Events

BLACKPOOL, Jubilee Temple. May 6. Elim Pentecostal Church, Waterloo Road. Conference Special. Preacher: W.M.E. Plowright at 11. M.W. Carr and Len Magee at 6.30. Convener: L.E. Lambert.

BLACKPOOL, Marton. April 14-16. Elim Pentecostal Church, Fredora Avenue. Ladies' weekend. Party from S.A. Citadel. Saturday at 7. Speaker: Mrs. G.M. Gorton. Sunday at 11 and 6.30. Service of song: "Easter Victory". Monday at 7.

BRADFORD. April 28. Eastbrook Hall, Leeds Road. Annual Spring Festival. United choirs of the West Yorkshire Presbytery (conductor: Harry Semple). Soloist: Mrs. Myra Anderson. Preacher: Professor Verna Wright, M.D., F.R.C.P. Convener: A.V. Gorton. At 3 and 6.30.

BRIDGWATER. April 14,15. Elim Pentecostal Church, George Street. Crusade conducted by J. Osman. Convener: F.J. Livings. Saturday at 7.30. Sunday at 6.30.

CLAPHAM, London. April 29,30. Elim Pentecostal Church, Clapham Crescent. Sisterhood anniversary. Speaker: Mrs. E. Ruth Walker. Sunday at 6.30. Monday at 3 and 7.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. April 14. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: W.R. McKibbin and supporting items by Swindon choir. At 7.30. April 15. Second anniversary services of church and minister. Preacher: J.C. Smyth. Soloist: Mrs. M. Smyth. At 6.30. Convener at all services: J.R. Brown.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

GLOUCESTER. April 18. Elim Pentecostal Church, Parkend Road. Annual Women's Rally. Preacher: Mrs. Joan Morrison (Kingstanding). Soloist: Mrs. J. Chapman. At 3 (tea provided at close of service).

GUILDFORD. April 15. Elim Pentecostal Church, Martyr Road. Preacher: The President (T.W. Walker). At 6.30.

HANLEY, Stoke on Trent. April 14,15. Elim Pentecostal Church, Bucknall Old Road. Pastor's third anniversary. Selly Oak Male Voice Choir. Preacher: A.K. Chamberlain. Saturday at 7.30. Sunday at 11 and 6.30.

HAYES, Middlesex. April 27-29. Elim Pentecostal Church, Keith Road. Preacher: A. Cooper. May 6. Visit of Fred Ursell, Missionary to Spain. Weeknights at 7.30. Sundays at 11 and 6.30.

LONGTON, Stoke on Trent. April 14-16. Elim Pentecostal Church, Carlisle Street, Dresden. Women's Weekend. Speaker: Mrs. M.M. Ladlow. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

PONTYPRIDD. April 14,15. Elim Pentecostal Church, Thurston Road. Youth weekend and Sunday school prize-giving. Preacher: Joe Fudge. Saturday at 7.30. Sunday at 11, 2.30, 6 and 8.

ROMSEY. April 14. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Gosport Male Voice Choir. At 7.30.

ST. HELENS. April 14,15. Elim Pentecostal Church, Duke Street. Crusade conducted by John Woodhead. Saturday: Kingstanding Choir at 7. Sunday at 6.30.

SHEFFIELD. April 28,29. Elim Pentecostal Church, Lee Croft, Campo Lane. E.W.M.A. Weekend. Speakers: Pastor and Mrs. L. Wigglesworth. Conveners: Mrs. G.M. Gorton and Mrs. B. Gregory. Saturday at 7 (missionary pageant). Sunday at 10.45 and 6.30.

SMETHWICK. April 15,16. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Preacher: Bernard Wall. Sunday at 11 and 6.30. Annual Women's Rally. Speaker: Mrs. Margaret Wall. Items by Kingstanding Elim Church Choir. Monday at 7.

STIRCHLEY, Birmingham. April 14. Friends' Meeting House, Hazelwell Street. Billy Graham film: "Take up the Cross". At 7.

TREHARRIS. April 14-19. Elim Pentecostal Church, John Street. Bible Week. Theme: The "Comprehensive Gospel". Preacher: Joseph Smith. Weeknights at 7.15.

WEYMOUTH. April 14,15. Elim Pentecostal Church, Belle Vue. Miss P. Thompson of New Guinea. Saturday at 7. Slides, items by the Asman Family Singers. Sunday at 6.30.

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WARLEY FOR CHRIST CRUSADE

Saturday, April 14 — Smethwick Baths

Tuesday, April 17 — Whiteheath Community Centre

Preacher: Mervyn Morgan.

Wednesday, April 18 — Langley Hall

Thursday, April 19 — Hurst Road Community Centre

Preacher: David Stillman

Saturday, April 21 — Elim Pentecostal Church, Smethwick

Preacher: Don Summers.

All services at 7.30 p.m.

Youth Page

Sunday School Teaching in Modern Times - 4



Do we understand the children ?

by Eldin R. Corsie National Youth Director

SUNDAY school teaching in modern times demands not only a Bible-centred message – a programme to teach the whole counsel of God – it also demands thorough understanding of children. A teacher who understands his Bible can still be ineffective if he does not also understand the minds of the children and the methods of teaching them. A Bible-centred message and child-centred methods are our guide-lines.

It has been well said that, if you would teach Latin to Johnny, you must know not only Latin, but Johnny. To tell a story is not necessarily to teach. It is a fallacy to equate all talking with teaching. Preaching is not necessarily teaching.

You must know the child's mind. If we buy a camera, we realize that we shall not get the best results unless we understand how it works; to click the shutter anywhere, at any time, does not necessarily produce results. Children's minds are more complicated than cameras and merely to talk at children without making sure that all the conditions for learning are right is not likely to produce the results for which we hope. We seek to reach their souls via their minds and this involves teaching according to the laws of their minds.

We must remember, however, that they have more than souls and minds; **they have bodies.** The mind is influenced by the body. An uncomfortable body will hinder and even stop the working of the mind. The child is one and indivisible; we have to deal with him as a whole.

Then there is the matter of **personality.** Can you recall any subject in your schooldays in which you could not get interested or make headway for no other reason than that you didn't get on with the teacher? The hindrance originated not with our minds or our bodies, but with the relationship between the teacher and ourselves: it was a matter of personalities. Physical and mental conditions were in order, but psychological factors were not properly adjusted and were making themselves felt. There was a wrong climate in the classroom and for no other reason than this, learning was impossible.

In the past psychologists have stressed the importance of instincts and drives in human behaviour and it has all seemed too intricate and abstruse for the ordinary person, but the present social psychology emphasises the importance of the basic human needs which may be summed up as follows:

The need for appreciation;
The need for participation;
The need for insight.

To vary the teaching, different methods of teaching should be used: the lecture, a story, question and answer, discussion, Scripture search, visual and project methods. These are all examples of modern methods' teaching. By employing different methods of teaching we touch each personality in the class. You must ascertain the habits, needs, hobbies and interests of each individual in the class. The Bible authors compare the art of the Christian teacher to the skill of farmers, physicians, fishermen and other such people. The farmer takes account of the soils; we must recognise that the personalities and characters of young people affect the productiveness of the good Seed just as much as its own inherent life. Remember that children are naturally curious.

I keep six honest serving men,
They taught me all I know.
Their names are What, and Why, and When
And How and Where and Who.

Rudyard Kipling

Efficient and effective teachers study carefully how children's personalities develop.

(continued next week)

The Family Altar

Scripture Union Portions — Notes by L.E. Lambert

Monday, April 16th — John 18: 1–14

"The cup which My Father hath given Me" (v.11).

HIS hour has come. He is in the Garden of Gethsemane. While He sweats drops of blood, the disciples sleep, the soldiers come with stones and swords, and Judas arrives to betray Him with a kiss. To the unperceiving crowds it seems a miserable ending to a majestic life, but Jesus knows that it is all part of the divine plan: "My Father hath given" the cup, our guilt-filled cup. Jesus drinks it. He takes our sins and our sorrows and behind it all is the eternal plan for our salvation.

It makes all the difference who hands us the cup. If it be an enemy, we might suspect poison; if it is a loving Father, we know that all will be well. His cup of bitterness has become our cup of blessing.

Tuesday, April 17th — John 18: 15–27

"The high priest then asked Jesus" (v.19).

THIS portion reveals two strange silences. We all know of Peter's outrageous denial (v.17), but John was known to the high priest (v.15), and yet when Jesus needed him most, John remained silent. We can betray Jesus with a sign, like Judas; with a sentence, like Peter; but also with a silence like John, who missed an opportunity to speak for Christ. Caiaphas asked Jesus about His doctrine and His disciples, but Jesus answered only about His doctrine (v.19). His disciples had all forsaken Him and fled. How could He commend them when they had failed Him so? May the Lord ever save us from cowardly discipleship and help us to stand up for Him.

Wednesday, April 18th — John 18: 28–40

"No fault at all" (v.38).

A SINLESS Saviour is at the centre of our salvation. He knew no sin, He did no sin; in Him there is no sin. He is the Lamb without blemish. His perfection was acknowledged by enemies, agreed by friends, approved by God. We are so imperfect, conscious that in us dwells no good thing. "Vile and full of sin I am", wrote Charles Wesley. Some feel that this is unnecessary exaggeration, but, when we are honest with ourselves and with God, we know that it is true. How glad we are, therefore, to have such a Saviour. When we talk about the Lord we have complete confidence. Poeple can find fault with the Church, the clergy and Christians, but they can find no fault in Him. Let us then "talk about Jesus".

Thursday, April 19th — John 19:1–16

"Behold your King!" (v.14).

WHETHER Pilate's words were said mockingly or meaningfully, to us who believe they are true. John the Baptist said, "Behold the Lamb" (1:29). Pilate said, "Behold the Man" (19:5) and "Behold your King" (v.14). Christ's kingdom is not of this world; it is in the hearts of men. It spans the centuries and today millions acknowledge Him as King of kings and Lord of lords. As King, does He rule every part of your heart and life, or are there areas still in rebellion against His control? When the sovereign is in residence a flag flies above the building. Consecration is the emblem of Jesus' residing in the heart.

Good Friday, April 20th — John 19:17–30

"I thirst" (v.28).

ON Good Friday not many shops or factories close nowadays. There is still some semblance of reverence for this day, but the majority are thinking more of the coast than the cross. Massive indifference, like that displayed by the gambling soldiers at the foot of the cross, is startlingly evident today, yet Jesus still hungers and thirsts for the love of men and women. We say that Jesus can satisfy the heart, and so He does, but in a wondrous way we can satisfy the very heart of God. Do you thirst that the Scriptures might be fulfilled (v.28)?

Saturday, April 21st — John 19:31–42

"They shall look on Him whom they pierced" (v.37).

THE detailed description of Christ's death should be read slowly and reverently. We should "look on Him whom they pierced". We would see the antipathy of the soldier who thrust his sword into Jesus' side. We would sense the apathy of those who gambled for His garments. We would know the sympathy of Joseph as he begged for the body. The suffering of our Lord was much more than physical, for His soul was made an offering for sin. Nevertheless we should "survey the wondrous cross", and "see from His head, His hands, His feet, sorrow and love flow mingled down".

When the Lord returns, Israel will then "look on Him whom they pierced".

Easter Sunday, April 22nd — John 20:1–18

"Why weepest thou?" (v.13).

BE gone all gloom! Dismiss all doubts! Send away all sadness! JESUS IS ALIVE! "He must rise again from the dead" (v.9).

Mary was full of false notions. She thought that Jesus was dead, that the body had been stolen, that the Stranger was the gardener. Her tears were misplaced. Easter is a time of triumph, not of tears. Rejoice today: Christ is risen – He is our living Friend. God can wipe away all tears from your eyes. You need never be lonely again. Your departed loved-one in Christ is alive in God's presence. There are many things that cause people to weep, but in Christ we can conquer.

Mary turned back and saw Jesus. Look back and remember how good God has been to you.



YESTERDAY

by
A.S.F. Horne

Pastor of our Ipswich Church

JOB said, "For we are but of yesterday" (Job 8:9). The older we get, the more we talk of yesterday, yesterday when the sun always shone, when we were happier than we are now. Greater were the blessings of yesterday. All the great and powerful sermons were preached yesterday. Do you know that people are not what they were? Who made those profound statements? – the people of yesterday!

I believe that people are just as wicked as they have always been and I also believe that there are those now who are as godly as those of yesterday.

The past is gone. Its effect upon our destiny will be gauged by how we translate it into the future. If we brood over the past and weaken ourselves with vain regrets, self-contempt and remorse, then it will poison and undo us.

I know One *and only One* of yesterday who is the same today as yesterday and for ever (Hebrews 13:8). He is the only One who is able to blot out the sins of yesterday, so that they cannot be remembered against us any more. The Greek of Hebrews 13:8 is more emphatic. It could be rendered: "Jesus Christ is yesterday and today the same and for ever."

God had one eternal Son. Now, through and by His work on Calvary, we who believe are the eternal sons of the eternal God. We have a future, therefore, a hope, and hope energises, "for we are saved by hope", not just yesterday, but today and tomorrow. So rise up and face the future! Whatever the past has been, let it nerve us to spend our remaining days on earth in faithfulness and loyalty.

Tennyson wrote:

I hold it truth, with him (Goethe) who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things

Paul wrote: "No, my brothers, I deem not that I have grasped it yet, but one thing I can say is this, that I forget all the course left behind, that I strain on, on, over that which stretches before me. With the goal in view am I racing on, onward to the prize to which God is calling us upward, the life in Messiah Jesus" (Philippians 3:13, 14, Way).

Are you a "yesterday Christian" – always talking of what you have done and been? I know a woman who always told of her operation of twenty years ago! May the experiences of the past help us to believe that our Lord Jesus Christ is able today and for ever. We shall overcome; His power is an unchanging power. He is able to keep today and for ever. If you have only a yesterday experience, you are of little use today. There are souls to be saved and victories to be won today. Not in yesterday and past things, but with Jesus of yesterday, who is the same today and for ever, we go forward to more wonderful experiences than we have ever known. Yesterday we have seen Him through a darkened glass; one day still future we shall see Him face to face.

Is your church a soul-saving centre with plenty of workers, or are you living in the past or in the future? Spirit-filled believers are not living in the past; God has filled them with His Spirit for the work today.

The God of glory walks His round
From day to day, from year to year,
And warns us each with awful sound
"No longer stand ye idle here!"

One hour remains: there is but one;
But many a shriek and many a tear,
Through endless years the guilt must moan
Of moments lost and wasted here.

O Thou by all Thy works adored,
To whom the sinner's soul is dear;
Recall us to Thy vineyard, Lord,
And grant us grace to serve Thee here."

R. Heber.

MISSIONARY CONVENTION 1973 – Special Note

Owing to holiday demands, sufficient accommodation is not available in Bournemouth. It has been decided to hold the convention in Cheltenham Spa. Dates: September 6th–9th. Further details later.

L. Wigglesworth.

THE ELIM EVANGEL

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The new building which houses the Elim Pentecostal Church, Weoley Castle, Birmingham

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

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THE conversation between the risen Lord and the two on the road to Emmaus makes fascinating reading. The underlying cause of their failure to recognise the risen Lord is expressed in Luke 24:16: "Their eyes were holden that they should not know Him." It soon becomes obvious that they were engrossed in the recent events. As you read their words in verses 19-24, you get the strong feeling that the rebuke of the Lord Jesus Christ was very well justified when He said, "O fools, and slow of heart to believe".

Observe, however, that the focal point of their unbelief is adequately expressed: "O fools, and slow of heart to believe **all that the prophets have spoken**: Ought not Christ to have suffered these things, and to enter into His glory?" They were immersed in the immediate; He was involved in the infinite. They succumbed to the overwhelming sense both of frustration and of bewilderment; He was completely aware of the predestinated, foreknown purpose of God. Further, He knew that the secret of God was already there for them to see, indeed it was really an open secret, for the Word of God had clearly foretold what would take place.

A Baptist friend said to me the other day that of course Whitsuntide was the great convention time for Pentecostals. I agreed, but pointed out that Easter was an even greater one. There would have been no Pentecost but for Easter. In this sense Pentecost, as are all other spiritual benefits and blessings, indeed all that accrues to God's people and to the world, is derivative. Easter is fundamental, foundation, if you like, while Pentecost is of the superstructure. The finished work of Christ on the cross and the glorious resurrection are the complete essentials. This is not to belittle Pentecost, but to place it in its rightful order. A visit to the Upper Room must follow one to Calvary!

This is revealed by our Saviour in His words in Luke 24. Twice in the chapter He is shown as giving a panoramic view of Scripture truth. Verses 27 and 44 comprehensively involve the whole of Scripture in the pivotal events of Calvary and the empty tomb. The living Word, Jesus, fulfilled the written Word.

See, then, that the promise of verse 49 followed and derived from the Atonement and the Resurrection: "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Then in the power of the living Spirit we can declare the risen Saviour from the mighty Word!

Pause a moment. Recall how blind were the two on the way to Emmaus. We are sometimes, often. The truth is there, revealed, but preoccupation with the immediate robs us of the vital, experiences and declarations. When you apply this to the Second Advent of Christ it is even more true.

This is Easter, however, and we rejoice! He did die, but He is alive and He will come! Hallelujah! The Word says so, and we believe the Scripture of Truth!

Show us Calvary!

"Christ . . . being made a curse for us" (Galatians 3:13)

by James F. Hardman, Pastor of our Ilford church

A PARTY of sightseers trudged obediently behind the guide as he showed them the sights of Jerusalem. As they moved from building to building, from one sacred spot to the next, one in the crowd became impatient. Suddenly he called out to the guide. *"Why don't you show us Calvary?"*

There is something about our world, with its overwhelming sense of bewilderment, that seems to cry out to the Christian Church: "Why don't you show us Calvary?". The ordinary man seems to exhibit a pathetic nostalgia as he looks at the cross of Christ and at the Christ of the cross. He wonders if they have any meaning. Someone has well said, "The cross doesn't make sense until a man accepts the Bible's explanation of it, that 'while we were yet sinners, Christ died for us' (Romans 5:8)." Peter says, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter 3:18). John adds, "He is the propitiation ["atoning sacrifice", Amplified Version] for our sins" (1 John 2:2).

Where did these Apostles learn these views of the cross, but from Christ Himself? There is no mistaking the fact that Jesus anticipated His death as an atoning sacrifice (cf. Matthew 20:28;26:28)."The philosophy of the death of Christ". says Robert Clarke, "is too big and too many-sided for the finite mind to comprehend fully. We cannot expect to be able to put the contents of the Christian faith, which is a divine revelation, into the vessel of a finite mind. Although Christian truths, among them the atonement of the cross, are not capable of full comprehension, it does not follow that they are beyond any apprehension." It was wonderful that Jesus, the Son of God, should come to earth, more wonderful still that He should die – but why such a death – "even the death of the cross" (Philippians 2:8)? It was a criminal's death. We trace His steps from His arrest in the garden and recall His experiences with the soldiers. He was scourged, a purple robe was placed in mockery upon Him and a crown of thorns upon His head. They smote Him and spat upon Him, and then He was led away to be crucified. There He hung, exposed to the mocking raillery of His enemies. "Cursed is everyone that hangeth on a tree" (Galatians 3:13) God's law by Moses had proclaimed long centuries before.



O the exhaustless love and humility of Christ, that he should stoop to become a Babe, a Servant, but, greater still, to become "a curse"! "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith" (Galatians 3:13.14). God's law is perfect; that is why imperfect men cannot keep it. The Law condemns the least violation of its enactments: "Cursed is every one that continueth not in all things written in the law to do them" (Galatians 3:10). Those who remain under the law can expect only the law's curse. Christ died in order to redeem us from that curse, so that, instead of the curse, the blessings of justification and of the promised Holy Spirit might come to us through faith (Galatians 3:11,14). Those who seek salvation by "works of the law" (Galatians 3:10) soon discover that they have attempted an impossible task. The curse of the broken law rests on them (Deuteronomy 27:26, cf. Galatians 3:10).

The curse of the law is the penalty of the law, even death. Christ by His death has delivered us from eternal death, the penalty of a broken law. A law without penalties is powerless. The only thing that makes a law to be feared is that it demands punishment if it is broken. The curse and sentence of the law lies on record against sinners. God will not reject or destroy His law. Unless it be answered, there is no hope for sinners. Christ answered the curse of the law when He became a curse for us, voluntarily undergoing its penalty and submitting to the utmost indignity it imposed – hanging on a tree. As to the penalty the law threatened, He bore it, removed it,

Continued overleaf

and took it out of the way. "So hath He made way for forgiveness", say John Owen, "through the very heart of the law; it hath not one word to speak against the pardon of those who believe".

"Christ . . . being made a curse for us" – the infinite cost of our salvation is suggested here: "a curse". This strong statement reminds us of an even stronger one in 2 Corinthians 5:21. "He made our doom His own", wrote Dr. Denney in his great book, *The Death of Christ*, "He took on Him not only the calling of a man, but our responsibliity as sinful men. It is in this that His work as Redeemer lies, for it is in this that the measure, or rather the immensity, of His love is seen."

These great truths determined one of the verses in Anne Ross Cousin's hymn:

Death and the curse were in our cup,
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop,
'Tis empty now for me.
That bitter cup, love drank it up,
Now blessing's draught for me.

Easter Conventions

ABERYSTWYTH. Elim Pentecostal Church, New Street. Preacher: G.H. Neale. Saturday at 6. Sunday at 11 and 6. Monday at 3 and 6.

BIRMINGHAM. Elim Pentecostal Church, Graham Street. Preacher: A.J. Downes. Good Friday at 11 and 7.30. Saturday at 7. Sunday at 11 and 6.30.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Preacher and soloist: S. Beresford and Raymond Rees. Items by Church Choir. Good Friday at 11, 3 and 6.30 (tea provided). Saturday at 7. Sunday at 11 and 6.30.

CLAPHAM, London. Elim Pentecostal Church, Clapham Crescent. Preachers: J. Fry and W.J. Patterson. Items on Sunday by The Woodvale Quintet. Convener: I.R. Moore. Good Friday at 11 and 7. Saturday at 7.30. Sunday at 11 and 6.30.

DOWLAIS. Elim Pentecostal Church, Ivor Street. Preacher: H. Postlethwaite. Saturday at 7. Sunday at 10.30 and 6.30. Monday at 10.30, 3 and 6 (tea provided). Tuesday at 3 and 6.30 (tea provided).

GLOUCESTER. Elim Pentecostal Church, Parkend Road. Preacher: George Miller. Items by the Choir and others. Good Friday and Saturday at 7. Sunday at 11 and 6.30.

GUILDFORD. Millmead Baptist Church (kindly loaned). Preacher: John Lancaster (President-Elect). Good Friday at 3.30 and 6.30.

HANLEY, Stoke on Trent. Elim Pentecostal Church, Bucknall Old Road. Saturday: Film, "The Power of the Resurrection". At 7.30.

ILFORD. Elim Pentecostal Church, Clements Road. Preacher: R. J. Mackenzie. Good Friday at 11 and 7.30. Saturday at 7.30: Film, "Son Worshippers". Sunday at 11 and 6.30.

IPSWICH. Elim Pentecostal Church, Vernon Street. Visit of Pastor and Mrs. R. B. Chapman. Convener: A. S. F. Horne. Thursday and Saturday at 7.30. Good Friday at 11. Sunday at 11 and 6.30.

LEEDS. Foursquare Gospel Church, Bridge Street. Preachers: J.H. Hunt, C.J. Watkins and D.G. Woodfield and missionaries Eva Davison and Ann Symonds. Singers: J.H. Hunt, J. Roberson and The Hanson Girls' Choir. Good Friday and Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30 (tea provided). Tuesday at 7 (missionary meeting). Wednesday and Thursday at 7.30.

LEYTON. Elim Pentecostal Church, Morley Road. Preacher: H.W. Greenway. Good Friday and Saturday at 7. Sunday at 11 and 6.30.

LONGTON, Stoke on Trent. Elim Pentecostal Church, Carlisle Street, Dresden. Preachers: L.C. Quest and L.V.D. Tiller. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7 (refreshments provided).

OXFORD. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: J.A. Wright. Convener: J. Hyde. Good Friday at 7.15. Saturday at 7.15 (Baptismal service). Sunday at 11 and 6.30.

PORTSMOUTH. Elim Pentecostal Church, Arundel Street. Preachers: E. Dainton and J.C. Smyth. Wednesday and Thursday at 7.30. Good Friday at 11 and 7.30. Sunday at 11 and 6.30.

PRESTON PARK, Brighton. Elim Pentecostal Church, Balfour Road. Preacher: L.N. Knipe. Convener: L.J. Repath. Good Friday at 11 (at The Lanes Church, Brighton) and 7. Saturday at 7. Sunday at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Easter Convention. United Communion, Thursday at 7.30. Preacher: J.F. Hardman (Ilford). Convener: I.R. Hall. Good Friday at 3 and 7. Saturday at 7. Sunday at 11 and 6.30.

ST. PETER PORT, Guernsey. Eldad Elim Pentecostal Church, Union Street. Preacher: John Kay. Good Friday at 11 and 7.30. Sunday at 11, 2.30 and 6.30. Easter Monday at 3 and 7 (tea at 5). Wednesday and Thursday at 7.45.

SCARBOROUGH. Elim Pentecostal Church, Murray Street, Londesborough Road. Preachers: W. Hunter and J.H. Sainsbury. Convener: S. Penney. Good Friday at 11 and 7.15. Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Preachers: J.G. Cooper and J. Tetchner. Convener: A.V. Gorton. Good Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30.

SMETHWICK. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Good Friday at 7.30. Saturday at 7.30. Preacher: Don Summers. Sunday at 6.30. Baptismal service.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Preacher: Eldin R. Corsie. Convener: A. Nicolson. Singing items by The Foursquares. Good Friday at 11, 3 and 6.30 (tea provided). Saturday at 7. Sunday 11 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Preachers: B.J. Hayes and Peter Smith. Convener: A.P. Johnston. Good Friday at 11.15. Saturday at 6.30. Sunday at 11 and 6.30. Monday at 3 and 6.30.

STAFFORD. Covenant Hall, St. Patrick's Street. Preacher: T.H. Stevenson. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30.

SWANSEA. Elim Pentecostal Church, New Orchard Street. Preacher: D.J. Ayling. Convener: E.J. Jarvis. Special singing items. Thursday at 7.30. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30.

WEYMOUTH. Elim Pentecostal Church, Belle Vue. Mr. C. Rivers with slides on "Israel - the modern Miracle". Good Friday at 7.

WIGAN. Elim Pentecostal Church, Station Road. Preacher: L.W. Green. Good Friday and Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7. Tuesday, Wednesday and Thursday at 7.30.

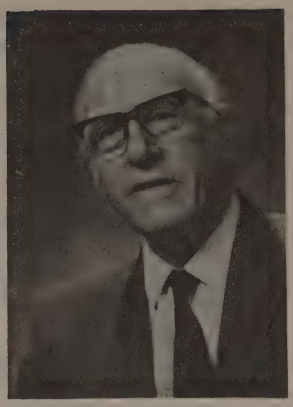
WINTON, Bournemouth. Elim Pentecostal Church, Hawthorn Road. Preacher: D.D. Phillips. Convener: G.N. Backhouse. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30.

WORTHING. Elim Pentecostal Church, Grosvenor Road. Good Friday at 11 and 7.30 (film: "I beheld His Glory"). Easter Sunday at 11 and 6.30.

The Letter to the Romans



24 The two Israels (chapters 9—11)



by J. Alexander Wright

FOLLOWING the Election of Israel (9:1-29), we now have the Rejection of Israel (9:30–10:21). Again, as in 9:1–3, Paul repeats the burden of his heart, viz. the salvation of his nation. In following the way of good works and of human merit, they had with culpable ignorance missed the only true way of acceptance by Almighty God, i.e. "the righteousness which is by faith", which was the very essence of God's covenant with Abraham. They stumbled over that big Stone in the way, that protruding and confronting Rock in their path – Jesus Christ (9:30–33). They sought divine acceptance by the keeping of the law, which Moses himself, their leader and law-giver, never did! The law was for living by, in personal and social relationships, but, because of human inability to keep it wholly, it could never lead to acceptance by God. Jesus Christ terminated all that striving (v.4). Faith in Him and confession of Him as resurrected Lord bring the salvation so earnestly sought otherwise. There was no need of them to mount the heavens in search of their Messiah-Deliverer, to cross the seas (Sept.) or even to explore the shades of the dead [the deep], as though He had not risen from among the dead ones. He was there, present and alive, to save all who would call upon Him (vv.6–13). "Lord over all" (v.12) is a plain pointer to His deity. "No difference [no distinctions]" (v.12) was a bitter pill to the Israelites, who felt themselves to be so superior. In God's sight it has ever been so, however; it was they in their exclusiveness who had differentiated.

Paul writes some thirty years after Christ when the "glad tiding of great joy which shall be to all people" had been carried to the uttermost bounds of the Roman Empire, at least to those Israelite communities scattered therein (vv.14–18). From one of Isaiah's great "Redemption of Israel" chapters (52), chapters which tell of Zion's awakening to universal blessing, Paul sees the prophet's rhapsody on "beautiful feet" fulfilled in those early messengers of the gospel as they went on their anointed errand (v.15). Of them, Dr. Handley Moule commented, "There is nothing more lovely than the bearing of the name of Jesus into a needy world." *(Romans).*

The apostle's dialogue with the Jewish objector, which began at 2:1, continues. This rejection of the gospel on Israel's part is not simply a matter of their not having heard it, or of its being presented to them by delegates not authenticated by God, or even of their not having understood when they did hear. The proclamation was "as plain as the day" (v.18, quoting Psalm 10:4). Thousands of Gentiles – "no people", "fools for Christ's sake" (v.19) – who did not have the knowledge of God that Israel had, were joyfully embracing the message and entering into the experience of salvation. It was sheer perversity on Israel's part; they just would not respond to God's messengers. In this they had not changed since Moses' day (v.19; Deuteronomy 32:21).

How beautiful, yet utterly sad, is the picture of the heavenly Father, with everlasting arms spread out in love and mercy all the day long to His prodigal nation, even as Christ wept over them at Jerusalem. "How oft" indeed would He have gathered them, but they would not (v.21).

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Church Report

WEOLEY CASTLE **Pastor: D.D. Phillips**

IT was a glorious day when many members and friends gathered to witness the opening of the new Elim Pentecostal Church at Weoley Castle. After thirty years of faithful, consistent witness they were to enter their magnificent building.

The Minister opened the outdoor witness by announcing the great hymn, "Thine be the glory" which aroused much interest in passers-by. After a brief service J.C. Smyth, Elim's Administrative Secretary, opened the building.

Entering the Church gave a wonderful feeling of warmth and comfort. The beauty of the furnishings enhanced the building. After a short prayer of dedication by Pastor G. Stormont, greetings were received from the District Superintendent, Pastor R.J. Morrison, from Pastor H.W. Greenway, who brought us words of welcome and encouragement from Headquarters, and from a representative of the Builders, Mr. C. Crabtree, who gave an apt word on the subject of "My Church" using 2 Chronicles 3:3-9 for the Architect, 2 Chronicles 7:11-16 for the Minister and for the Builders, Ecclesiastes 2:11. Greetings were received from a founder-member, Pastor Philip Stormont, from the President, T.W. Walker, and from former Ministers.

Pastor J.C. Smyth gave a very encouraging word in his usual profound way. After the service a buffet tea was served in the local Congregational Church.

The evening rally attracted many people from local churches. To accommodate them, the service was held in the Congregational Church and even then many had to stand.

Our speaker was Pastor G. Stormont, who over the years has had a very great interest in the work at Weoley Castle as his father was the founder of the work. His message was forthright and carried the word of caution that a new church does not necessarily bring revival, which was very wise counsel.

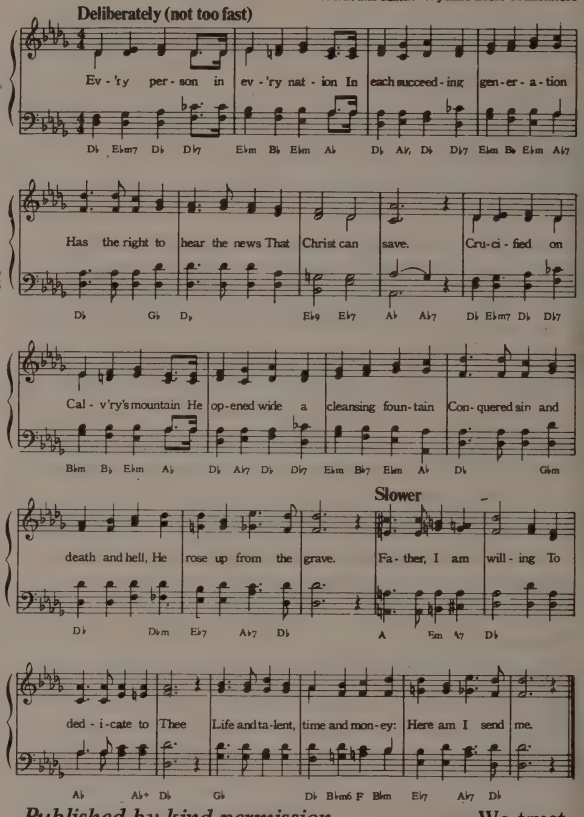
Everyone was given a souvenier brochure which told of many obstacles overcome in the erection of this new building. The Church Secretary, Mr. J.F. Chadwick, called it "the miracle Church" and he ought to know, for not only is he the Church Secretary, but he was also the Builder – and what a great sense of satisfaction must have been in his heart at these services! Mr. Chadwick stated in his greetings during the evening service: "When you belong to a Church you put a lot more work into it than on just another project". It was obvious that everything had been thought of that was required in the Church. Mr. Chadwick was also responsible for the furnishings, which were appreciated by all.

On the following day we had the pleausre of Pastor Smyth's ministry. It was the crowning touch at the end of the service on Sunday evening to see that the Church had been crowded and that four souls had been won for the Lord. We trust that this is only the beginning of greater things.

M. REYNOLDS

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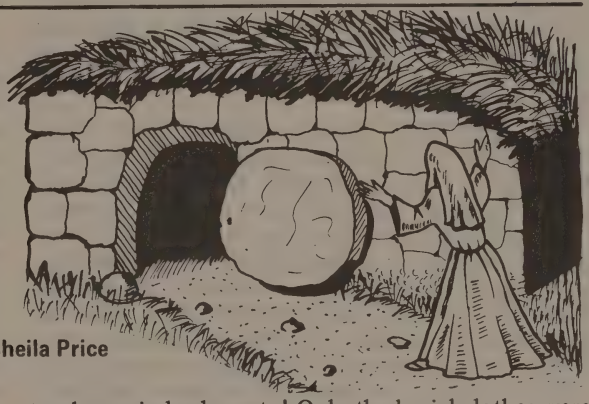
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Children's Corner

The Message of Easter



Words and drawing by Sheila Price

WHEN Jesus died, His body was taken down from the cross and buried in the garden tomb owned by Joseph of Arimathea. It was a very hurried ceremony. Amid all the sadness of the occasion, the women had forgotten to prepare the spices. They returned home, arranging to meet at the tomb after the Sabbath to anoint the body of Jesus then.

Mary Magdalene got up early when it was still quite dark. She made her way to the tomb. As she got near, she noticed that the stone had been moved away from the entrance. On looking inside, she saw that the tomb was empty! The body of Jesus was gone! She would not need her spices after all.

Mary ran back to town as fast as she could. When she saw John and Peter, she cried, "Come quickly! He is not there! The tomb is empty!"

The two men raced to the garden. John, running much faster than Peter, reached the tomb first, but he was afraid to look inside. As soon as Peter arrived, he went inside without hesitation. Mary was right. The tomb was indeed empty! Only the burial clothes were there.

When Mary returned to the tomb, she was startled to see two angels. "Don't cry," they said, "don't be afraid. We know you that are looking for Jesus, but He is not here. He is risen." Mary, very upset and with tears in her eyes, did not believe them. "Don't you remember, Mary, that day in Galilee, when Jesus told you that He would be betrayed and crucified and that He would rise again the third day?"

Yes, Mary remembered that day. She had not taken much notice at the time, but now, as she looked at the empty place where her Master had lain, she saw for herself that every word that Jesus had spoken to her was true. He had kept His promise and there she could see the wonderful evidence. It was all the proof she needed. "Go quickly," the angels told her, "and tell the disciples that He is risen."

This is the message of Easter to you and to me: to go and tell our friends that Jesus is risen!

The Day of the Cross

by James H. Hunt, Pastor of our Loughborough church

SOME years before Jesus died on a cross outside Jerusalem, Crassus, a one-time friend of Julius Caesar, crushed a three-year-old revolt of slaves under Spartacus the gladiator, by crucifying every slave he captured. The Appian Way was lined with crosses, six thousand of them, all the way to Capua. A common sight then was a man on a cross. It spoke of shame, horror, pain and death; yet since the day when Jesus died, what brought shame, horror and death, has become the symbol of hope and peace. The One who died there on that cross was, as the Nicene Creed says, the "Lord Jesus Christ, the only-begotten Son of God . . . Who for us men, and our salvation came down from heaven . . . and was crucified . . . for us." Through His death we have life. This profoundly spiritual event occurred in time. It had an historical setting. This article is written to point up that setting and to suggest the order of the events of that "day of the cross."

"Crucified under Pontius Pilate" runs the Creed, but how and why was this Roman official involved? Palestine was occupied country. It was under Roman rule. In countries that were not a threat to the peace of the Empire, Rome tried not to break down local self-government. She allowed as many as possible of the national and religious customs to continue. Palestine was not an easy portion of the Empire to rule, but Rome permitted the Jewish authorities large scope in the domestic and religious government of the country. Due to a period of misrule by Herod Archelaus, political government had been transferred into the hands of a Roman official known as a "procurator". This official spent most of his time in Caesarea, but he came up to Jerusalem at feast time. Pilate was the procurator. Among the many powers taken from the Jewish leaders and put into the hands of the procurator was the power of executing the death sentence. This created the necessity for the Jews to appeal to and involve Pilate with our Lord's death.

The night before and the early hours of the morning of this day had been taken up by a series of examinations and cruel ill-treatment of the Lord. Indignity upon indignity had been heaped upon Him (Matthew 26:57–68; Luke 23:63–65). Our Lord had been scourged, a punishment so horrible that our minds revolt at it. After Pilate had passed sentence and "delivered Him to be crucified", we take up the sequence of the events of "that day".

It was customary for the prisoner to carry his own cross to the place of execution. Sometimes the two pieces of wood were carried by him, sometimes only the transverse beam. From John 19:17 it seems that our Lord started on the procession to Calvary carrying the cross Himself. It soon became clear that He was unable to continue. A study of the arrest, trials, mockings, scourging will make clear as to why. At this point the Roman soldiers compelled Simon a Cyrenian to carry the cross (Matthew 27:32; Mark 15:21; Luke 23:26). Mark describes him as "the father of Alexander and Rufus". It has been suggested that, as Mark's Gospel was written for Roman readers, and as Paul in Romans 16:13 mentions a Rufus and refers to the kindness of his mother, there may have been special interest in Rufus. Whatever the reason, Simon was pressed into service and the procession moved on.

Only Luke 23:27–31 records the next incident. Among the crowd that followed was a group of women who were weeping and wailing. These were not our Lord's faithful friends from Galilee, of whom we read so much in connection with the resurrection. These were probably a group of wealthy women, who for humane reasons and out of pity for the condemned, provided a drugged drink which was offered to all victims before they were crucified. These were the "daughters of Jerusalem" (see Farrar, *Life of Christ*). Our Lord made clear that His cross was for a greater purpose than to make women cry. He took the dread occasion to show how forgetful He was of His own suffering and to give a solemn warning (vv.28–31). "Blessed are the barren" was a reversal of the normal form of blessing. The meaning of the comparison of what is done in the green tree and what is done in the dry is not easy to determine. It may mean that, if the Romans did this to Jesus, when He Himself was an innocent man, what was Rome likely to do with the nation of the Jews, when it was ripe for judgment?

At last they arrived at "the place". All the gospels speak of "the place". Though tradition is probably right in thinking of it as a hill, there is no explicit reference to this effect. It was named "Golgotha" in Aramaic, which in Greek is "Kranian" and in Latin "Calvary". The name means "skull" and was most likely given that designation because of its skull-like appearance. It is just outside the city. Mark speaks of His being "led out", John that "they went forth", and Matthew says, "led away". Hebrews 13:12 refers to His suffering "without [outside] the gate". John speaks of it as "nigh to the city" and "near to a garden" (10:20,41). The traditional site is covered by the Church of the Holy Sepulchre, but it is doubtful whether this is truly the place. Greater probability

seems to attach to the site called "Gordon's Calvary" because General Gordon made the identification famous. At "the place" the drink (Matthew 27:34; Mark 15:23) supplied by "the daughters of Jerusalem" was offered. Our Lord refused to drink it.

"There they crucified Him". The crosses were of various kinds, but it is most likely that Christ's was the type familiar to Christians, an upright post with a transverse beam slightly lower than the top of the post. There was also a ledge or peg about the position of the seat to take the weight of the victim – mock "throne" indeed!

A hole was prepared, the cross was laid flat on the ground and the condemned man was nailed to it. Luke 24:40 makes clear that Jesus was nailed by His hands and feet. Then cross and victim were hoisted to an upright position and dropped into place.

While they crucified Him our Lord uttered the first of the seven words from the cross. "Father, forgive them; they know not what they do" (Luke 23:34). For whom was our Lord praying – the Romans? – all mankind? Whoever it was, our Lord looked for some redeeming feature in their actions They were done in ignorance, which may sometimes mitigate, but can never exonerate. The answer to a prayer like this calls for repentance on the part of the wrongdoer.

A quaternion of soldiers usually formed the military guard at an execution of this kind (John 19:23). It was recognised that these soldiers could help themselves to the victim's clothes. There at the foot of the cross they "cast lots for His garments". John saw in this the fulfilment of Psalm 22:18 (John 19:23,24; Matthew 27:35; Mark 15:24).

Mark says simply that "It was the third hour" when they crucified Him. If this were on the Jewish reckoning of the hours of the day – and there is no reason to think otherwise – then it was 9 a.m. when our Lord was crucified. Certain difficulties have been occasioned by John's statement that Jesus was still at His trial at the sixth hour (John 19:14). The normal explanation is that John was employing the Roman way of reckoning the hours from midnight to midnight, so John's "sixth hour" would be 6 a.m. By 9 a.m. they had hurried Jesus to the cross. The Jews had good reason to do so, "for they feared the people" (Luke 22:2. cf. Matthew 26:5). The death of our Lord would thus strangely coincide with the hour at which the priests were busy slaying Passover lambs.

Our Lord was not the only one crucified that day. There were two others. The Gospels call them malefactors – thieves. Matthew 27:44 and Mark 15:32 indicate that both thieves at first abused our Lord. Subsequently, however, one of them became subdued and silent. When the other burst out, "If thou be Christ, save Thyself and us", the penitent thief rebuked him. He acknowledged his own guilt, declared the innocence of Jesus and cried, "Lord, remember me when Thou comest into Thy kingdom" (Luke 23:39–42). This prayer evoked from Jesus the second word from the cross: "Today thou shalt be with Me in paradise" (v.34). It is poor reasoning that tries to deny to the penitent thief the immediate glory that awaited him on the other side of death by requiring us to believe that our Lord made so trite a remark as to tell the thief that he was speaking to him "today". "Today" refers not to the saying, but to the presence in Paradise, while "with Me" means not merely "in my company", but "sharing with Me" in paradise, implying activity and consciousness. As one great preacher has expressed it: "Today" – what promptitude; "with Me" – what company; "in paradise" – what repose!"

Four women stood by the cross. They received special mention. Only John mentions Mary the mother of Jesus. The other three were Mary's sister, identified in the synoptics as Salome the wife of Zebedee; Mary Cleopas "the mother of James and Joses"; and Mary Magdalene (John 19:25; Matthew 27:56; Mark 15:40,47;16:1; Luke 24:10). To His mother and John His disciple our Lord addressed His third word from the cross: "Woman behold thy Son . . . Behold thy mother" (John 19:25–27). These words were more than a commendation; they were a command from Him who was Mary's Lord and John's. "Straightway", it would appear, John took Mary away to his home.

Seven sayings from the cross are recorded: if there were more we do not know of them. They were spread over the six hours (9 a.m. to 3 p.m.) that the Lord was on the cross. The first three sayings were spoken in daylight. The remainder were uttered during the three terrible hours of darkness (Matthew 27:45–50; Mark 15:33–38; Luke 23:44–46). Only Matthew and Mark record the fourth word from the cross. Known as "the cry of desolation", the words "My God . . . why?" bring us to the very heart of our redemption. If ever there was an unfathomable abyss of thought it is here. "We may not know, we cannot tell what pains He had to bear", yet we must remind ourselves that our Lord was really forsaken. "In that moment He expressed in human speech the fact that the pains and penalties of human sin were His" (Campbell Morgan). Later, from the darkness came the fifth cry. Again it is John who records "I thirst" (John 19:28). Matthew and Mark do not mention the cry, but refer to the moistening of the lips.

The sixth word consisted in Greek one word – "tetelestai", which means, "done". How frequently this word "finish" was in the mind and on the lips of our Lord (see John 4:34;5:36;17:14;19:28). All through His life He had been moving toward this moment and now in triumph He lifted up His voice. Like a trumpet it rang out: "Finished"! "Love's redeeming work is done Hallelujah! Fought the fight, the battle won: Hallelujah!" Spurgeon comments: "What a sea of meaning in a drop of language. We speak so much and say so little: He spoke so little and said so much."

Continued on page 11

The Undergirding

—His Resurrection and Ours!

OUR preaching is in truth that of the apostles when it declares, "Now is Christ risen from the dead" (1 Corinthians 15:20). It comes with refreshing realisation that not one sentence of the Gospels, the Acts, the Epistles or the Revelation was written apart from the conviction that Jesus Christ, of whom they testified, had both conquered death and was alive for evermore. Indeed without the resurrection of Christ, the Passion would be robbed of meaning. It is interesting, too, to note that Paul, who was determined to know nothing save Jesus Christ and Him crucified, made the resurrection the theme of his preaching. Only in the Lamb raised to glory does the grace of God stand available to all.

The Heart of the Gospel

IN addition to the apostles' witnessing the resurrection of Christ, which was the theme of most of their preaching, it was the master-motive behind every act of evangelism. Not one sentence of the New Testament was written apart from the knowledge that Jesus was alive, He having not merely survived death, but having conquered it. So the one and only gospel that saves is the powerful news that Christ lives, no more to die.

In *A Faith to Proclaim*, Dr. James Stewart writes, "Never did the apostles make the mistake all too common today, of regarding the Resurrection as a mere epilogue to the Gospel . . . a providential afterthought of God, a codicil to the divine last will and testament." Christianity is essentially a religion of resurrection, and every company of believers is a community of the resurrection. Our symbol is not the figure of a prostrate Christ transfixed to a cross, but a Christ risen triumphantly above death and the grave. Knowing "Christ and Him crucified" (1 Corinthians 2:2) means that we view His death as being in the past and that we know the living One who, through death, destroyed him who had the power of death.

If today anything is going to counteract the voices which question the survival of the soul and the resurrection of our Lord, we must offer the world the evidence of lives changed utterly and completely by contact with the risen Christ. Through the lives of thousands of believers in the Lord Jesus Christ the message of the Christ of resurrection power shouts, "See, I am indeed alive!". No more need man grope in vain to find the way or fumble in the dark for truth. This is our gospel: Christ is "declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:4).

The Power of the Church

Not only did the apostles preach the risen Christ, but they also said, "You can share Christ's risen life and power." The same power which raised up Christ from the dead will raise up the believer at the still future coming of Christ, but right now it quickens with life – His life – every person who believes on Him. The same power which shattered death that resurrection morning, now vitalises "the most depressed and disillusioned and defeated sons of men." This was the apostles' message, backed by the outpouring of the Holy Spirit, so that ordinary blundering men turned the world upside down in the power of the risen Christ. This unearthly power laid hold of men like ourselves, refashioned them through the new birth, and filled them with Himself.

The bodily resurrection of Jesus Christ denoted the return of the Redeemer to full human nature. He is therefore the creative Author and the organic Head of redeemed spiritual mankind.

What strain this puts upon our thinking powers! How can Christ after death and His exaltation to glory still be man? Nevertheless the Scriptures teach the eternal glorified humanity of the Son of God and hold the promise of a resurrection unto life eternal to all whose faith rests in Christ (see Romans 1:4). So Paul could say, "Life means Christ to me!" (cf. Philippians 1:21).

True believers, belonging now and for ever to Christ, belong also to one another. Fired with divine passion to reach other men for Christ, we become that one channel in God's hands in a world where each successive generation needs to hear that they, too, can have fellowship "with the Father and with His Son Jesus Christ" (1 John 1:3).

Let us make no mistake: we have no certainty of His almightiness or of His absolute wisdom apart from the resurrection of Jesus the Christ. This is the kingpin of Christian faith. Herods still seek to destroy the young Child as to His virgin birth and divine origin. Priests and politicians still crucify the Lord and set guards over His grave declaring Him to be dead. By the sign of His resurrection, however, we know that it is the Herods who will be destroyed and the men who crucify Him will either find salvation by the cross, or, by their rejection of Christ, be cast into outer darkness.

the Christian Faith

by David E. Dean,
Pastor of our
Nuneaton church



The Defeat of Death

Through the risen Christ we can know the death of death. John Locke in *A System of Theology* writes, "Death is another enemy which Christ is exalted at the right hand of the Father to destroy . . . the dead will be raised, and the living changed." Out of the resurrection of Christ rises the Church, and all the reviving springs of her new life are in Him. With their own eyes the apostles saw death's bondage broken and the effect of the fall reversed in Christ. The sting of death was drawn; One had come back out of the shadows to assure us that, for the trusting soul, all is well.

Death is vanquished! Tell it with joy ye faithful!
Where is now thy victory, boasting grave?
Jesus lives, no longer thy portals are cheerless,
Jesus lives, the mighty and strong to save!

Hear Stephen declare, as the stones began to fly (Acts 7:56), "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." In this event Christ was not seated, but rising to give succour to Stephen, as to all the saints in Christ Jesus. Aristotle said, "Death is a dreadful thing, for it is the end", but the believer in Christ rejoices because Christ has "become the firstfruits of them that slept" (1 Corinthians 15:20).

This then is our supercharged *kerygma.* However cynical is the age in which we live, the truth stands unshaken: "He is risen" (Luke 24:6). From the place of His exaltation He now dispenses the Holy Spirit, by whom He becomes the Guide, the Comforter, and the Enabler of His Church as she propagates the truth that "neither is there salvation in any other" (Acts 4:12). "The resurrection is designed to advance the condition of the saints . . . their happiness will be consummated, the intent of their existence will be answered." (Locke).

The question "If a man die, shall he live again?" (Job 14:14) is of continual interest and the answer has been an affirmative one even in the lowest forms of religion. God's Word reveals that Jesus Christ through the resurrection "brought life and immortality to light" (2 Timothy 1:10). We believe in the survival of the soul, the resurrection of the body, and the blessed life of believers in communion with God.

Do you know Christ in saving grace, or does your life lack purpose and power? Tell God your need. Confess your lack of power and ask God to fill you with His Spirit. Then begin rightaway to tell others that He is alive!

THE DAY OF THE CROSS *–from page 9*

The first saying from the cross began with "Father" and the last word also began in the same way (Luke 23:46): "Father, into Thy hands I commend My spirit". The expression indicates the full serenity of the soul of the Saviour at this hour. This, says Campbell Morgan, was the last "act" not merely the last "fact". It was the voluntary action of our Lord Himself. Matthew's version says literally, "He let His spirit go", John's, "He gave up His spirit". Compare this thought with our Lord's words in John 10:18.

With the work "finished" the "veil of the Temple was rent in twain" (Matthew 27:51; Mark 15:38). This veil must have been the inner veil. The writer to the Hebrews saw in this the symbol of the great truth that through Jesus' sacrifice sinners now have direct access to God (Hebrews 6:19;10:19).

Matthew alone records the earthquake that accompanied the rending of the veil, but Matthew, Mark and Luke, reveal the effect that the events of that day had on the centurion (Matthew 27:54; Mark 15:39; Luke 23:47).

The day of the cross ended with the Jews making sure that He was dead (John 19:32–37), and with Joseph and Nicodemus taking down the body and laying it in the sepulchre (Matthew 27:57; Mark 15:42; Luke 23:50; John 19:38). On that day, the day of the cross, once for all, our redemption as a historical fact took place, but our interest in these events is never a detached one; it is always with a view to appreciating more and more the wonder of our salvation. Let us then "survey the cross on which the Prince of Glory died", and realise afresh that "love so amazing, so divine, demands my soul, my life, my all." May the recognition of that demand lead to the glad response, "Love so amazing, so divine, *shall have* my soul, my life, my all."

Assemblies of God and Elim Ministers' Conference

Report by J.C.R. Hall.

IT is impossible to convey the atmosphere of fellowship, the anointing and the blessing upon the united ministerial conference held at "The Hayes", Swanwick, on March 26th-29th. The theme was, "The Gifts and Ministries in the Church", the spiritual Gifts of 1 Corinthians chapters 12-14 being the central matters for instruction and discussion.

The untrained voices of the ministers rose in a choristry that would have made most choir masters happy to claim the credit for training them to sing. One never hears such singing anywhere else. It is an example of charismatic grace, an earnest of what the Gifts of the Spirit are all about, as men speak and sing above their natural abilities. We marvelled at the excellence of expression and understanding of all the ministering brethren, who, after all, were all once dead in trespasses and sins, who at one time could not even see the kingdom of heaven, and who were also at that time enemies of God. We marvel, too, at the grace that saved them.

Brother H.W. Greenway spoke at the opening meeting. He mentioned the new power structure — God empowering the Apostles to go everywhere preaching Jesus. He said that the command is still the same, as is the power to enable us to go and to reach the sinful souls produced by these present evil times.

The Tuesday early morning devotions were led by Douglas S. Quy. Our souls magnified the Lord in worship. Brother Quy thrilled us with illustrations of Moses' past experiences, which proved to him that God was with him; even though hard times, impossible situations, opposition from the multitude and pessimistic declarations that God had left them, were continually his experience. One gem was: "Moses had no water main and tap, but he had his rod and God".

The first discussion, opened by A.A. Linford, was on: "The Natural and the Supernatural". "Supernature and nature are both natural to God" he declared. He showed the miraculous in so-called natural things, for natural laws are duplicates of the laws of grace. A corn of wheat falling into the ground and dying brings forth fruit. Jesus dying, became the first fruits. As we die to self we bring forth fruit unto God. One profound statement will long be meditated upon: "The greatest miracle is things as they are".

T.W. Walker continued on the theme: "The charismatic Nature of the Christian Ministry". An outstanding illustration of a minister's status was that we were men under authority, having authority. Jesus was under the authority of the Father, having authority over all things in this world. Ministers of Jesus are comparable to the housekeeper-agent in a Greek household, under the master's authority, but having authority over all the house, especially with the regard to the provision and standard of the food. One truth he quoted was from Acts 2:37, "The congregation made the appeal - not the evangelist."

Brother D.W. Cartwright led the conference into a discussion of: "The Ministries of the ascended Christ". He gave a scholarly word, encouraging us to believe that the apostolic office is still functioning occasionally as needed in the Church and that therefore all the ministry gifts of Christ are also to be found.

It was in the providence of God that Brother J. Shelbourne had the last ministry of the day. His life, humour and practical wisdom kept us alert, happy and teachable to the close of the day. He told how the Spirit of the Lord had enabled them to build a vital growing church in Lincoln under the headings: The Atmosphere; The Attitude; The Activity of a Pentecostal Church. The manifestations and ministries must be controlled by "dealing with our embarrassments". We must not accept a low standard of Pentecostal manifestation, but train and exhort the flock to a high standard. If we want to be unique, we must be ourselves.

The Wednesday morning devotions were led by Pastor Jim Dick. We heard instruction from the life of John the Baptist and had a time of worship and praise.

Brother Gerald W. Chamberlain then explored the Gifts of Tongues, Interpretation and Prophecy. He warned that the Gifts must be ruled by love. One's body loves itself — after one has hit one's finger with a hammer, every other member of the body rushes to help. If we minister spiritual Gifts according to this principle, we shall not go wrong. Here are some pearls of his ministry: "The human tongue is the vehicle of expression of the mind of God"; "What a pity if the Almighty cannot speak to us if certain members of the Church are on holiday"; "Extravagance reveals the novice"; "If a man moved the Pennines we would say, 'great!' — God says that he is nothing without love".

Brother W.R. Jones now spoke on the Gifts of Healings, Miracles and Faith. Here are some of his thoughts: "Miracles are not a proof of a coming revival"; " 'What I have give I you' — you can only give what you have got"; "Jesus is the greatest Exponent of the supernatural"; "Jesus said, 'Heal the sick, cast out devils, raise the dead' ; He did it. His words were confirmed by His works"; "The Church today must have miracle ministry to confirm its miracle message"; "It is easy to preach when you have a miracle for a text".

Brother J.T. Bradley handled the Gifts of the Word of Wisdom, the Word of Knowledge, and Discerning of Spirits. He spoke of a whole nation living in the supernatural realm of the miraculous. He warned that many would believe that their health was natural, for there was not one sickly person among them. Manna was a normal food to them, even though the daily provision and the weekly double portion are miraculous to us. Clothes and shoes that never wore out would not be

Continued on page 17

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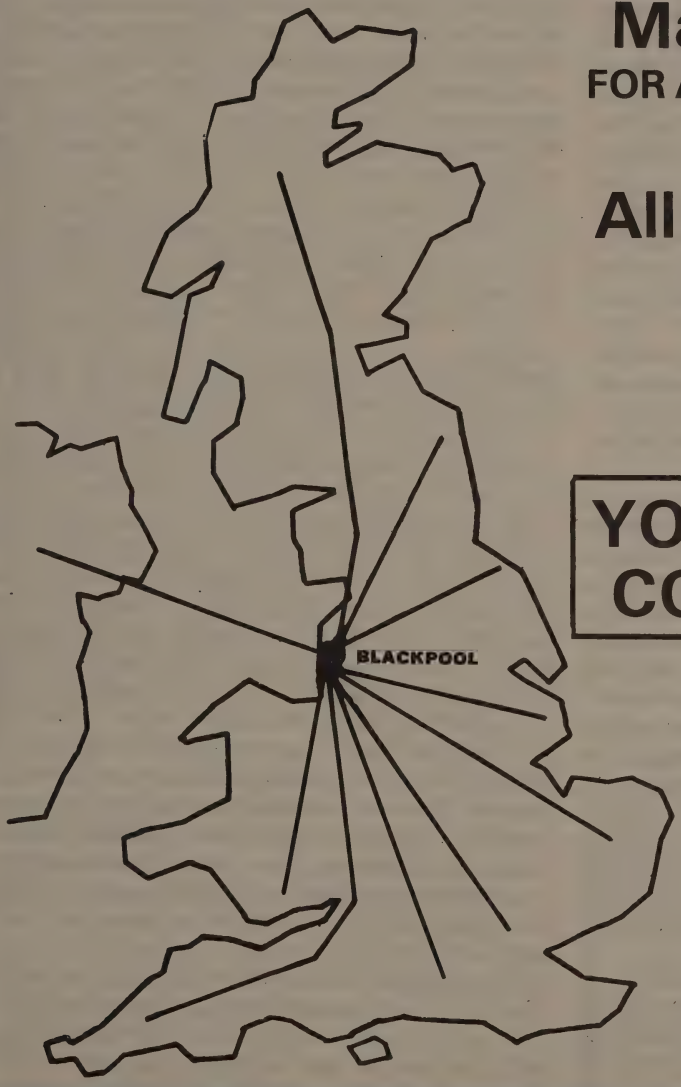
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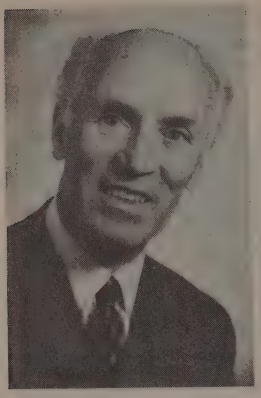
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From T. H. Stevenson

FOR the Easter number of THE ELIM EVANGEL I am writing from the lovely Elim Bible College, an important part of Elim and as lively as it is lovely, and where Easter seems perpetuated by the daily evidence of abundant life. On Sunday morning at the Communion service, in addition to the privilege of ministry, I had the joy of dedicating our baby grand-daughter – emulating the Principal, G.W. Gilpin, who dedicated his grandson a few weeks before at the morning service. Perhaps even in the College, by the dedication of such infant lives, students and staff were reminded that we zealously desire the Elim Pentecostal Church to remain the Elim Family.

The particular morning I mention saw a good congregation representing twelve nationalities, despite the fact that more than forty home and overseas students were elsewhere ministering in several Elim churches, another important evidence of life in the midst.

It was, however, during the week that my greatest thrill was to come, when, walking along a country road close by the College, my wife and I saw a sheep in evident travail. After watching for a few moments we went to the farmhouse to inform the farmer of the situation, but no-one was to be found. We returned to the road by the side of the lambing field and there was the quite moving scene of the sheep, no more travailing, but gently cleaning her lamb and tenderly nudging and supporting her new-born, as the lamb struggled to stand and to take the first walking steps. Within minutes the lamb had found the need to feed, the place, and the way to suckle. We had witnessed life struggling in travail to triumph in giving life and marvelled to look upon the satisfied, restful sheep contentedly tending the lamb without a trace of her recent suffering.

Returning to Elim Bible College, I read Isaiah 53 with the message of the travail and triumph of the suffering Servant, the prophecy of Christ crucified and risen again. "He is brought as a lamb to the slaughter, and as a sheep before her shearers. . . He made His grave with the wicked and with the rich in His death . . He shall see His seed, He shall prolong His days. . . He shall see of the travail of His soul, and shall be satisfied".

PRAYER and PRAISE

by F.H. Coleman

I WRITE this column in the mountains of Switzerland, in "The Homestead" at Emmetten, which houses the Swiss Pentecostal Bible School and which is also open for visitors to stay for holidays. This beautiful home, so ideally situated with its views of snow-covered mountains and Lake Lucerne, was opened in June 1972. It has eighty bedrooms, a conference room, a hall seating 200 persons, a lounge and a dining hall. Its staff of waiters are all Italian Pentecostals. The Principal is a former student of Elim Bible College. There is a warm welcome to all British Pentecostals.

At the committee meetings which I attended, for these were my purpose in visiting "The Homestead", we used the lovely conference room. Committee members came from many European countries, among them was a Pastor from Yugoslavia. I asked his permission to interview him for the readers of THE ELIM EVANGEL and he gladly consented. Here is what I gathered from the questions I asked him.

Yugoslavia is in Eastern Europe and is a communist country. Religious services are allowed and there are some 100 Pentecostal churches. The total membership is about 3,000. Numbers attending the churches vary. The two largest cities have Pentecostal churches of eighty members each. Another church near the Hungarian border has 100 members. Last year the authorities gave permission for an evangelistic campaign to be held in a large town. The meetings attracted large crowds and many accepted Christ as their Saviour.

How great a part does prayer play in this work? I was told, "It is everything!". They must constantly pray for their work, their services and to survive in a land like Yugoslavia, which has a slightly different branch of communism from that of Russia. They live in constant dependence upon God in prayer. The last few months have been given to more and more prayer.

How grateful we should be for our freedom of worship in our beloved land! Are you as faithful to your church prayer meeting as you should be? If not, why not attend your meeting and pray for our Pentecostal brothers and sisters in Eastern Europe?



Margaret M. Ladlow's page

Go and Tell

WE still hear much about Women's Lib. I suppose that some of its opinions are praiseworthy just as others are suspect. Whatever we may feel about the trend towards greater freedom of expression for women and their more vital involvement in commerce and world affairs, it is startling to find that women were chosen to announce the most stupendous news ever told to mankind. The Angel said to the women who went at dawn to the rock-hewn sepulchre where the Lord was laid: "He is risen; He is not here, behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said" (Mark 16: 7).

We may have mental reservations about women's ministry in the Church, but here was a glorious message for three faithful women to proclaim and proclaim it they did, fear and joy giving wings to their feet. Their message was to the sorrowful and to the sinful. The disciples felt utterly desolate and defeated, so they mourned and wept. Then in burst the breathless women with radiant faces to deliver the wonderful news of the risen Saviour. What a message for those sorrowing men and today, as we celebrate Easter, the same message brings joy and hope to all who are sad and discouraged. The Easter story and the vital part played by the women is as real and vivid as ever.

Are you sorrowing because of bereavement? "He is risen", cried the women and we can answer in the words of Paul, "Now is Christ risen from the dead, and become the first-fruits of them that slept." Are you sad and discouraged in your service for the Master? Are you tempted to give up the struggle? Hear again the message of hope; the risen Lord in all His power draws near and seeks a personal meeting with you. Your Saviour longs to revitalise your hopes and aspirations concerning your faith and service as a disciple and witness.

The message brought by the women was to the sinful as well, viz. to Peter. William Barclay comments: "The most precious thing in this passage is in two words which are in no other gospel. "Go" said the messenger. "Tell His disciples *and Peter!*". How that message must have cheered Peter's heart! He must have been tortured with the memory of his disloyalty, when suddenly there came a special message for him. He of all the disciples was specially picked out. It is characteristic of Jesus that He thought not of the wrong that Peter had done Him, but of the remorse that Peter was undergoing. Jesus was far more eager to comfort the penitent sinner than to punish the sin. Someone has said: "The most precious thing about Jesus is the way in which He trusts us on the field of our defeat".

How human and touching then is Mark's narrative, for, as the chronicler of Peter's personal story of his Saviour's life and ministry, that tender word of forgiveness could never be forgotten. There are many today, alas, who blatantly deny the Saviour, even with curses and oathes, and some use His name in blasphemous swearing, but even for such there is the promise of pardon and reconciliation if only they will repent and meet with Jesus. How privileged those first messengers of the resurrection were and what a tremendous impact their words caused! I doubt if they fully realised it at the time. The main thing was that they were obedient witnesses. They were commissioned and used for a special task. We have just such a ministry, not just at Easter time, but all through the year. Go and tell the sad and the sinful that Jesus is alive and is longing to meet them!

THOUGHT FOR THE WEEK: "By far the best proof of the Resurrection is the existence of the Christian Church. Nothing else could have changed sad and despairing men and women into people radiant with joy and flaming with courage. The Resurrection is the central fact of the whole Christian faith." W. Barclay.

LATE NEWS—Full house for opening of new Birkenhead church by L. E. Lambert. Evangelist Alexander Tee reports 130 decisions in sixteen days of crusade. Outstanding healing.

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BIRTHS

FROST. On January 26th, to Michael and Lilian Frost, members of our Sheffield Church, God's gift of a son, Michael Anthony.

GREENWOOD. On March 9th, to Mark and Ann Greenwood, Elim Crusaders, Sheffield, God's gift of a daughter, Helen Jane.

MARRIAGE

ALLEN–BUTLER. On March 24th, at Elim Pentecostal Church, Selly Oak, Birmingham, David Richard Hepburn Allen to Florence May Butler, both members of our Stirchley Church. Officiating minister: J.B. Coleman.

WITH CHRIST

BURNETT. On December 27th, Clarice, dearly-beloved sister of Nellie, Jack and Ken and a founder member of our Mason Street, Hull, Church. "For ever with the Lord". Officiating minister at funeral: J.R. Burgan.

KNOX. On March 20th, Rose Lilian Knox, beloved wife of Pastor Roy Knox. "With Christ, which is far better". Officiating minister at funeral: G.N. Backhouse.

Le NOURY. On March 25th, Eugene, beloved husband of Mrs. D. Le Noury and father of Roy and Sheila, was called into the presence of his Lord after many years as a faithful and esteemed member and officer of our Vazon, Guernsey, Church. Officiating minister at funeral: A.C. Jarvis.

WAVELENGTH – ELIM ON THE AIR

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Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 8.30 p.m.

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ITINERARIES

The President (T.W. Walker):
April 21,22, Cardiff; 23, Royal Albert Hall; 28, Glasgow (Partick); 29, Coatbridge (a.m.), Motherwell (p.m.); 30, Aberdeen; May 1, Dundee; 2, Edinburgh; 3, Carlisle.

Miss Joan Caudell:
April 16, Oldham; 17, Salford; 18, Ellesmere Port; 25, Liverpool; 26, St. Helens; 28, Southport; 29, Bolton (a.m.), Wigan (p.m.); 30, Accrington; May 1, Blackburn; 2,3, Blackpool.

Coming Events

BLACKPOOL, Jubilee Temple. May 6. Elim Pentecostal Church, Waterloo Road. Conference Special. Preacher: W.M.E. Plowright at 11. M.W. Carr and Len Magee at 6.30. Convener: L.E. Lambert.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. April 24, Preacher: L.V.D. Tiller. At 7.30. April 29. Youth service. At 6.30. May 3. Visit of Miss Joan Caudell. At 7.30. May 6. Conference Sunday. Preachers: D.J. Ayling at 10.45 and T.W. Walker at 6.30.

BRADFORD. April 28. Eastbrook Hall, Leeds Road. Annual Spring Festival. United choirs of the West Yorkshire Presbytery (conductor: Harry Semple). Soloist: Mrs. Myra Anderson. Preacher: Professor Verna Wright, M.D., F.R.C.P. Convener: A.V. Gorton. At 3 and 6.30.

CLAPHAM, London. April 29,30. Elim Pentecostal Church, Clapham Crescent. Sisterhood anniversary. Speaker: Mrs. E. Ruth Walker. Sunday at 6.30. Monday at 3 and 7.30.

DRIFFIELD. April 28. Elim Pentecostal Church, Wansford Road. Presbytery rally. Preacher: R.B. Chapman. Soloist: Mrs. J. Chapman. York Gospel Male Voice Choir. Subject: "The undying Flame of Pentecost". At 7.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EXETER. April 28. Elim Pentecostal Church, Northernhay Street. Annual Presbytery Evangelistic Rallies. Preacher: G. Canty. Singing by Exeter Crusade Choir. At 3 and 6.30. (refreshments provided free).

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

HAYES, Middlesex. April 27-29. Elim Pentecostal Church, Keith Road. Preacher: A. Cooper. May 6. Visit of Fred Ursell, Missionary to Spain. Weeknights at 7.30. Sundays at 11 and 6.30.

NEWTOWNARDS. April 28-May 3. Elim Pentecostal Church, Court Street. Annual Convention. Preachers: John Harris and T.H. Stevenson. Soloists: S. McAleese and W. Henning. Convener: W.H. Holohan. Saturday at 3.30 and 6.30 (refreshments provided). Sunday at 11.30 and 7. Weeknights at 8.

PONTYPRIDD. May 5-10. Elim Pentecostal Church, Thurston Road. Members' Week. Weeknights (except Monday) at 7.30. Sunday at 11 and 6. May 13. Senior Citizen's Sunday. Preacher: L.W. Green. At 11 and 6. May 19-21. Church anniversary. Preacher: D.J. Green. Convener: R. Hughes. Soloist: Mair Jones Perkins. Weeknights at 7. Sunday at 11 and 6.

RAYLEIGH. April 29. Elim Pentecostal Church, Castle Road. Church's forty-seventh anniversary. Preacher: Leslie Northcote. At 11 and 6.30.

ROWLEY REGIS. April 28-30. Elim Pentecostal Church, Cardale Street. Sisterhood Anniversary. Speaker: Mrs. M. Ward. Soloist: Mrs. S. Banley. Convener: Mrs. L. Cartwright. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. United Rally.

SHEFFIELD. April 28,29. Elim Pentecostal Church, Lee Croft, Campo Lane. E.W.M.A. Weekend. Speakers: Pastor and Mrs. L. Wigglesworth. Conveners: Mrs. G.M. Gorton and Mrs. B. Gregory. Saturday at 7 (missionary pageant). Sunday at 10.45 and 6.30.

STIRCHLEY, Birmingham. May 5. Friends' Meeting House, Hazelwell Street (next to Stirchley Baths). Presbytery rally. Preacher: K.J. Hathaway, B.A., Dip. Ed. Items by Caerphilly Choir and members. Mrs. Muriel Tyler will testify to healing from cancer. At 7.

WOOLWICH. May 2. Elim Pentecostal Church, Crescent Road. Sisterhood Anniversary. Preacher: Mrs. A. Nicolson. Convener: Mrs. L. Jones. At 3.30 and 7.

Continued from page 12

seen as marvellous by some. They had never seen anything different. Miracles are not miracles if they happen every day. His headings on the Word of Wisdom were: The Cross is the Wisdom of God; Christ is also the Wisdom of God; The Bible is the Wisdom of God. Bible wisdom is often contrary to human wisdom. Charismatic wisdom is more than natural wisdom enhanced by the Spirit of God; it is wholly divine, an intervention of the Spirit of God, and insight into what God is doing.

Another full day of study and discussion was brought to a close with a devotional hour. The preacher was Brother A.S.F. Horne.

On Thursday morning we met for devotions led by F.J.B. Sumner. This message seemed to take the teaching of the week and crystalise it into one jewel from God. As he spoke on the call of Bezaleel (Exodus 31), we saw extraordinary gifts of wisdom, knowledge and cunning work granted of God to a man called by name and anointed of God. The speaker dealt with Gifts discovered, directed, intensified, and sanctified by grace.

On Thursday morning, a Breaking of Bread service ended our conference. It was a time of rich ministry in the Spirit. The manifestation of Tongues and Interpretation moved into a realm that did not come short of the excellent ministry that the Holy Ghost had given us through His anointed servants, for it enhanced all that had been said.

Our elder Brother C. Beardsmoor gave the final word on: "A Man in Christ". This message overflowed with love and wisdom. It was true manifestation of the Spirit of God upon a minister.

One minister rose to say that he had come to the conference with a great need. He was now strengthened, blessed and ready to go along with the Lord. I believe that every member of the conference had been inspired and refreshed. The Spirit of God had moved in every way to edify, comfort and exhort. The Charisma had been manifest and natural and supernatural gifts displayed. We thank God for every gifted minister, and we praise and thank Father, Son and Holy Spirit for the gifts of grace.

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Sunday School Teaching in Modern Times

5. ARE WE CONCERNED TO BE TRAINED SPIRITUAL LEADERS?

asks Eldin R. Corsie,
National Youth Director

THE need for trained teaching staff is linked with another great heartache of Christian work – the problem of trained leadership. "Again and again," write Burnie and Hindle in *Teacher Training in Sunday School*, "it has been proved that the success or failure of a department depends far more upon the leadership than upon the premises, type and number of scholars, or even teachers. With the right leader much can be achieved in the face of many difficulties". Only the church which is training its workers is preparing its leaders.

This calls for a comprehensive plan for training all those who work among the young. In order to start such a plan it is important that every department should be following the same syllabus – and there are very good reasons for such an arrangement in any case:

Every child studies the Bible at least twice as he passes through school.

The lessons of the classes in each department can easily be integrated into one service of worship, so that instruction and worship contribute to each other.

The lesson syllabus provides a common Scripture focus for the weekly fellowship of the teachers' training class.

The following objections to such training classes may be raised:

Senior teachers may object to being told how to do their work. Their experience will undoubtedly help younger teachers, however. Call the meeting: "Teachers' Weekly Fellowship" – the title is innocuous enough.

Teachers are too busy to prepare. Then they are too busy! This is a common form of false economics. It would never be allowed by a choirmaster for example.

It is difficult to find a night. One must choose the night most suitable for the majority. Departments can have different nights. They can meet in homes.

What should be done in the training classes? Let us take, for instance, the Scripture Press Junior department.

1. The head of the department calls together the teachers and helpers and arranges the meeting for the most suitable night.
2. Begin with Bible reading and prayer. Sometimes this is followed by consideration of some matters of departmental interest – news of a child or parent who has been prayed for – or the sharing of some problem which will lead to prayer.
3. Then follows corporate prayer. This part of the training class routine promotes the sense of divine purpose and unity in the work and strikes the newcomer.
4. Each training hour contains its topic, when the leader will speak on some particular aspect of teaching, like methods of teaching, the art of story telling, useful children's activities and their value, or perhaps a general series of Bible background studies.
5. Then comes the section devoted to corporate Bible study and lesson preparation. Difficulties in the passages are discussed, reference books are resorted to. Each teacher can be given a project, such as investigating the geography, examining other translations, studying other commentaries, checking references, looking up visual aid material. As each makes his contribution, both the outline and detail of the lesson begin to emerge. The aim of the lesson is discussed, ideas for methods of presentation are pooled, and ways of making the message perfectly plain are considered.
6. The order of service for Sunday school can be discussed so that the teacher is aware of all that is happening and has opportunity to suggest ideas.

The evening concludes with prayer.

Out of this atmosphere, teachers will emerge. Sometimes the church can arrange an evening or a weekend conference for its immediate locality, where teachers from an area are able to discuss the whole matter of Sunday school work. These conferences will have lectures, demonstration lessons, workshop sessions, model training classes, films and filmstrips.

Some churches arrange for one or two teachers each year to attend the national conference for Sunday school teachers at the expense of Sunday school funds. The teachers report at later teachers' meetings.

I cannot emphasise sufficiently the importance of becoming a specialist. The Sunday school is undoubtedly the most powerful evangelisic agency which any live church possesses. Not only are a majority of Christians converted during childhood, but through the children the church has an open door into forty per cent of the homes of our land. If we have been called to this mission field let us (to quote

Continued on page 19

The Family Altar

Scripture Union Portions — Notes by **L.E. Lambert**

Monday, April 23rd — John 20:19–31

"Thomas, called Didymus [The Twin]" (v.24).

THOMAS had a twin, for this is what "Didymus" means. Who and where was he? He must have been just like doubting Thomas. Maybe it is you or I?

Thomas would believe only what he could see. He was a born rationalist. The words of the disciples would not satisfy him. ("Except I shall see . . . I will not" v.19). How logical it seems, yet how illogical it is. We have never seen the air, yet we accept it. We have never seen love, yet we have experienced it. Perhaps you have never seen miracles of healing, but God's Word tells us that they happen. Thomas said, "If I see, I will believe"; faith says, "Believe then I will see." "Blessed are they which have not seen, and yet have believed."

Tuesday, April 24th — John 21:1–14

"When the morning was now come, Jesus stood on the shore" (v.4).

THE Lord remained on earth for forty days after His resurrection. He slowly acclimatised the disciples to the new dimension. Sight had to be replaced by faith. It was morning, a new day. Gone was the night of their failures – and how they had failed, with their denial, betrayals, forsaking – yet Jesus did not cast them off. It was morning and new truths dawned on their darkened hearts. As they obeyed His directions, they saw the value of Christ-directed service. "It is the Lord" (vv.7,12). He is Lord of time, and space and eternity.

Wednesday, April 25th — John 21:15–25

"More than these?" (v.15).

THERE was a discussion between Peter and Jesus after the resurrection, of which no details have been revealed (Luke 24:34), so nothing is disclosed of the intimate restoration of Peter after his frightening failure. Here, however, we know the substance. Christ asked Peter if he loved Him more than these. What were "these"? Did He refer to the other disciples? Did He mean the fishing-business that Peter had? This we do know: Christ must be first for Him to use us. Love for Christ is the main qualification for the service indicated: "Feed My sheep". In some lives Christ is present, in some He is prominent. In others He is pre-eminent.

Thursday, April 26th — 1 Peter 1–12

"More precious than of gold" (v.7).

HOW rich we are, for our faith is more precious than gold! The chief aim in life of many is the possession of wealth and the acquisition of gold, but faith is more precious.

Gold has to be refined and so has faith. God allows trials and afflictions to test the reality of our faith. God is proving, perfecting, purifying us. Do not think it strange when you pass through fiery trials. It does not mean that the Lord has forgotten you; on the contrary, He is proving you as He proved Abraham and also the three Hebrews in the fire. You will come out a better person, not a bitter one.

Friday, April 27th — 1 Peter 1:13–25

"Holy in all manner of conversation" (v.15).

WHAT a contrast these words are with "vain conversation" (v.18). Jesus said that it is what comes out of a man that defiles. Like Peter, our speech betrays us. Scripture warns us to control the tongue and guard the lips. In many spheres of society today, conversation is corrupt. Oaths, blasphemy, smutty jokes and swearing are the order of the day. Let our conversation glorify the Lord. Many Christians talk about cars, houses, sport and holidays, yet they hardly ever mention the Lord and His ways. "They that feared the Lord spake often one to another, and the Lord hearkened". He always does!

Saturday, April 28th — 1 Peter 2:1–10

"Precious" (v.4).

PETER must have fallen in love with the word "precious": "precious faith" (1:7); "precious blood" (1:19); "precious stone" (2:6); "He is precious" (2:7); "precious promises" (2 Peter 1:4). Precious means "costly, valuable, rare, of great price". Christ is precious; compared with Him, all that the world offers is but dross. If ever you get tempted to go back, like Demas, who "loved this present world", remember that He is precious, infinitely more so than anything that Satan can ever give. We take care of what is precious.

Sunday, April 29th — 1 Peter 2:11–25

"When He was reviled, reviled not again" (v.23).

THE believers were suffering for their faith. They were spoken against as evil-doers (v.12), endured grief and wrongful suffering (v.19), and were "buffeted" (v.29). Christ is our supreme Example as to how to react to these things. Peter's poignant memories of the scenes in the judgment hall flooded vividly to his mind. Jesus was reviled, but He never retaliated. When we are hurt, either physically or verbally, our natural reaction is to hit back, but this is not God's way, the way of the cross. "Vengance is mine, I will repay, saith the Lord". Leave everything to God!

SUNDAY SCHOOL TEACHING – *from page 18*

J.B. Phillips's translation of Romans 12:7,11) "Give all we have to our teaching . . . let us not allow slackness to spoil our work and let us keep the fires of the spirit burning, as we do our work for God."

Let us be sure to build a better Sunday school before we build a bigger one.

"MARY"

John 2:11–18

by Mrs. Ruth B. Currie,
wife of the Pastor of our Long Eaton church

MARY was heartbroken. She wept grief-stricken tears, for she had lost the One to whom she was most devoted, her Master.

Jesus had done so much for Mary Magdalene; He had delivered her of seven devils. She loved Him much because He had forgiven her much. She wanted to take this last opportunity of honouring Him, so she had brought spices with her to the garden to anoint His body. Her sorrow was intensified on discovering that Jesus' body had been removed from its resting place. In her troubled state of mind she failed to recognize Jesus as He stood there with her. She supposed Him to be the gardener. She was too taken up with her grief to realise that it was the One for whom she longed.

Do we see the Saviour amid the heartaches? If we only knew it, He is waiting at the point of our need to reveal Himself to us.

Then Jesus spoke to her. There was no longer any need for fear or grief. Just as He brought peace to His disciples in the storm with "It is I", so His voice brought comfort to Mary. He transformed her grief into gladness, her heartache into happiness, her remorse into rejoicing, her sorrow into sweetness, her weeping into worship. One word from Jesus and she ceased to take heed of the two angels who were at the empty tomb. Her attention was claimed by her Master.

Things around us "grow strangely dim in the light of His glory and grace". He speaks to us, too, amid the storms of life. Do we hear His voice?

What is more He called her by her name: "Mary". Joy must have leapt up within her as she heard that one, sweet word. He knew her! We read: "He calleth His own sheep by name" (John 10:3).

He knows each one of us by name. Nothing could be more personal than that. In our lives there are those people who have only heard of us, there are those who know us by sight, and others who address us as Mr. or Mrs., but with those who know us well we are on Christian name terms.

"Jesus saith unto her, Mary." Mary recognized those loving tones. It was her beloved Lord. She addressed Him as such in joyful acclamation, "Master". She worshipped Him.

When Jesus calls us in that personal way, there is no thrill to be compared with the transformation that takes place in our lives as we acknowledge Him as our Lord and Master. We, too, are precious to Him.

Jesus then gave Mary the privilege of telling others that she had seen and spoken with the Lord. She could not have remained silent. Her precious Saviour was no longer dead, but He was very much alive, a risen, glorified Jesus. She had seen Him and spoken with Him and He with her.

Has the risen, glorified Saviour revealed Himself to us? Have we seen Him? Has He spoken to us? Have we talked with Him? Then do we tell others about Him?

Thoughts from the Book of Genesis

22. Isaac—Promise fulfilled (Genesis 21:3)

by F. Lavender, Pastor of our Croydon church

WHAT joy and gladness are wrapped up in the name "Isaac"! All the rapturous music of Sarah's soul was contained in this word. "God has made me to laugh!" she sang, so she called her son "Laughter". For more than twenty-five years Abraham and Sarah had waited for this happy day and at times faith had burned dim and hope had almost gone from their hearts. Once Abraham said to the Lord, "My servant is my heir" (Genesis 15:2,3). Sarah tried to force the promise through Hagar (Genesis 16:3). Abraham prayed: "Let Ishmael live before Thee" (Genesis 17:18). At the time appointed by the Lord, however, Sarah bore the promised son and they forgot the sorrow of waiting in the joy of fulfilment. They learned that God's delays are not denials.

Sometimes the promises of God are fulfilled immediately and prayer is granted at once, as when Elijah prayed and the fire fell from heaven, and when Bartimaeus cried, "Jesus . . . have mercy on me!" and he received his sight. Sometimes, however, in the mystery of the divine will the answer lingers, as with Joseph when he passed through the pit and the prison, and with Mary and Martha as they waited for Jesus to come, and with Lazarus who died while He "tarried". It is necessary for faith to be tried before the Lord can fulfil His word to us (1 Peter 1:6,7), but Habakkuk declares: "Though it tarry, wait for it, because it shall surely come" (2:3). In His own good time, the Word of the Lord to us will be fulfilled and our mouths, too, will be filled with laughter and singing.

THE ELIM EVANGEL

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The extension to our Marton, Blackpool, Church building is opened by Pastor J. C. Smyth, watched by the Minister (Pastor R. Clarke), Messrs. L. Hanlon, Fisher and J. Bancroft (Deacons), and Pastor D. W. Cartwright.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

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Editorial

READERS will, I am sure, forgive a personal Editorial. With the Conference, I shall, of course, lay down the office of President of our beloved movement, and I wanted to take this opportunity to express my grateful thanks to so very many who have kindly afforded me gracious fellowship and hospitality during this busy but very rewarding year. I have visited every Presbytery but one, the exception being because reaction to smallpox injections necessitated by my visit to Ghana prevented my going there.

When I took office I felt that occupying the dual role of Editor and President led to some difficulties, as it is extremely difficult to write about oneself! For this reason, I discontinued the series "From the President's Pen", though I also had in mind that I have the privilege of writing the Editorial every week in any case. I am pleased to tell you that my colleague John Lancaster will resume this series and we shall look forward very much to the contributions from his ready pen.

I have sought to give attendance at as many committees as possible and it has been rewarding, challenging and illuminating to see the whole cross section of our work. You will know that our Missionary Council honoured me with the wonderful privilege and opportunity of visiting Ghana. The impact upon my life and ministry was more than I can convey. I humbly thank God for the honour of very briefly sharing in the labours of my noble colleagues. My other visits have included a happy week in Northern Ireland. I place on record my admiration for the whole of our Elim work in Ireland. Their enthusiastic steadfastness inspired me.

Thanks must go to my colleagues on the Executive Council for their ready help and co-operation. The brotherly fellowship which we share and which obtains at our Headquarters, now, I am thrilled to mention, including our printing department, is a great asset to all our ministry and movement.

* * *

On behalf of his wife and family, his mother and all the members of the family I would also thank from the depth of my heart the very, very many who prayed and laboured on behalf of my brother-in-law, David G. Hathaway. He was released from prison and arrived home on April 17th. At every church to which I have gone so many have asked me about him and have assured me of their prayer support. Thank you very much in the name of the Lord for your fellowship in the gospel. We thank God for undertaking for our brother and share with you our joy and gratitude at his release.

Church Reports



DAGENHAM **Pastor: J. McBurney**

MARCH was a very eventful one for us. On Sunday the 4th we celebrated the first anniversary of Pastor and Mrs. McBurney. The preacher was Pastor F.F. Frost. The soloist was Miss Muriel Tyne. There was also a duet from our Pastor and his wife, followed by a presentation to them of a Bible and a bouquet of flowers.

On the 18th we held our Sunday school anniversary. Unfortunately because of an outbreak of 'flu in the area, many children and their parents were unable to attend, but God honoured His Word given by our Pastor. Among the four who responded to the appeal for salvation was the mother of four of our very devout Sunday school and Crusader members, who have been praying openly for their parents for many months.

On Sunday the 25th, four girls very active members of the Sunday school and Crusader groups went through the waters of Baptism. They have been the means of many boys and girls coming into the Sunday school and Crusaders. During the morning service one candidate chose the hymn, "I am so glad that Jesus loves me", a testimony to her belief in what she professes. Pastor McBurney gave a very rousing sermon on the need for Baptism and, after the service, five young people and four adults expressed their desire to be baptised. A young man about thirty years old who was visiting the Church for the first time, said that he had never heard anything like this and that now had a lot to think about.

Our Church building is in urgent need of repairs, but God is meeting the need as only He can. As soon as the matter was made known, the young people organized a sponsored walk, which brought in over £300 toward the building fund. The response of the members to the appeal is a great encouragement and we rejoice that what seemed a real tragedy has redounded to the glory of God.

After many months search for a hall in which to hold our meetings during the time when ours will be under reconstruction, we were overjoyed when the friends from the Becontree Avenue Baptist Church kindly offered us the use of their church hall for all our meetings. We express our grateful thanks in the name of the Lord. We know that God will reward them accordingly.

We praise God for the way he has blessed our bookstall under the management of Mrs. McBurney and for those who have entered the Deed of Covenant Scheme introduced in October. These two ventures will, we trust, make a significant contribution to our funds.

Our Pastor introduced the Sunday school at a Sunday morning Communion service, and it is hoped that they will be encouraged to attend this and other services. Ten to twelve scholars have been attending the Sunday services regularly.

We rejoice with the many who have accepted Christ as their Saviour during the year, for those who have rededicated their lives to Him, and for the way that God has met the Financial need of the church.

ELAINE BERRY

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

THE hope of the Christian Church is centred in Christ, so we rejoice to contemplate afresh His near return. It was a joy to welcome Pastor C.J.E. Kingston for a

series of meetings centred on the Second Advent. The climax of world events, the Russian threat, the signs of Christ's return, rapture and resurrection, and events after death, were among subjects expounded, when Pastor Kingston brought information regarding world events which are the fulfilment of prophecy. He reminded us of the little remaining to be fulfilled before Christ descends. As our hearts responded with, "Even so, come, Lord Jesus," we were reminded of the challenge of our unrepenting friends and neighbours. We must work and pray both as a Fellowship and as individuals that all might come to a knowledge of salvation.

M.S. LYNDON

South-East Presbytery Rallies

FOR the first time, our Ryde Church was host to the Churches of the South-East Presbytery on Saturday, March 31st. The two rallies packed the building to the doors, with 120 in the afternoon and 143 in the evening. The retiring District Superintendent, Pastor T.W. Thomson, introduced his successor, Pastor F.A. Hodge, who convened the opening meeting and preached at the evening one. The afternoon speaker was Pastor P.T. Niblett, the Youth Commissioner, who challenged the congregation with "What do you want from God?" (Matthew 20:21,32). Pastor E.R. Gaudion led chorus singing. Pastor A.A. Biddle opened in prayer. Pastor J.J. Way read the Scriptures, and Mr. J. Beardesley and his sister sang a duet.

Pastor Thomson convened the evening meeting and Pastor Hodge exhorted the believers to be "faithful unto death" (Revelation 2:10). Miss T. Thomson sang a solo and a youth group from Brighton also sang. Pastor Biddle read the Scriptures. Pastor J.M. Reeve-Baker accompanied the congregational singing at the piano in both services. Nine churches were presented and the ladies of the Ryde Church provided tea for the congregation. It was a memorable occasion and the Ryde friends greatly appreciated the visit of those members of the mainland churches who crossed the Solent to share this day of fellowship.

I.R. HALL, B.D.

ROTHERHAM **Pastor: P. Smith**

"TO God be the glory" was the theme throughout the crusade conducted by Pastor Richard Lighton. The crusade was planned last year, but prayer started in earnest this year. There was real expectency that the Lord would bless. During the earlier part of the crusade the congregation consisted mainly of church members and friends from other churches, but during the second and third weeks an increasing number of unsaved people came and this has been reflected in the number who decided for Christ. There were over thirty recorded decisions over the three-week period. The average attendance has been 100 – 150 people. The Lord has been pleased to heal the sick. Mrs. Carolyn Horner's testimony has already appeared in the EVANGEL. What a joy it has been to see Carolyn almost run down the aisle when testifying how the Lord has healed her. Mrs. Williams (thrombosis), Mrs. Shearwood (ulcers), and Mr. Bemrose, the Church Secretary (angina), have also testified to healing. A lady who was lame in both legs came to one of the meetings and after prayer she was able to walk around. The campaign has already affected the Church in that Christians have been drawn much more closely to the Lord and to one another.

What has been happening during the last few weeks is normal for the New Testament Church and is the result of earnest prayer. We praise the Lord for all the souls who have been saved and the bodies that have been healed and give Him all the glory.

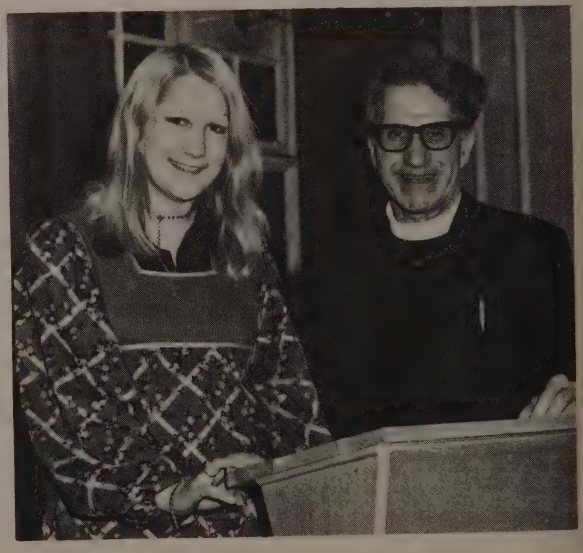
A. T. CLARKE

YORK **Pastor: A. Brooks**

MUCH blessing was brought to the York Church when Pastor David Woodfield was the preacher during a campaign. Souls were saved and others were baptised in the Holy Ghost. The Gospel was preached simply, but in power and in a way that challenged not only the unsaved, but also Christians. We were delighted to listen to Mrs. Woodfield's testimony on the first Sunday night. We realize more and more that God so often works in a quiet, unobtrusive way in the hearts of men and women to bring them to Himself.

On the Sunday evening after the campaign a young lady testified to her deliverance from drug addiction. This did not happen in our campaign, nevertheless we give God the praise. How true is the chorus: "Jesus sets me absolutely free".

ALEX LAWRENCE



BURTON UPON TRENT **Pastor: R. Morrell**

ONCE again our Sisterhood week-end is over, but the blessed memory remains. Our speaker was Mrs. E. Glass, and we were thrilled by her anointed ministry in word and song. We were deeply conscious of the presence of the Lord throughout. Items in song, testimony and recitation were given by the sisters of our assembly, all the items being deeply appreciated and blessed of God.

We praise God that, at the final service, one backslider rededicated his life to God. This truly blessed week-end was convened by Mrs. Morrell. Our Church is still in blessing under the loving and faithful ministry of our Pastor and his dear wife. (Mrs.) V. SHIPLEY

ANTRIM, N.Ireland

OVER forty children were present at the very first Sunday school prize-giving of the new Church in Antrim. After an excellent tea provided by the sisters of the Church, the children presented their programme before a large attendance of parents and friends. The programme was convened by Mr. R.L. Kerr, our Church Leader, and a Gospel Address was given by Pastor A.D. Sandford. The prizes were presented by Mrs. Sandford, after which Mr. T. Laird, the Sunday school Superintendent, thanked everyone who had helped to make the occasion such a success.

At the end special tribute was paid to Pastor and Mrs. Sandford for all that they had done during the early months of our Church, and a gift was made to them as an expression of our sincere appreciation.

The Church is continuing to progress under the ministry of our brother Mr. R.L. Kerr and already there is a steady growth in membership. We give thanks to God for all His blessing and seek His help as we go on with our personal outreach programme in Antrim. M.T. ALEXANDER

Channel Islands' Presbytery

"THE Lord hath done great things for us". Recently the Channel Islands were the venue for special rejoicing. The Presbytery celebrated its 100th meeting. To mark the occasion one of the Islands' first ministers after the war, Pastor R.J. Morrison, was invited to visit each Church in turn. The itinerary commenced in Jersey, the youngest Assembly in the Presbytery, which was pioneered from Guernsey in 1950. After a great weekend of blessing the sister Isle was visited. Delancey was host Church for the united Presbytery rally at which letters of greeting from former Channel Islands Pastors and from Elim H.Q. were read. No theme had been set, but the text quoted above was uppermost in the minds of those who penned congratulations. Meetings continued in Eldad and Vazon. A special offering was received for extending the work of the Presbytery. The Lord has most certainly been good to us and the evident signs of His love encourage us to push forward in order to further the cause of Christ. Our eyes are on our little sister, Alderney. Will you pray with us? *B.C. VIDAMOUR (Jersey)*

HULL, City Temple **Pastor: C.J. Watkins**

SUNDAY, March 18th, was a high spot for us. In the afternoon parents and friends gathered for the annual prizegiving. Scholars from our Boothferry Road Branch joined us for the event. About a hundred scholars received their rewards for attendance. Special prizes went to one boy and one girl for having the cleanest star cards.

At the evening service we welcomed a former scholar to our pulpit in the person of our President, Pastor T.W. Walker. It was most fitting that he should be with us during his year of office. He was joined by his brother in rendering an item of song.

European Pentecostal Radio Fellowship Conference – Nice, France. March 27-29

Report by L. Wigglesworth

DELEGATES from six countries – France, Germany, Italy, Spain, Switzerland, and U.K. – met in Nice to pool their experiences and to benefit mutually in the work of broadcasting the gospel. The Host Fellowship was "Christ vous Appelle", the radio arm of the Assemblies of God in France. The assembly at Nice very kindly entertained the delegates (about forty in number), giving them free accommodation. Meals were served in the Church, where the catering was efficiently managed by Church members.

The Conference, held in the main church building, was chaired and addressed by different delegates on a variety of subjects connected with radio. Discussions followed and many ideas were exchanged, revealing the deep interest of the visitors in this vital medium of evangelism. It was reported that television is now being used more and more in transmitting the gospel. Both local and world-wide emissions were discussed, particularly those to Eastern European countries but it was noted that continuity and regularity in broadcasting was vital to draw responses from the listening audiences.

The "Christ vous Appelle" team arranged a special visit to the Transworld Radio Studios in Monte Carlo and followed this with a tour of their own offices and studios in Nice. The delegates deeply appreciated these arrangements and we record our thanks for the organising of a successful conference. The climax came in the evening rallies when many souls found Christ as Saviour and over 500 believers rejoiced together in international fellowship.

A Brother's Tribute

MY brother, Rev. Kenneth E. Ward, entered triumphantly into the presence of his Lord on March 19th in his fifty-eighth year. Many Elim friends will remember with much thankfulness his powerful expository ministry. He began as a boy preacher in evangelistic work at his local church in the Apostolic Fellowship at Stonehall near Dover, where he was saved, baptised in water and filled with the Holy Spirit. In his teens he moved to Sussex and became the organist at the Worthing Tabernacle under the ministry of Rev. A.G. Atwood. He entered the full-time ministry and held pastorates at Hawkhurst where he met and married Hetty M. Francis. After nine years at Spurgeon's Chapel, South Street, Greenwich, London, he moved to East Sheen and then to East Finchley. During his ministry at Finchley he was influential in helping several young men into full-time Christian work.

During the early years of service for the Lord we joined together and conducted evangelistic campaigns as "The Ward Brothers", visiting many parts of the country, including some of our Elim Churches, notably Kensington Temple, Brighton, Glasgow and Blackpool.

Kenneth was a preacher of rare talents. His whole life was to preach the unsearchable riches of Christ and the lordship of our Saviour. He was often the guest speaker at Advent Testimony meetings and Male Voice Praise Festivals in Dublin, Belfast and London.

God richly blessed him in wider gifts. He studied music at Trinity College, London, where he gained honours. He was also an artist of exceptional ability in oils and water colours. Almost his last drawing was a lined block of the New Gospel Centre, London, which is used on their invitation cards.

His last words to me on the night of his death were, "Douglas, preach the Word. Be instant in season and out of season". To my boys, Paul and Peter, he said, "Be true to Jesus - one Lord, one faith, and one baptism."

At Muswell Hill Baptist Church, the Rev. Ronald Park conducted the funeral service which he described as a thanksgiving service which was arranged by Kenneth himself before he died. We entered the Church to the music of Handel's "I know that my Redeemer liveth". The opening hymn was "Jesus, the Name high over all," and the others, "I love to tell the story" and "Thine be the glory, risen conquering Son."

Rev. Ronald Park said he had known Kenneth for thirty years and had sat under his ministry on many occasions. He counted him among the best expository preachers of the present age.

We left the church to the strains of the organist playing Handel's "Hallelujah Chorus", knowing that the Lord's servant had entered into his everlasting home. He leaves a wife, son Marcus and daughter Miriam, who covet our prayers.

Kenneth composed many choruses and spiritual songs. One which was used much in our early campaign ministry was:

"Translated by Thy grace,
From darkness through the precious Blood;
Transformed by power Divine
And in the plan of God.
Lord, take this life of mine
That I through grace may be
Transferred by resurrection power
To live with thee."

Thank you,dear brother, for the ministry, the music and the memories. To God be all the glory!

DOUGLAS O. WARD
Minister of Bath Elim Pentecostal Church

BOOK REVIEW

A Church set on a Hill, *by Victor G. Walkley. Published by Prophetic Witness Publishing House. Price 20p, postage and packing 4p extra.*

THIS book marks the centenary year of a prominent Christian Brethren assembly, Edgmond Hall, Eastbourne. The membership includes well known preachers such as Dr. F.A. Tatford, Dr. Eric Hutchings, and Mr. J. McNichol, which speaks well for Edgmond Hall – or for sunny Eastbourne! A century of history in eighty-nine pages has cramped the writer and crammed the book with personalities, events, and details, down to "new sinks and draining boards". The activities past and present are many. Here is a very open Brethren Assembly with Covenaners, Crusaders, Coffee-Corner, Sunday Night at Eight, to mention but a few. I trust that the various Christian Brethren magazines will also review this book. The membership is given as 221, and in the Appendix of the members' names to count 156 sisters was a surprising number. Though interesting, the book seems limited. It will appeal particularly to Christian Brethren or visitors to Edgmond Hall.

T.H. STEVENSON

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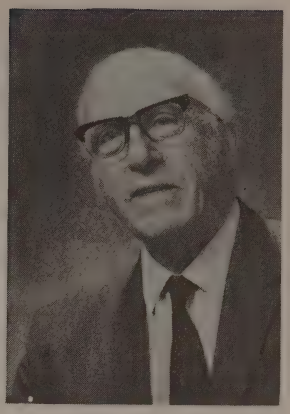
The Letter to the Romans



25 The Two Israels (chapters 9—11)

The Conversion of Israel (11:1-32)

by J. Alexander Wright



PAUL'S dialogue continues. Since he has so laboured to demonstrate to those Roman Gentiles (11:13) his people Israel's great guilt in forsaking the true God, it might seem that Israel indeed merited complete rejection by Him, but he emphatically draws the line. If, by God's mercy and grace, Paul, the adamant opposer of Christ and chief of sinners, had been sought out, forgiven and restored, there is hope and salvation for all (11:1). Israel's rejection was neither utter nor final (v.1). In God's good time Israel would repent and return to Him, bringing untold blessing to the world of men (v.15). Paul does not dogmatise about this and leaves the question open, but his writing carries a note of assurance and confidence that it shall be so.

God has always had His faithful ones, as in Elijah's day (vv.2—4) and all through the Old Testament, and emerging from those 400 "silent" years between the Testaments came those in Jerusalem who "looked for Redemption" there (Luke 2:38). Some of that "remnant" (Romans 11:5) were in the Christian Church at Rome, though the mass of their nation was still spiritually blind (vv. 7—10). That insensibility, though attributed to God, was not an arbitrary infliction, but the inevitable outcome of their refusal to "see". Thus God endorsed the human choice.

"Boast not" says v.18. These Gentile converts from the pagan world of Rome were presumably in the majority and apparently displayed conceit and superiority towards their weaker Jewish brethren. Paul reminds them of their debt to Israel. The divine life which they shared was but derived, while Israel's was original.

Paul's arguments are not always easy to follow. Verse 11 cannot mean, "If Israel had not fallen there would have been no salvation for the Gentiles", but rather, "Despite their fall salvation has come to the Gentiles". How much grander it would have been had they been the direct instruments of Gentile salvation (v.12), for this was God's original intention and for this very purpose they had been elected (Isaiah chapters 49, 60). "The casting away of them" (Romans 11:15), the breaking of the branches (v.19), is a different expression from that in v.1, though the English words are similar. The latter indicates finality, to throw away, but the former means to throw down temporarily. Israel's fall was not final, nor was their rejection complete. It will be a wonderful day when God the Father welcomes His prodigal nation home, saying, "This my son was dead, and is alive again" (v.15; Exodus 4:22). Life will come to a dead nation and spring-time to the world (see Article 24, last para.)!

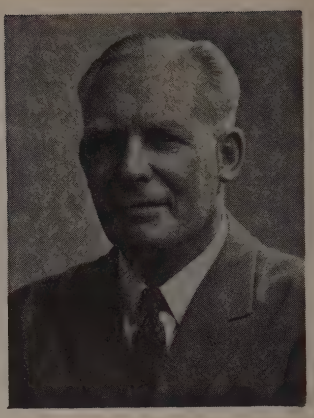
The olive tree, symbol of Israel, now becomes the framework on the canvas, recalling God's dealings with them. Without a doubt Paul's text is found in Jeremiah 11:16: "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken."

"The olive tree represents the great Church universal in its long life before and after Christ" (H. Moule, *Romans*), for the origins of the Christian Church are Israelitish and began in father Abraham and God's Covenant with him. Some make the Church a uniquely New Testament institution, stressing futurity in our Lord's words, "I will build My church", but others see it as a continuation of "the church in the wilderness" (Acts 7:38), a building-again of the fallen House of David (Acts 15:16, NEB) under David's greater Son, Lord and Heir, so that all nations through Him and His House (the Church) might seek the Lord. These see Christ as Builder and Head over His own House in which Moses, for all his greatness, was but a servant (Hebrews 3:1—6). Abraham was the "first-fruit" (v.16), the "tap-root" (v.17), from whom and in whom all his seed were consecrated and set apart for God and all blessing flowed.

(Continued next week)

NOW is the Hour!

by Archie A. Biddle,
Pastor of our Portsmouth Church



JESUS enjoyed being alive in His day. He met all the cruelty, violence and evil that were in His path and it is obvious that He was sickened by them, sorrowed because of them, and wept and prayed and died to deliver men from them, yet He lived life to the full and neither wanted to go back into some good old days of the past nor to live in some more sophisticated age of the future. In His day He took up every opportunity that came His way to help, heal, counsel, assist, rebuke and exhort. He never chafed at the bit because of circumstances, even though He was a working-man. His country was governed by an occupying power, but it never disturbed Him so as to curtail the working out of His Father's will in His life. He took things as they were and fulfilled God's intention by setting up standards of living in a violent and permissive society, rebuking hypocrisy in religious circles, and loving all men, women, and children, even having a place in that love for social and moral misfits. What was the secret of His living as He did in that first century which is so much like this twentieth century?

The answer is in the words of John 11:25 where He said: "I am the Resurrection and the Life". Jesus is Resurrection! Now note that He did not acquire this glorious title by rising from the dead after the ordeal of Calvary; He was the Resurrection irrespective of what happened. *Christ is not the Resurrection because He rose from the dead, He rose from the dead because He is the Resurrection.*

Peter on the Day of Pentecost develops the same idea. In the message he gave to the men of Israel in Acts chapter 2, he tells of "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." *Living Gospels* translates the latter part: "Death could not keep this man within its grip". *The Twentieth Century New Testament* is also emphatic: "It being impossible for death to retain its hold upon Him." That grand old hymn has captured the same thought:

Death cannot keep its prey,
Jesus, my Saviour.
He tore the bars away –
Jesus, my Lord!
Up from the grave He arose,
With a mighty triumph o'er His foes.

Jesus conquered the grave, which someone described as "the death principle", because "He was a positive life principle". Therein lay the secret of His way of life. He had a positive attitude to life, because He is a positive life principle.

This is a blessing believers can also enjoy. Colossians chapter 3 is full of this teaching. Those who are risen with Christ "seek those things which are above". Their affections are set on things above. Their lives are hid with Christ in God. Their future in glory is based on the fact that Christ is their life here and now. Once they lived in the ways of the flesh, which were so negative that they could produce a life of only very poor quality, but now, having risen with Him, they have His positive life principle working out in their everyday lives producing the plus life of love which is accompanied by a singing heart of praise to God, because life is lived to His glory. Resurrection life is not just future at the rapture; it is in us here and now. Living people do not live on a slab in a mortuary; they seek better blaces, called in Colossians the "above", the place where "Christ sitteth on the right hand of God."

Herein lies the secret of living in this age and generation. Christ is our positive life principle and all that is necessary is to allow that principle to develop in our encounter with life wherever we have to live it. Herein also lies victory, for resurrection life cannot be held in the grip of any power, be it Devil or demon, permissiveness or pornography, pride or profanity. These things and all of the same kind must give way and lose their hold when one is living in the realm of the positive principle of resurrection life. Death to the earthly is the inevitable where resurrection life operates.

We can live right here and now in a new dimension because of the potential within us. Jesus did it in the first century and we can in the twentieth – in Him!

Children's Corner

A new Life

by Sheila Price

"DID you have a nice birthday yesterday?" Miss Jones, the Sunday school teacher, asked.

"Yes, thank you", said Simon. "I received ten cards and I had a wonderful party but, best of all, mummy and daddy gave me a cricket bat, which I'd always wanted. Daddy said that the bat is made of willow, just like the ones used by real cricketers!"

"Can any of you tell me what willow is?" asked Miss Jones.

"I can", replied Gareth, "It is a tree".

"That is correct", said Miss Jones. "I want you to picture the willow, a tall, slender tree, growing quite happily in the forest. One day, into the forest, comes a lumberjack. He examines the willow, decides that it is the one he wants, and, in a few seconds, he slices through the base of the tree with his electric saw. The tree, because it has been separated from its life-giving roots, dies and crashes to the ground. Soon it is on its way to the saw-mills. Here, a new life awaits it, for it is to be cut up and use; in the making of baskets and cricket bats, which will give much pleasure and enjoyment to many people, but first, the tree has to die.

"Now, children", said Miss Jones, "this story of the willow tree reminds me of Eastertime, because it was then that our Lord Jesus was nailed to the cross at Calvary. He gave up His life in order that we might receive His great, wonderful salvation. Christians everywhere rejoice in the knowledge that Jesus loved them and died for them. The Lord Jesus willingly gave up His life, for only by His death could He promise us eternal life. Just like the willow, our Lord first had to die."

Thoughts from the Book of Genesis

23. The Submission of Faith (Genesis 22:3)

by F. Lavender, Pastor of our Croydon church

WHEN Isaac was born, Abraham knew joy and laughter. At that time it was easy for him to trust the Lord. Life was pleasant and happy. When the Lord said to him, "Offer Isaac for a burnt offering", however, all comfort vanished immediately as Abraham faced his supreme trial of faith. Who can tell what agony Abraham endured that night? We can only imagine his distress as he reasoned with the Lord: "This is the child You promised for twenty-five years, Lord; surely You do not want me to destroy what You have given?". Yet Abraham was convinced that the Lord could not make a mistake and that He would bring nothing but good from any trial which He imposed – why, He could even raise Isaac from the dead (Hebrews 11:17–19)! So faith submitted to and obeyed the Lord, and returned blessed and triumphant!

There are times when things are going well and we find it easy to believe and to trust the Lord. Then we are unexpectedly called upon to make a decision which can lead to a severe trial, as when Philip was called to leave the wonderful revival in Samaria and go into the lonely Gaza desert. In such a situation, the Lord will not force us; we must reveal our trust by willingly obeying Him. We could say, "No, Lord, please leave me as I am; I am happy and content!", but we know that the Lord has called us to obey Him whatever it costs. To disobey His call destroys our peace with Him. If we would honour God and know His blessing, we must be submissive, like Abraham. Then we shall prove in our own experiences that "all things work together for good" (Romans 8:28).

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The Elim Pentecostal Church, Chesham, Bucks.

by the Pastor, Stephen Blake



Mr. Sibley and Mr. Freeman

THE Assembly in Chesham has been meeting since the late nineteen-thirties. It came into being after a campaign was held by Fred Squire in the Empire Hall, Station Road, Chesham. This Church was under the auspices of the Full Gospel Church and meetings were then held over Chittenden's shop in the High Street. The Church was then independent for a time under Pastor G. Davies and came into Elim in about 1940.

After this a hall was rented in Blucher Street and Pastor F.G. Wagner was the minister for many years. Unfortunately, the hall had to be demolished to make way for the new Library and the Church then moved into a room which is rented from the Council. This room, the only one obtainable, is reached by steep iron stairs and many of the older folk in our congregation have much trouble with this staircase. Our work in Chesham has been much hampered by this inconvenient accommodation to the extent that we are unable to have any youth work or a Sunday school.

The congregation have always been active in trying to find more suitable premises. In the last ten years we have tried to purchase the Temperance Hall, but the Council came in with a compulsory purchase order and the hall is now used as a centre for the town's old people, the Church Lads' Brigade hall, but the authorities made a great fuss about parking space for cars so that was ruled out, and numerous other buildings.

In July, 1972, we started a really vigorous campaign to get our own building. Many places in which we were interested had just been sold (Chesham is being re-developed at a frightening rate) or they turned out to be unsuitable. Much land in the town is being purchased by the local authority for a four-lane road planned to run through Chesham. Some of the land required for this road would be ideal for a church – particularly a disused burial ground! A report is to hand that the Minister for the Environment is about to disapprove the plan for this road. Let us all pray that he does and if he does that we may be able to purchase the land that we require.

To finish on a personal note – it is pleasing to think that Mr. J. Freeman and Mr. F. Sibley have been Deacons of the Church in Chesham since it started, though Mr. Freeman retired as a Deacon and as Treasurer in January. Mr Sibley is still serving as a Deacon and as Church Secretary. These two brethren have been a great example to us all.

We would value your prayers as we seek the new accommodation which is so urgently needed.



Mr. Sibley, Mr. Freeman and the Pastor

"In the Beginning was the Word"

by Robert Clarke, N.D.D., A.T.D., Pastor of our Marton, Blackpool, Church

IN the opening statement of John's Gospel we are presented with a truth that is older than Creation. The Book of Genesis opens with the story of Creation; John's introduction is on the theme of man's redemption. The blood of Jesus Christ is written throughout eternity. In the Revelation He is not only the "Lamb as it had been slain", but "the Lamb slain from before the foundation of the world".

The Greek for "word" is *logos.* This expression is frequently used throughout the New Testament and has become a synonym for the Christian message. In Mark we read that Jesus preached the Word. In the Parable of the Sower, the seed is the Word. In Acts 12:25, Paul and Barnabas preached the Word. The Apostle John, however, gives this a somewhat different application in that the "Word" is He personified. Christ is revealed as the Word. "In the beginning was the Word" (John 1:1); "the Word of life" (1 John 1:1); "And He was clothed with a vesture dipped in blood: and His name is called The Word of God." (Revelation 19:13).

To comprehend fully the meaning of Christ as the Word we must see it in the light of Paul's statement to the Corinthians that "He is the wisdom of God and the power of God". It is usual to explain John's use of *logos* in terms of the then current usage among Greek and Alexandrian philosophers. We will refrain from this, as our concern is with its use *in Scripture.*

The incarnate Christ as the Word is the incarnate Mind of God. Genesis 1:1 tells us of the God of creation. John 1:1 tells us of the Word who existed before the creation. Read Proverbs 8:27–30; it shows that wisdom was present at the creation. If Christ, as Paul states, is the wisdom of God, we can rightly conclude that He was present at the creation and thus that he is the personification of wisdom. Therefore in Jesus we have revealed and expressed to man the incarnate mind of God.

He is also the creating power of God come to men. Not only is He the wisdom of God but, as the Apostle states, He is also the power of God. "He upholds all things by the word of His power" (Hebrews 1:3). We use the expression, "Actions speak louder than words", but with God this saying has no counterpart. When God speaks He acts. His word is active, never passive. It always accomplishes the end to which it is directed. "He sent His word and healed them" (Psalm 107:20). "By the word of the Lord were the heavens made ...for He spake and it was done" (Psalm 33:6,9). Therefore, the pre-incarnate Christ, as the wisdom of God, was not only present at the Creation but, as the power of God, He was also the *means* of creation. God has spoken "by His Son, whom He hath appointed heir of all things, by whom also He made the worlds" (Hebrews 1:2); "All things were made by Him; and without Him was not anything made that was made." (John 1:3); "Who is the image of the invisible God . . . for by Him were all things created" (Colossians 1:15,16).

In the eternal past, God decided upon our redemption and the Word was the vehicle by which it was brought to pass. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (1 Corinthians 2:7). Christ the Word is not only wisdom but power, as can be seen in the seven-eyed and horned Lamb of the Revelation – the eyes represent insight and foreknowledge, the horns represent power – He is also the Lamb slain from the beginning of time.

We conclude where we began: "In the beginning was the Word". He existed before time and space. Not only was He with God, but He is God, God the Son. As the wisdom and power of God He is not only the One who planned our redemption – He wrought it!

MORE SCRIPTURES FOR ENGLAND AND WALES

AN increase of fifty per cent in Scripture distribution in England and Wales during 1972 has been achieved by The British and Foreign Bible Society. There are two major reasons for this significant upswing in the Society's work. One is the growing tendency on the part of many people inside and outside the Church to turn, in these times of confusion and anxiety, to the Scriptures in the belief and expectation that guidance can be found in them. The other is that the Society's realignment of staff and procedures during 1972 resulted in more co-ordinated activity in the fields of promotion and distribution.

Actual distribution figures were: 262,655 Bibles, 147,298 Testaments, 1,109,777 Portions and 581,316 Selections, a total of 2,101,046

– B.F.B.S.

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Margaret M. Ladlow's page

Spring Holiday

SPRING came early this year in North-west Devon. I was able to view its loveliness while holidaying at Great Torrington, which occupies almost completely its own high plateau and gives magnificent views of the deep rich valley of the Torridge. I was entranced by the beauty of forest, field, garden and heathland. The hedgerows were gay with primroses, purple aubretia garlanded walls and rockeries, wild and cultivated daffodils nodded everywhere and fat sheep and their lambs, looking so adorably toy-like and innocent, grazed in fresh green pastures. Gorse was in bloom, bright yellow on the hillside. Across the valley the forest area showed a delicate haze of green, the promise of future foliage. I was shown where herons build their nests in the tall trees by the river. When walking on the headland I watched a handsome goldfinch sunning himself on the rocks. Surrounded by such beautiful countryside and tranquility, I remarked to my husband that life seemed so peaceful in this little town where there was little evidence of poverty or violence.

I learned during my stay, however, that vandalism was not unknown and that sin in all its ugliness was very real. I am always interested in local history and in the fine-looking Church of St. Michael and All Angels I found evidence of the evil of men's hearts and of the lengths to which men of violence will go to destroy their enemies. During the Civil War of 1645–6, the earlier Gothic church on the same site was used as a temporary lock-up for Royalist prisoners taken during savage fighting in the town. The Roundhead guards and their prisoners were cooped up in the church tower, where there was a store of gun-powder. Someone ignited the explosive and much of the church was blown up. The prisoners and their guards were all killed.

Thank God, alongside evil and killing we can find evidence of compassion and caring. Down in the valley of the Torridge there is a riverside hamlet called Taddiport with a tiny fourteenth century chapel once attached to a leper hospital. Nearby, seen clearly from Castle Hill, Torrington, are two unusual fields. They are long, narrow and bounded by hedges. They have been kept uncultivated and as originally planned. These strips were for the exclusive use of the lepers and to this day are a silent witness to the loving concern of the Christian Church for the unfortunate lepers.

Another happy fact I discovered was that Rev. Keble Martin, whose attractive wild flower paintings adorn a 1967 set of British stamps, served as Vicar of Great Torrington in the parish church already mentioned. He must have revelled in the rich profusion of flowers in beautiful Devon. I wonder if his studies of primroses and dog-violets were created there? Prince Philip recognised the merit and loveliness of Keble Martin's drawings and paintings, a whole life-time's work of observing the handiwork of God and illustrating it reverently and almost to perfection. His book, with its hundreds of colourful illustrations, was published as a result of royal patronage and reveals on every page the exquisite beauty of the flowers of the field and woodland, which we so often take for granted. Jesus was right when He pointed to the lilies of the field and said that even Solomon in all his glory was not arrayed like one of these.

My God, I thank Thee, who hast made
The earth so bright,
So full of splendour and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.
I thank Thee, too, that Thou has made
Joy to abound,
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found.

Adelaide Anne Proctor

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ITINERARIES

The President (T.W. Walker):
April 28, Glasgow (Partick); 29, Coatbridge (a.m.), Motherwell (p.m.); 30, Aberdeen, May 1, Dundee; 2, Edinburgh; 3, Carlisle.

Miss Joan Caudell:
April 28, Southport; 29, Bolton (a.m.), Wigan (p.m.); 30, Accrington; May 1, Blackburn; 2,3, Blackpool.

The London Crusader Choir (with D.B. Gray):
May 6, Brixton: 19, Camberwell; 20, Reading; June 3, Maidstone and, Smarden; 10, Wandsworth and Wormwood Scrubs prisons; Homerton, 17, Hainault; 23, Guildford (Cathedral); 30, Streatham.

BIRTH

BLAKE. On February 18th, to Martin and Pauline, of our Barking Church, the precious gift of twins, Hayley Michelle and Dean Quinton, a sister and brother for Lee, Karen and Glen.

MARRIAGE

Williams — Browne. On April 7th, John C. Williams to Margaret: Browne, at our Selly Oak Church, Birmingham. Officiating ministers: A.K. Chamberlain, J. Osman and J.B. Coleman.

WITH CHRIST

GORMER. On April 11th Frederick John, aged 79. Officiating minister at cremation: A.S.F. Horne.

SWAIN. On April 10th, Daisy Bessie, aged 79. Officiating minister at cremation: A.S.F. Horne.

GOODWIN. On March 31st, Herbet Goodwin, aged 72 years, (late of Luton) and beloved brother of our Scarborough Church. "For ever with the Lord". Officiating minister at funeral: S. Penney.

WAVELENGTH—ELIM ON THE AIR

England
Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 8.30 p.m.

Brazil
Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

COMING EVENTS

BLACKPOOL, Jubilee Temple. May 6. Elim Pentecostal Church, Waterloo Road. Conference Special. Preacher: W.M.E. Plowright at 11. Preacher: M. W. Carr; Soloist: Len Magee; at 6.30. Convener: L. E. Lambert.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. April 29. Youth service. At 6.30. May 3. Visit of Miss Joan Caudell. At 7.30. May 6. Conference Sunday. Preachers: D.J. Ayling at 10.45 and T.W. Walker at 6.30.

BRADFORD. April 28. Eastbrook Hall, Leeds Road. Annual Spring Festival. United choirs of the West Yorkshire Presbytery (conductor Harry Semple). Soloist: Mrs. Myra Anderson. Preacher: Professor Verna Wright, M.D., F.R.C.P. Convener: A.V. Gorton. At 3 and 6.30.

BRECON. May 19. Kensington Baptist Church (kindly loaned). Baptismal service. Preacher: J.H. Dick. At 7.30.

CLAPHAM, London. April 29,30. Elim Pentecostal Church, Clapham Crescent. Sisterhood anniversary. Speaker: Mrs. E. Ruth Walker. Sunday at 6.30. Monday at 3 and 7.30.

DOWLAIS. May 5-20. Elim Pentecostal Church, Ivor Street. Crusade conducted by Eddie Smith. Fridays excluded.

DRIFFIELD. April 28. Elim Pentecostal Church, Wansford Road. Presbytery rally. Preacher: R.B. Chapman. Soloist: Mrs. J. Chapman. York Gospel Male Voice Choir. Subject: "The undying Flame of Pentecost". At 7.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EXETER. April 28. Elim Pentecostal Church, Northernhay Street. Annual Presbytery Evangelistic Rallies. Preacher: G. Canty. Singing by Exeter Crusade Choir. At 3 and 6.30 (refreshments provided free).

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

HAYES, Middlesex. April 27-29. Elim Pentecostal Church, Keith Road. Preacher: A. Cooper. May 6. Visit of Fred Ursell, Missionary to Spain. Weeknights at 7.30. Sundays at 11 and 6.30.

HIGH WYCOMBE. April 28-30. Elim Pentecostal Church, Buckingham Drive. Convention. Preacher: H. Palliser. Saturday at 7.30. Sunday at 6.30. Monday at 7.45.

NEWTOWNARDS. April 28-May 3. Elim Pentecostal Church, Court Street. Annual Convention. Preachers: John Harris and T.H. Stevenson. Soloists: S. McAleese and W. Henning. Convener: W.H. Holohan. Saturday at 3.30 and 6.30 (refreshments provided). Sunday at 11.30 and 7. Weeknights at 8.

PONTYPRIDD. May 5-10. Elim Pentecostal Church, Thurston Road. Members' Week. Weeknights (except Monday) at 7.30. Sunday at 11 and 6. May 13. Senior Citizen's Sunday. Preacher: L.W. Green. At 11 and 6. May 19-21. Church anniversary. Preacher: D.J. Green. Convener: R. Hughes. Soloist: Mair Jones Perkins. Weeknights at 7. Sundays at 11 and 6.

RAYLEIGH. April 29. Elim Pentecostal Church, Castle Road. Church's forty-seventh anniversary. Preacher: Leslie Northcote. At 11 and 6.30.

ROMSEY. May 12. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Mission to the Communist World. At 7.30.

ROWLEY REGIS. April 28-30. Elim Pentecostal Church, Cardale Street. Sisterhood Anniversary. Speaker: Mrs. M. Ward. Soloist: Mrs. S. Banley. Convener: Mrs. L. Cartwright. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. United Rally. May 13. Sunday school anniversary: "The Gospel Train". Preacher: L.C. Quest. Convener: D.C. Cartwright. At 11, 2.30 and 6.30.

SHEFFIELD. April 18,29. Elim Pentecostal Church, Lee Croft, Campo Lane. E.W.M.A. Weekend. Speakers: Pastor and Mrs. L. Wigglesworth. Conveners: Mrs. G.M. Gorton and Mrs. B. Gregory. Saturday at 7 (missionary pageant). Sunday at 10.45 and 6.30.

STIRCHLEY, Birmingham. May 5. Friends' Meeting House, Hazelwell Street, (next to Stirchley Baths). Presbytery rally. Preacher: K.J. Hathaway, B.A., Dip. Ed. Items by Caerphilly Choir and members. Mrs. Muriel Tyler will testify to healing from cancer. At 7.

WIGAN. May 12-14. Elim Pentecostal Church, Station Road. Three-day crusade. Preacher: John Cooper. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

WOOLWICH. May 2. Elim Pentecostal Church, Crescent Road. Sisterhood Anniversary. Preacher: Mrs. A. Nicolson. Convener: Mrs. L. Jones. At 3.30 and 7.

JUBILEE TEMPLE
Waterloo Road, Blackpool

Sunday, May 6th

CONFERENCE SPECIAL

11 am Pastor W. M. E. Plowright

6.30 pm Preacher: Pastor Michael Carr, B.Sc.
Singer: Pastor Len Magee
Convener: Pastor Laurie Lambert

Welcome to the Temple!

D.2854

A Camp Holiday in England for Children from Northern Ireland

A Practical Proposition

OUR brethren in the North-East District Presbytery have decided to invite our Northern Ireland colleagues to send to the Bridlington Youth Camp young people who would benefit from a holiday away from the tensions of Northern Ireland. Already contact with Northern Ireland has been effected and the programme is under way.

An advertisement was to appear in the Evangel announcing this project, but the Executive Council felt that a more personal approach would not only be more effective, but would also show that the Council was behind this.

The Camp Commandant, D.G. Woodfield, informs me that some £300 will be needed to carry out their intention.

If we all subscribe a tenth of what we intend to spend on our own holiday this will not only meet the financial needs of the North-East project, but of other similar schemes also.

We know that this and similar projects will receive the whole-hearted support of our members in Great Britain, so we appeal to you to send gifts for this purpose and to send them to me please.

Rev. J.T. Bradley,
P.O. Box 38,
Cheltenham, Glos.

by Peter Smith, Pastor of our Rotherham church

Camp - or 1919 and all that!

HOW keen we are to arrange our holidays in good time! We visit travel agents to collect brightly-coloured brochures, which we then examine in great detail, comparing costs with our budgets. How do you decide where to go? I suspect that it is largely a matter of personal preference or group pressure. I wonder, do you ever pray about it?

Your rejoinder may be, "Surely I'm not expected to pray about where I go for my holidays? That's my own time – I'll go where I choose!". The best holiday you can ever hope to have is one which takes into consideration this fact – that you belong to God completely and that when you are on holiday, you are His as much as ever.

Consider the challenge of our own youth camps as holiday centres. As far back as 1919, the first Elim youth camp was held in Bangor, N. Ireland. It was a blessed occasion. Many who read this have cause to be thankful for our modern camp arrangements. The problem with camp as a holiday is its challenge. A holiday is meant to be a relaxing time. Look at what camp is really all about. Fun and fellowship are readily to be had, but consider what is offered to believers.

A Place of Decision (Numbers 21:4–9)

Many who attend camp find that they do not really know Christ. They have been living on a second-hand experience. Suddenly, they come face to face with the Master and with the challenge of Christian standards. There is impressed upon them the necessity of decision. Their souls are laid bare before God and it becomes a matter of urgency that they make the greatest decision of their lives. Camp provides an atmosphere in which this decision can be taken. The sense of the Lord's presence is so real. Once the decision has been taken (early in the holiday for best results), the heart is suffused with the glow of knowing that Jesus Christ is our Saviour and that in God's presence there is fulness of joy and at His right hand are pleasures for evermore.

A Place of Determination (1 Corinthians 2:2)

Paul was single-minded in his determination. "Not to know anything . . . save . . . Christ", he said. Camp is a unique place in which to practise such determination. Right from the start, you are forced to determine that you will get along with others. This isn't always easy, but it can be done by God's grace.

Determine that you are going to get alone with God. We spend the larger part of our year in the hustle and bustle of school or business lives. Time is at a premium. Camp provides an ideal opportunity to get alone with the Lord, where He can speak to you. The problem in this suggestion is that He might say something that we don't really want to hear! Even as young people, we can be set in our ways, enjoying the good life. Maybe we have never thought about service for God. Perhaps a call from God would upset our career plans? That's the challenge of camp. If you can't stand the risk, don't go. It's just possible that God wants to direct your life. Maybe He wants you to commit yourself to His service. Camp is a good place to get your priorities right.

A Place of Development (2 Timothy 2:15)

Stunted growth in any realm of nature is a sign that something is wrong. It indicates a problem. The normal thing is to see development, growth, fruit. Will your holiday this year set you up for a winter's work for God? Will it set you back spiritually? Will it whet your appetite for the things of the spirit? Many testify that camp was the first place where they prayed aloud or gave a testimony. After the ordeal was over, someone said, "Well, it wasn't so bad, was it?", and they were right. Somehow, camp atmosphere made it much easier. The camp Bible study sets them up for Bible reading, the early-morning prayer-time gets them into the habit of starting the day with God and the whole general activity of camp outreach makes them want to spend more time in winning souls for the Master. That's development!

A Place of Dedication (Romans 12:1)

Look around you. The very fact that there is a camp at all is an indication of the dedication of some people to the cause of Christ. They want you to have a good, enjoyable holiday, but, more than anything else, they want to see you dedicated to God, for thus you'll be dedicated to the work of your local church and the winning of souls.

Can you take the challenge, or will you spend your life trying to hide from God? They don't call Elim youth, "Crusaders" for nothing – do they?

Your Pastor can give you details of this year's camps or you can write to: The National Youth Director, Kensington Temple, Kensington Park Road, London W11.

The Family Altar

Scripture Union Portions — **Notes by L.E. Lambert**

Monday, April 30th — 1 Peter 3:1–12

"That your prayers be not hindered" (v.7).

"HOW to have a harmonious home" is the theme of this eminently practical portion. We are used to clichés like "The family that prays together, stays together" and "The family altar alters the family". If all homes honoured this chapter they would indeed inherit a blessing (v.9). If there is strife between man and wife or between parents and children, it is impossible really to pray together. Our prayers will be hindered. Wives obey (v.6), husbands honour (v.7); these verses give explicit instructions.

Let Christ be truly the Head of your house.

Tuesday, May 1st — 1 Peter 3:13–22

"Spirits in prison" (v.19).

WE are living in days of enormous stress and strain. Mental homes are full, nervous breakdowns are all too frequent, and tensions and anxieties tear people apart. Some are bound by the fear of loneliness, old age, or poverty. Others are bound by frustration; life seems meaningless and they are easily bored. Some are haunted by failure, personal, business, or domestic. So many are bound up inside; they are like "spirits in prison". Jesus preached to these spirits in prison. He can come to you this morning and give you life, love and liberty. He sets the captive free!

Wednesday, May 2nd — 1 Peter 4:1–11

"They think it strange" (v.4).

THE unsaved never really understand Christians. They think us strange, sometimes even doubting our sanity. They even thought that Jesus was mad. They feel that we are missing life – when really we have found it in Christ!

Peter mentions how we used to live (v.3), viz. in evil excesses; now we live knowing that we have to give account to God of what we do (v.5). Our former friends are perplexed by our no longer going with them on worldly or wicked jaunts. Peter says that they will even criticise us and mock us for being different. To walk with God and His people, to frequent the House of God, to live well-pleasing in His sight, do not rob us of joy; on the contrary, in His presence we find its fulness.

Thursday, May 3rd — 1 Peter 4:12–19

"When His glory shall be revealed" (v.13).

AS Jesus walked among men two thousand years ago, His eternal glory was veiled in His essential humanity. Only now and then did a glimpse break through, as on the Mount of Transfiguration. Only rarely were they able to behold His glory, the glory of the only begotten of the Father. Now His glory is concealed in the infinity of eternity, but one day His glory will be revealed. Jesus will come in the fulness of glory and all flesh shall see it together. Jesus is coming. We know that the world will see Him. Let us live today knowing that He is near. If we suffer with Him, we shall also reign with Him.

Friday, May 4th — 1 Peter 5:1–14

"Ensamples to the flock" (v.3).

"ENSAMPLE" has the same meaning as "example". We often say: "Example is better than precept". People are always more influenced by what we are than by what we say, especially in the matters of the soul. We all overestimate our own importance and underestimate our influence. You can be a great example of Christian virtue, victory and valour. What we need are pacemakers, who will lead the flock of God into new fields of service and deeper depths of love and grace.

May the things that we do today *not* contradict the things that we say.

Saturday, May 5th — 1 Kings 1:1–21

"Adonijah . . . exalted himself" (v.5).

KING David lay dying, but, ere the breath left the body of Israel's greatest king, Adonijah proclaimed himself as ruler. He persuaded the army general, Joab, and the high priest, Abiathar, to join his conspiracy. The premature plot failed, however, as David, influenced by the subtle intervention of Bathsheba, named Solomon as his successor.

Jesus taught us not to seek the position of prominence. If we exalt ourselves, we will be abased, but if we humble ourselves, God will lift us up. It does not matter who is second as long as Jesus is first.

Sunday, May 6th — 1 Kings 1:22–40

"God save king Solomon" (v.39).

SO shouted all the people, as they had shouted at the coronation of king Saul, Israel's first king, "God save the King". These words possibly inspired our own national anthem, "God save our gracious Queen". We need to pray for those in high position and great influence in our national life that they might acknowledge their need of God's help and guidance. We should pray "God save" in a real, evangelical sense, for royalty and for parliamentary dignitaries, that they might bow to Him who is the King of kings.

Foot and Mouth Disease

by C. E. Allen Turner, M.Sc., Ph.D.

THE recent outbreak of swine vesicular disease, with symptoms like that of the dreaded foot and mouth virus infection in cattle, has brought alarm to the country. In spite of much research by the best brains in many lands, it remains incurable. To prevent its spread there must be utter destruction and the consequent loss.

There is now affecting the whole world another foot and mouth disease, which causes far greater suffering and loss. All mankind is infected by it and its symptoms are found to a greater or lesser degree everywhere. It is a major spoiler of human relationships. It leads to pollution and the destruction of much property and to ultimate doom.

Its manifestation in men is described thus in Holy Scripture: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." (Romans 3:13-18).

For this disease of the spirit with its physical effects thus stated, we are happy to report that God has a remedy. It is by the cleansing of the thoughts of the heart by the inspiration of the Holy Spirit. He effects a new life, a new birth, within (John 3:8) any man who repents and trusts the great Physician (Acts 2:38), who shed his blood to cleanse from sin (1 John 1:7), and who lives to save [make whole or heal] the sinner (Hebrews 7:25).

SINGAPORE GROUP PLANS WORLD-WIDE PEACE PRAYER NETWORK

WITH PEACE IN VIETNAM still a fragile reality and peace elsewhere in the world an elusive possibility, a group of Christian leaders in Singapore have announced an aggressive programme to achieve world peace through the most powerful force they know anything about, the power of united prayer.

James Wong, a Chinese now resident in Singapore, told of the formation of a world-wide network of prayer, with stations on every continent and in every time zone, manned by hundreds of helpers whom he calls "prayermates". The prayermates pray daily for one hour from 6 a.m. to 7 a.m., so that there is an unbroken network of prayer around the clock and around the world. — E.I.

YOUR ANNUAL CONFERENCE
begins next Saturday, May 5th

PONTIN'S HOLIDAY CAMP,
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For last minute bookings and
further information telephone
THE CONFERENCE SECRETARY,
0242 59904

Special announcement: **VISITORS FROM CHURCH OF PENTECOST, GHANA,**
Founder-Chairman: Rev. James McKeown
General Secretary: Rev. J. Egyir-Paintsil
are planning to be present.

Theme:
INTO ALL THE WORLD

J. PHILIP HOGAN (Executive Director of Foreign Missions Department of Assemblies of God, U.S.A.)
E.C. DANDO (Newport A.o.G.)
JOHN LANCASTER (President)
P.S. BREWSTER (Cardiff)
A.K. CHAMBERLAIN (Selly Oak, Birmingham)
L.E. LAMBERT (Blackpool)

Elim missionaries expected:
Joan Caudell (Rhodesia), David and Margaret Mills (Ghana), Ian and Valerie MacInnes (Guyana) and Mary Fisher (Prospective missionary to Rhodesia).

D.2776

THE ELIM EVANGEL

Vol. LIV No. 18 May 5th, 1973 5p



Part of the crowd listening intently at the Trafalgar Square Open-Air. Further reports and pictures of this great day inside.
Pictures: Brian Garrard

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

A special message from the Secretary-General

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J.C. Smyth, T.W. Walker.

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A God-honouring day

"Greatest Congregations in the Royal Albert Hall on Easter Monday since the war".

THE CHALLENGE OF THE HOUR.

THE almost miraculous change in the weather in London on Easter Monday morning was a foretaste of what was to come. Others will tell of the service there and of those in the Royal Albert Hall.

I am writing to thank everybody who came and helped to make Easter Monday one of Elim's greatest ever.

But the challenge of the hour is twofold. Already the Royal Albert Hall is booked for next Easter Monday. Those of us who were present recall the challenge to us to lead at least one soul to Christ before next Easter. Many thousands of us responded to that challenge. Please, don't let us forget. Were the Royal Albert Hall large enough, how marvellous it would be if each of us could bring next Easter Monday the person or persons whom we had led to Christ during the year.

We want you to tell us about your fulfilment of undertaking to win someone for Christ, and we wish to have a representative company of these new converts to testify next year by their presence at the Royal Albert Hall.

Begin now to work.

That is the first challenge.

The next challenge results from one of our smallest churches in South Wales—*but it's got a big witness*—bringing a fifty-two seater coach of mostly unconverted people to the Royal Albert Hall this year. We know that many others brought the unconverted.

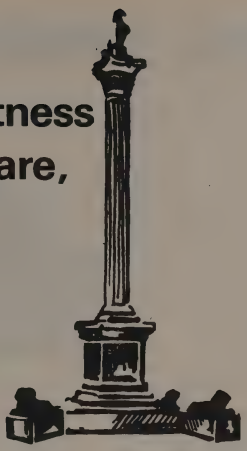
So the challenge is, (and now is the time to begin), to make Easter Monday a greater *soul-saving opportunity* still, by bringing as many unconverted people as possible, and a tremendous Spirit-baptising and Divine healing opportunity. Others will tell of those who were saved at Trafalgar Square and in the Royal Albert Hall and of others who were baptised in the Spirit.

To conclude, clearly a great "Hallelujah!" ascends as we all look back on a triumphant, God-honouring day in Britain's premier auditorium.

Please write to me personally about those whom you have led to the Lord as a result of Easter Monday's challenge. Address: The Secretary-General, P.O. Box 38, Cheltenham, Glos.

God bless you.

The Open-air witness in Trafalgar Square, Easter Monday, 1973



Our Reporter: James McBurney, Pastor of our Dagenham Church

EASTER Monday – Trafalgar Square, Elim Pentecostal Church – they go together like roast beef and Yorkshire pud! Can anything keep Elim people away from Trafalgar Square on Easter Monday? Certainly not suspect weather conditions.

By 10.45 a.m. the Square is well filled, with many others arriving all the time. One cannot help thinking that there must be many among them who are not of us. Please God they will be before we leave.

What a thrill it is to see so many of the older ministers and members of the Elim family present. Over there is Willie Bell – looking not a day over fifty! J.T. Bradley rushes past and H.W. Greenway is gathering the flock together on the plinth, as ever completely in control, imparting confidence to those less experienced in this great witness. As one looks around the thrill increases, for it seems that the vast majority in the crowd are young people, many of whom we knew when they were Sunday school scholars. We had the joy of leading some of them to the Lord. Among old and young is an increasing expectancy. This is going to be a great Open-Air.

At 11 a.m., exactly on time, Pastor Greenway steps to the microphone. Everyone is welcomed and singing commences – "Christ is the answer", and, not to be left out, also, "Heavenly Sunshine" ring round the Square.

A lovely hush comes over all as John Fry from Huddersfield leads us in prayer. Our hearts cry, "Amen!" as he acknowledges that "we are present through the shed blood of Jesus Christ".

Words and space prevent one from adequately describing the contributions made by the various people taking part, e.g. the Springbourne Choir, especially their singing of, "It's a wonderful, wonderful Life", Marie Hamilton's marvellous voice singing, "I knelt one day at Calvary" (that certainly came from the heart and reached the heart) and the Woodvale Quintet from Belfast, whose rich blending of male voices compelled us to listen as they sang, "Do you know my Jesus?". All present share in the wish that every member of our great Elim movement could have been with us to have heard those items and the others that our friends presented to us by their anointed singing.

Among the many gathered on the plinth is one whose presence was welcomed with a sense of deep thankfulness to God. David Hathaway, only a short week ago in a prison cell in Czechoslovakia, suffering for the Gospel's sake, joins in this great witness to the power of God. Politicians no doubt played their part in his release and we are grateful, but "God is still on the Throne" and He still rules in the affairs of men, and to Him we give all the glory.

The speakers for this year are G.N. Backhouse, Minister of our Winton Church, Bournemouth, and G.L.W. Ladlow, Minister of our Salisbury Church. One has always felt that to speak in Trafalgar Square presents a real challenge. First there is rushing London – buses, cars and people, plus the ever-present pigeons! Then there is the sight of friend meeting friend, some who had not been seen for years, for instance Pastor F. Packer on a fleeting visit from the U.S.A. It is over twenty years since he played the piano at many of our Conference Meetings and wrote the Conference Journal. It is good to see him and his daughter, Beryl, who is looking so well after those many months of serious illness. Perhaps the most difficult of all is the shortage of time. How well our two brethren rise to the challenge and handle that crowd and the conditions. George Backhouse takes his most telling points from the four lions which surround Nelson's column, reminding us of the devil "who goeth about as a roaring lion, seeking whom he may devour". He spoke of the lions of disobedience, of neglect, of fear and of death. Then ring out the words, "Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

Gerald Ladlow declares boldly that the works which Jesus did before His death He is still doing today, because His is alive. He still heals, and to prove his words he tells of the young woman with us in the Square who was crippled with disseminated sclerosis and without hope, but she has been completely healed by the Lord Jesus. He still saves from corruption to the uttermost. It is not faith in a dead Man, but in a living Christ.

I am not able to tell you of the singing of the crowd in the "Easter Hymn", the chorus "Jesus is Alive", "The Lion of Judah", but I must tell you of the many who were not of us when we began but who joined us in answer to the appeal. This is why we were there. This is what God did. In my submission perhaps the best of all our Easter Mondays in Trafalgar Square has ended.

The Royal Albert Hall, London, Easter Monday



The Afternoon Meeting

An eye-witness account by John Hyde, Pastor of our Oxford Church.

AFTER an absence of several years, it was a joy to participate in the Elim Rallies on Easter Monday in the Royal Albert Hall, London. I took my place on the platform as the massed choir were rendering Easter songs, ably led by the conductor, Pastor D.B. Gray. It seemed only but a few moments before our esteemed brother Pastor H.W. Greenway commenced the afternoon service with the hymn, "Christ the Lord is risen today, Hallelujah!", which echoed throughout the magnificent hall. This was followed by requests for prayer and the large congregation then sang the devotional chorus, "Leave it there", after which Pastor R.B. Chapman, our Field Superintendent, prayed. The presence of God was made manifest. After the season of prayer, there was an anointing on the vast company of people and we were ready to express our joy in singing the Victory chorus.

For the first time I saw and heard the "Woodvale Quintet" from Belfast. One sensed that each member of the group had a vital experience with God. This was revealed in their singing. The first song, "If that isn't Love", brought much blessing. The Word of God was read by our dear brother Pastor Charles J.E. Kingston after the congregation had sung the well-known Easter hymn, "Look, ye Saints, the sight is glorious". Those bursts of acclamation and triumphant chords were heard as we crowned Him King of kings and Lord of lords.

Pastor Gray then led the Choir in singing, "'Tis marvellous and wonderful". Our meeting would not have been complete had we not sang with great fervour the chorus, "Rolled away". The convener reminded us of the importance of making a joyful noise unto the Lord.

Our soloist for the day, Clifford Hughes, born in Wales and now living in Scotland, rendered two inspiring pieces. The first was entitled, "In the Image of God". The second referred to the look, touch and voice of Jesus Christ. There was an air of expectancy. After we had sang, "Turn your eyes upon Jesus" with much feeling, our Secretary–General, Pastor J.T. Bradley, welcomed Pastor and Mrs. David G. Hathaway, Everyone was thrilled to see again our dear brother David who had been held prisoner in Czechoslovakia for ten months. We sang the Doxology, followed by "How great is our God". We were informed by Pastor Bradley that he had met David last week soon after his release. It was announced that our brother would be relating some of his experiences during the evening service.

Pastor Greenway led us in the Pentecostal hymn, "Thou Christ of burning, cleansing flame". We were reminded of the composer, General William Booth. We listened to the London Crusader Choir singing the piece, "To Christ our King glad praises bring".

Our National Youth Director, Pastor E.R. Corsie, brought a challenging message from the Word of God based on the three prayers of Christ in Matthew 27:46, Luke 23:46 and John 19:30, relating our Lord's suffering on the cross of Calvary for the salvation of all mankind. Contrasting human suffering with that of the divine Son of God, the speaker told of the sovereignty of God, the love of God and the victory of God. Before the appeal, reference was made to the Scripture where Jesus cried with a loud voice, saying, "Father into Thy Hands I commend My Spirit", after which the final challenge was given in the words, "Father, I commend unto you this day, my Life, my All." Several decisions were made, for which we praise God.

The afternoon rally concluded by the singing of the hymn, "Crown Him with many Crowns" and with the closing prayer by our worthy President, Pastor T.W. Walker. It was a great joy to witness that God is moving by His Spirit and that signs and wonders are following the preaching of His Word.

"This has got to stop, we don't like it!"

Report of the evening meeting by Frank Lavender, Pastor of our Croydon Church.

THE title is not the congregation's verdict on the Easter meetings in the Royal Albert Hall, but the comment made by the Czechoslovakian authorities to David Hathaway because of the enormous amount of mail which was sent to him from all over the world when he was imprisoned in Prague.

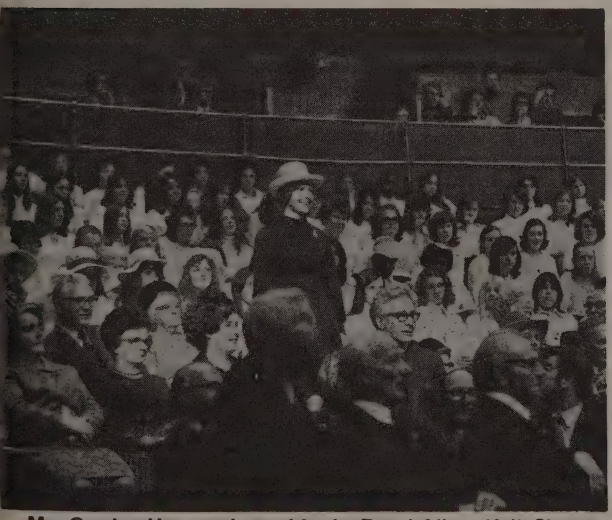
The appearance of David Hathaway at the Royal Albert Hall, so soon after his unexpected release, brought a delighted response from the great congregation. "I can hardly believe it is really true", he said as he stood with arms upraised. He told us that he had shared in the delivery of over 100,000 copies of the Word of God behind the Iron curtain, and was engaged in the biggest "drop" of all when he was arrested. "The Communist authorities are afraid of the power and effectiveness of the Bible", he told us, and he said that this was proved when they accused him of sedition. They feared that the free distribution of the Bible would undermine their socialist state. Despite official opposition, however, people are flocking into the churches. David Hathaway said his release was undoubtedly a direct result of the many prayers that had been offered up, together with the great volume of letters which so upset the Czech authorities. He reminded us that, while he is now free, many other Christians are still imprisoned in Communist countries and he asked us to hold them up constantly in prayer.

If this was inevitably the climax of a wonderful day, we had many other good things bestowed by our Father's lavish hand, like the wonderful fellowship and the exhilirating atmosphere of this great Elim Easter meeting, the radiant enthusiasm of thousands of Christians as they rejoiced together over the wonder of their living Saviour and His great salvation. What a blessing we received from the singing of the Woodvale Quintet from Belfast, especially a deeply moving rendering of, "He touched me and made me whole", A member of the Quintet told me: "We have been in heaven", and surely the whole congregation must have felt they were being lifted to heaven as Clifford Hughes sang, "My Jesus I love Thee" to the lovely Welsh tune "David of the White Rock". It was a pity that applause intruded upon the atmosphere of reverent worship which this song produced.

The President, Tom W. Walker, took as the theme of his message the joyful truth of the Resurrection of the Lord Jesus. "The Acts of the Holy Spirit are still continuing", he declared, "Jesus is alive, Jesus is here!" How our hearts rejoiced as he exalted the Lord Jesus Christ and proclaimed the unchanging Gospel. His call for us to look to God for a sign-attested ministry brought an "Amen" from many hearts. The President's Spirit-inspired, powerful, sincere ministry brought an immediate response as many folk made decisions – sinners turning to Christ for salvation, backsliders coming home. There was rejoicing in heaven – and rejoicing on earth among the believers in the Royal Albert Hall.

So many other memories come crowding in, Dr. Bryan and Mrs. Lynda Wigglesworth, for whom we have prayed so often, were present with us, as were Mrs. D.E. Bull, who returned to Africa only four days later, Miss Joan Caudell, recently home from Rhodesia and rejoicing over her healing, and a young lady healed at the Rotherham Crusade. As to the singing of the congregation, surely we shall never hear more wonderful singing until we sing the praises of Jesus in heaven! A senior minister said to me, "What a great meeting, just like the old days again!"

Two things I must mention, first, the pleasure of being in a meeting led by Ron Jones, whose happy, skilful and Spirit-led convening always brings liberty and blessing, and second, the singing of the London Crusader Choir and the United Choirs led by Douglas B. Gray. They truly proclaimed the joy of our hearts as they sang, "I'm so glad that I am His and Christ is truly mine".



Mrs. Carolyn Horner pictured in the Royal Albert Hall. She was healed of multiple sclerosis in the crusade at Rotherham.

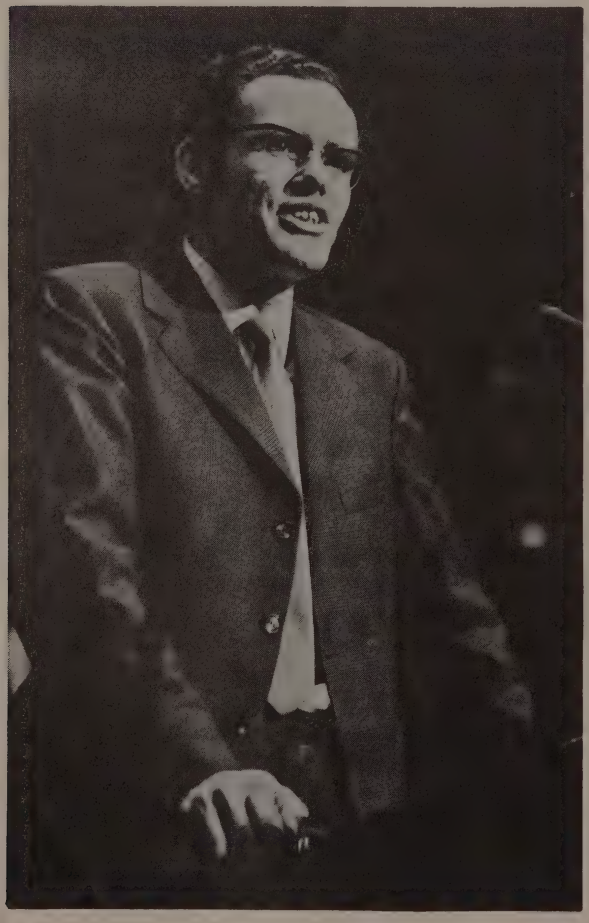
"Thank you for praying for me!"

writes David G. Hathaway

I WAS arrested on June 21st, 1972 at the Czech-West German border for attempting to smuggle a large consignment of Bibles into Czechoslovakia. We had found a means of taking great quantities of Bibles into the Iron Curtain countries, using a special compartment built into one of our coaches. In the six years prior to this we had succeeded in getting in over 100,000 copies of the Scriptures. On this occasion we had about 4,000 copies. These were mainly Bibles, but there were also about 900 gospel tracts. Unfortunately the Czechs classed all this, the Bibles and the tracts, as offensive literature, as being anti-state. This was the reason for my arrest and subsequent trial.

I was held in the first prison in Bory at Pilsen for six months, during which time I had the first trial in October, 1972, at which I was sentenced to two years on a charge of sedition, which was based on the fact that the Bibles were anti-state, against the communists. I made an appeal, which was heard on December 13th, but the court confirmed the sentence of two years. It is very difficult for me to explain what my feelings were after my trial at Tachov on October 27th, when I received the sentence of two years. My wife was present at the trial. It was the first time that she had been able to see me for four months. The sentence meant that we were to be parted for anything up to another twenty months. It was very painful indeed. It is a terrible feeling to be so far from home, locked up in a communist prison, not knowing all that they were going to do to you, with a sentence like that to have to live through.

Photo: Central Press



There had been a considerable amount of publicity in the British Press over the arrest and some of the subsequent details of my detention and I had had help from the British Consul, who had visited me a number of times, but it was after the sentence had been passed by the court that the news really broke. My wife returned to England with my brother, Ken, and brought the news which hit headlines in the papers and on television and was to spread round the world, that the Czechs had imprisoned a Westerner from outside the Country for two years, simply because he was found at the border with Bibles and religious literature.

From here begins the really wonderful story, that has thrilled both my wife and myself and so many others, of the way in which praying Christians round the world were told of my plight and began to take up the burden of prayer for my release. My wife was very much strengthened by the letters of support that poured into her not only from this Country, but from all over the world. I understand that she had letters, telegrams and flowers from many people. Particularly at this time, I was also assured of this great support that was spreading. Letters reached me at this time and it was a tremendous comfort to me to know this. As my brother, Aubrey wrote, "This is one of the times when we feel such a sense of gratitude that we belong to the great Christian family." My feeling is very strong, because I know how much the Elim family and friends took my wife, my family and myself to their hearts, and this meant a great deal. As you know, I have been born and bred in Elim and have been an Elim minister for over twenty-two years. To feel that, at a time like this, our moment of great need, you all took us to your hearts, meant a great deal. We know that there has been hundreds and thousands of Elim friends praying for us.

I soon found out in Czechoslovakia the effect on the Czechs of the letters and the prayer support. Every time the British Consul came to see me after my trial, he assured me that the Czechs were becoming very embarrassed by my case and by the world-wide support that it had received. We know that my expulsion came as a result of an application made through the courts and the assistance of the British Government and in some small way of other personalities, including Mr. Wilson, on whose 'plane I flew home. I feel that, despite all the claims for credit, there is no question about the fact that, in a case like this, we know, as praying and believing Christians, that prayer is the most effective means, for God is far more powerful than any man and any organisation.

The Czechs were so proud and so boastful in believing that they were far greater than God and far greater than Christians. The Christians in Czechoslovakia are terribly persecuted. I know of cases of ministers and of many other Christians who are in prison for their faith, yet on this occasion, when they imprisoned me for two years for trying to aid these Christians, this is the very time when God used the prayers of the Christian Church outside the Country to secure my release. This is a wonderful thing and a triumph of God over the forces of Satan, of hell and of evil.

During the first nine months of my imprisonment they refused to allow me to have a Bible in my cell. Only in the last three weeks was I able to get it. It brought home to me so vividly what it is like to be without the Word of God. Now more than ever I feel a great urge to see Bibles being taken behind the Iron Curtain, because I know how these other suffering Christians are feeling. Many of them have perhaps never seen a whole Bible in their lives.

I realise the need. While I appreciate the great support of the Elim family and other praying Christians through the world for my release, yet I feel so saddened because there are so many thousands of Christians behind the Iron Curtain who are suffering far more than I did. I ask you to go on praying, for them, for their need is greater than mine. I feel that this is the great challenge today. I have been released from prison and I thank God that I came out after only ten months, but many of these other Christians are serving long sentences. Nationals from behind the Iron Curtain can get sentences as long as twelve, thirteen and fourteen years. Some of them die for their faith. I pray God that my release will be a means of focusing attention on the other Christians behind the Iron Curtain. Other Westerners, who were in prison with me, all said the same thing; at last somebody could go out of the prison and tell our story to the West. All the Christians behind the Iron Curtain say and feel the same thing— that they are forgotten. I used to write home to my wife if I didn't get regular letters or food parcels, "Have you forgotten me?". My wife assured me that she hadn't, but this is the feeling of every Christian behind the Iron Curtain. "We're forgotten by our brothers and sisters who are in the free world," they say. I plead with you for them now. They need your prayers for help desperately today.

If my imprisonment has done nothing else than draw attention to their plight, I thank God that I was put in prison.

Many people have asked both my wife and me whether these last ten months of suffering have been worthwhile. My wife, Zena, joins me in saying that, while we had never anticipated this suffering and didn't realise what it would mean, yet we feel that it has been worthwhile for the sake of helping those who suffer so much more in these Communist countries.

(Our readers will be pleased to know that Carol and Sharon, the twin daughters of Pastor and Mrs. D.G. Hathaway, were baptised in the Holy Spirit very shortly before their father's release. EDITOR.)

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Points for Preachers

by J. Alexander Wright

An Outline

PREACH as the Apostles did!

1. They preached a Person: "Jesus". (Acts 8:35; 17:18; 19:13); "The Lord Jesus" (9.29); "Christ" (8:5; 9:20; 17:3; Colossians 1:8); "Jesus Christ" (Acts 5:41; 8:12; 2 Corinthians 1:19); "Christ crucified" (1 Corinthians 1:23; 2:2); "Christ Jesus the Lord" (2 Corinthians 4:5).

2. They preached the Word: (Acts 8:4; 14:25; 11:19; 13:5; 14:25).

3. They preached the Gospel: (Mark 16:15; Galatians 1:11; 2:2; and many other refs.)

4. They preached the Kingdom: (Matthew 4:23; 9:35; 24:14).

5. They preached "Not themselves" (2 Corinthians 4:5); and "Not with enticing words lest ..." (1 Corinthians 1:24).

An Illustration

D.L. Moody and five thousand Atheists

DURING a visit to London a hall was booked for the express purpose of reaching the many atheists in the great city. Charles Bradlaugh, champion of such, ordered all the clubs he had organised to take possession of the hall early, so that Christians would be excluded. They marched from all directions, 5,000 strong. Moody asked them to choose a favourite hymn. They laughed at him. He then plunged into his message, using Deuteronomy 32:31, "Their rock is not as our Rock" for his text. He poured a broadside of telling incidents from his own experience of the death-beds of Christians and atheists and asked his audience to be the judges as to who had the best foundation upon which to rest their souls. At the close he suggested that those who did not wish to remain for the inquiry meeting which followed should leave. Not a man stirred. After a few further words the evangelist asked all who would receive Christ to say "I will". Bradlaugh shouted "I won't!" Moody paused for a moment and then said, "Men, you have heard your leader here who has rejected the Gospel. I ask everyone of you who believes he is right to stand with him". No one moved. "Thank God!" said Moody. "Now who will say, 'I will!'?" About 500 men under deep conviction arose crying, "I will! I WILL!" The whole atmosphere was changed and the battle was won.

A Quotation

The World's greatest Peril

A GROUP of newspaper reporters once approached General William Booth, Founder of The Salvation Army, and enquired of him as to what he thought was the world's greatest peril of the immediate future. Like a flash the old warrior answered, as though inspired by God: "The world's immediate and greatest peril is that the Church will offer it a philosophy of Christianity that provides forgiveness without regeneration, Christianity without Christ, religion without the Holy Ghost, politics without God, and heaven without hell".

It is clear to all that during this century his prophetic words have been abundantly fulfilled.

Thoughts from the Book of Genesis

24. Parting Sorrow (Genesis 23:2)

by F. Lavender, Pastor of our Croydon Church

ABRAHAM and Sarah had been together for over a hundred years and, without doubt, there was a deep affection and harmony of spirit between them. Like most couples, they had shared many experiences, both good and bad. For many years, since they left Ur of the Chaldees, they had borne testimony to the true God and had been content to follow wherever He had led them, but now they had reached the parting of the ways. Sarah died and for Abraham it was a time of sincere, heartfelt grief. Added to natural sorrow was the uncertainty regarding life after death, for there seems to have been no clear revelation at that time regarding the after-life, only a wistful longing for reunion and that all would be well with the one who had departed.

When physical death comes, there is still for Christians the natural pain of parting, yet, as Paul says, we do not sorrow like those without hope. The death of the Lord Jesus seemed a total and unrelieved disaster, but His triumphant resurrection transformed the situation. Paul declared that life and immortality had been brought to light by the Gospel (2 Timothy 1:10). They had been there all along, but they had been hidden, and Jesus shed glorious light on them by rising from the dead. His resurrection is the assurance of our eternal life, so that now Christians do not say, "Goodbye", but "Goodnight"! The bitterness of death has been eased by Him and we have the assurance of the final reunion of all believers in the Lord Jesus at His Coming (1 Corinthians 15:50–58; 1 Thessalonians 4:13–18). "Wherefore comfort one another with these words".



The Elim Pentecostal Churc Weoley Castle, Birminghan

THE Church commenced in November 1940, in the Community Hall, with a week's meetings by Pastors S. Gorman and H. Palliser, at that time Pastor and Assistant Pastor at the Graham Street Church. The need for an evangelical witness in Weoley Castle was first felt by the late Mr. C. Stormont, who determined by God's help to do something about it, thus these meetings were commenced. Regular meetings continued on Sundays and one evening each week in the Community Hall. A Sunday school was begun and Mrs. W. Rollins, who already had a class of girls in her home on Sunday afternoons, joined the new school. The need for a more permanent place of worship became evident and much prayer was made.

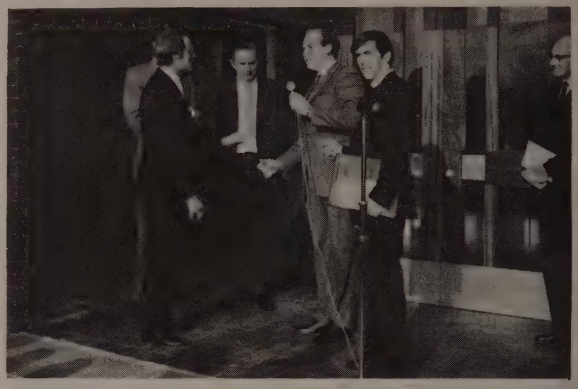
On the corner of Weoley Castle Road was a piece of ground, which contained the old Home Guard hut, afterwards the temporary building for the Municipal Bank. An enquiry was made concerning the purchase of this hut, but it was required for use on other sites in the City. Mr. Stormont claimed the piece of ground for the Lord, pacing the perimeter and taking the promise of Joshua 1:3. After much correspondence with the Corporation, a five-year lease on the ground was obtained. A licence was granted on 4th February, 1946 to erect a temporary building and the church was opened for worship by Pastor Joseph Smith on April 27th, 1946.

At the Annual Conference in 1955, Weoley Castle was accepted as an official Elim Church. From this time the work continued to progress. Several ministers have occupied the pulpit. In 1956 a branch Sunday school was commenced in Woodcock Hill Junior School and this work continues to flourish.



The Pastor, D.D. Phillips, leads the service at the opening of the new Weoley Castle building.

In March 1965 the Estates Department were approached concerning the purchase of the land, but the site was reserved for future public use. The request could not be entertained, but it could be reviewed in 1968 on the expiry of the present lease. In September 1966 the Corporation was again approached, as the temporary building was badly in need of attention, mainly due to the fire damage at the rear. Owing to the uncertainty in two years time we felt unable to spend money on repairs. After much correspondence, in August 1968 we received a letter stating that it would be possible to offer only a tenancy for a further period of three years pending the outcome of the final development.



Architect D. C. Catt hands the key to Pastor J. C. Smyth.

Then in September 1968 another letter stated that the occupation might be terminated by the Corporation on six months' notice of their intention to develop the land. A reply was sent stating that this was a complete reversal of their decision in the letter of August 6th and again requesting an interview. A reply was received; still no final decision was made.

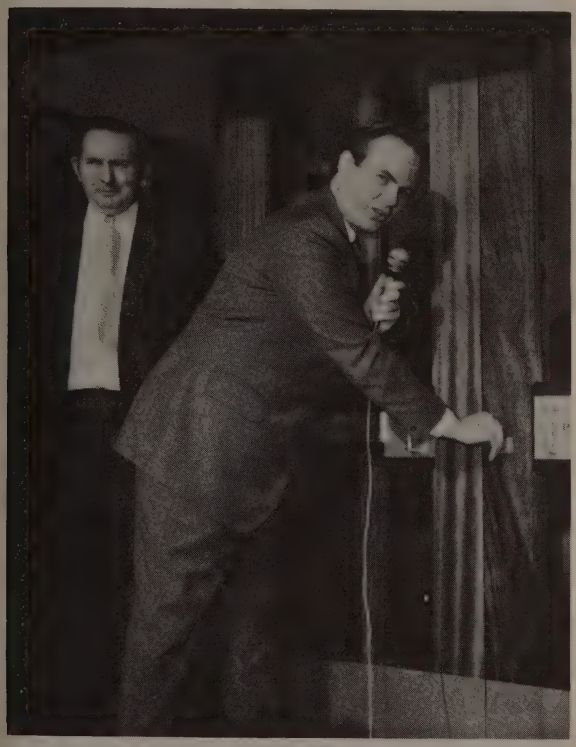
In April 1970 Headquarters were brought into the five-year-old discussions. We were requested to draw up plans for a Church building on the site, and submit them to the Corporation. This was previous to any promise concerning the land. Several modifications were requested and eventually the plan was practically turned down. A day of prayer and fasting was called and, by a miracle, these same plans were accepted owing to changes in the department. Then the land was offered at a price far below its commercial value and it was duly purchased.

The last services in the old building were held on Sunday, March 12th, 1972, then demolition and rebuilding commenced.

When the builder approached the Parks Department (whose land surrounds the Church) for permission to erect scaffolding outside the boundary, the reply was that the Department had no knowledge of the land being sold! If they had known there would have been no sale. To this we can only add: "Praise the Lord"

Exactly twelve months afterwards, we entered the new Church giving God all the glory, for indeed He has done great things for us. Our prayer is that the Church shall be to His glory, to the saving of souls, to the edifying of the Body of Christ, until Jesus comes again.

H.F.M.



Administrative Secretary John C. Smyth performs the opening ceremony at Weoley Castle.

The Minister: D.D. Phillips

THE minister, D.D. Phillips was born in Llanelli, South Wales. After leaving school be became a qualified baker and confectioner. He began to attend the Elim Church at Llanelli and, under the ministry of Pastor T. Lloyd, he entered the Elim Bible College in September 1963. On leaving the College he became the Minister of the Stowmarket Church, Suffolk, where he served for nearly five years. Pastor Phillips' wedding was in 1966. He was ordained in 1968. He came to Weoley Castle in May 1970, where he faced the challenge to lead the congregation into a new building on the same site. In December 1970 Sharon Clare was added to the family. On 24th December, 1972 an Assistant Minister, M. Reynolds, was appointed.

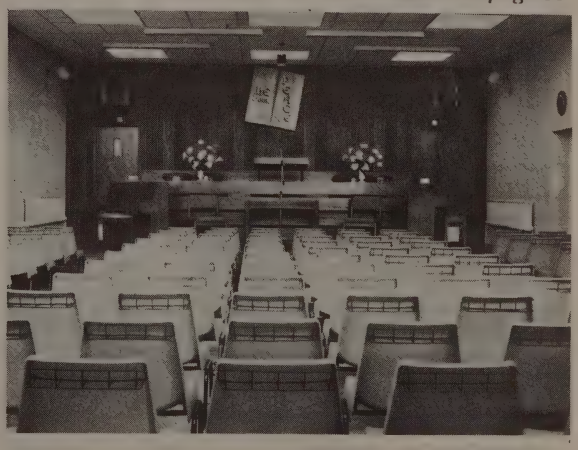


Secretary J. F. Chadwick, Pastor D. D. Phillips, and Deacons H. F. Mackenzie and A. Howard.

Deacon: John F. Chadwick

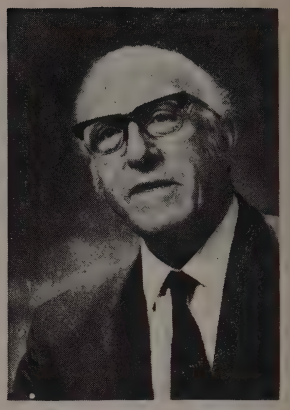
MR. JOHN F. CHADWICK started attending the Church shortly after the Sunday school witness commenced in 1940. He continued attending the Sunday school and later the Bible class. While attending the Bible class he realised his need of a Saviour and on March 30th, 1947 accepted Jesus Christ. Later the same year, at a youth summer camp, he was baptised and during November of that year he received his personal experience of Acts 2:4. The following year he became a Sunday school teacher and continued until 1951, when he joined the R.A.F.

Continued on page 13



The interior of the new building.

The Letter to the Romans



26 The Two Israels (chapters 9—11)

by J. Alexander Wright

GOD'S covenant with Abraham was of a two-fold nature. The first part, the natural or material, related to the promised land and seed. It was clearly fulfilled, as the following Scriptures show: the land: Genesis 15:18; Exodus 23:29–31; Deuteronomy 26:3; Joshua 1:4; 21:43–45; 1 Kings 4:20–25; Nehemiah 9:7–9,23,25; the seed: Genesis 15:5; Exodus 1:7; Deuteronomy 26:5, 1:10; 10:22; Numbers 23:10; 1 Kings 3:8; Hebrews 11:12. The second part, the spiritual, is what Paul is dealing with here.

The "fatness" or sap (Romans 11:17) is the divine life which flows through trunk and branches, God's progressive and narrowing selection (election) through Isaac, Jacob, Judah and David, culminating in David's Son – "Son of David, Son of Abraham" (Matthew 1:1).

There are three strands in God's selection through the Old Testament: Israel the Nation, Israel the Remnant, and Israel the Messiah (Isaiah 42:1; 49:3). In Him the Abrahamic Covenant is FULL-filled. This was the revelation from the prophetic Scriptures given to Zechariah (Luke 1:68–78), which Paul expands in Galatians 3:16, where "Seed" is singular. He does not make a mere point of grammar for argument's sake; this would be weak, since he also uses it collectively (Galatians 3:28,29). His point confirms that Christ and His seed are one and that they, not Israel "after the flesh", are the true seed of Abraham and heirs of the promise.

Faith is the principle of union, which joins the branches to the trunk, whether they be the natural branches (Israelites) or those wild branches (Gentiles) supernaturally engrafted by the almighty Arborist. God's promises are tied to the faith of Abraham and not to his flesh. The engrafting of the Gentiles was not an afterthought of God to make up for Israel's failure, but His age-long intention. This is "the mystery of Christ" which Paul writes so much about, which was revealed, not to him alone, as some mistakenly avow, but also "to His holy apostles and PROPHETS" (Ephesians 3:1–6) and by these the writer understands Old Testament prophets.

Nevertheless (Romans 11:23), Israel's fall was not irrevocable, not is her return to God inevitable. The door of repentance is wide open and "God is able" to save them, if they turn from their unbelief, but that blessed day awaits another: "Until the fulness of the Gentiles [nations] be come in" (v.25). God's original promise to Abraham was that he should be the father of many nations [peoples] (Genesis 17:4). This was echoed in the renewal of the promise through Joseph's younger son, Ephraim (Genesis 48:19), where the words in the Septuagint Old Testament are identical with our text. Besides having an ethnic fulfilment, as we have shown (paragraph one), the promise is interpreted and expanded by Paul after a spiritual manner: "Abraham should be the heir of the world" (Romans 4:13,17; compare Matthew 5:5). Implicit in the original promise was assuredly the completion of the great Church universal as seen in the last Book of the Bible (Revelation 7:9).

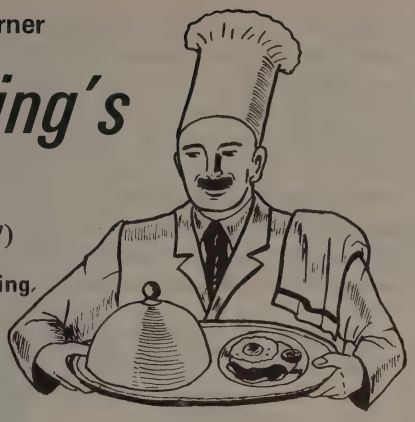
"And so all Israel shall be saved" (Romans 11:26). "So" is an adverb of manner, indicating "in this way", for this is God's revealed way, and the only way, for Israel, as for all men. In Christ alone, the true Olive, is salvation (compare John chapter 15). "All Israel" here is not a rigid literality, any more than where it is used elsewhere in the Bible. It cannot mean all without exception. Israelite sinners past and present will stand with Gentiles in the Judgment (Romans 2:9). Nor can it mean all Israelites who are alive at the Second Advent of our Lord (which is not mentioned here), since that would put a premium on their time of birth; it would be "salvation by sight". It means, the writer thinks, that when the flood-tide of Gentile "fulness" begins to flow Godward at the end of this age, as the Church nears completion, the trickle of Jewish conversion to Christ that we have known down the centuries (the faithful remnant) will also be caught up in the great flood-tide. There are signs of this in these days already. They will be borne on its bosom homeward to God. Then will dawn the world's new day (vv.12,15).

Children's Corner

The King's Table

(Luke 14:15–17)

Words and drawing by Sheila Price



MR. COOK was a chef at a large hotel and he had a busy day ahead of him. Many guests were expected to arrive later in the day and Mr. Cook knew that they would be tired and hungry after their long journey. He put on his white hat and coat and went into the kitchen to plan a suitable menu. When he had decided on the various dishes, he set about preparing the meal. For the next hour or so he worked hard roasting the meat, boiling the potatoes, grilling the tomatoes and frying the eggs. "Right", he told his assistants, "The meal is almost ready, so you can start setting the tables in the dining-room".

In a few minutes the visitors started to arrive and the waiters began serving the meal. Mr. Cook was able to take his tea-break, for his work was over. Now it was up to the guests to partake of the delicious meal that he had prepared for them.

When the Prodigal Son, tired and hungry, returned home to ask his father's forgiveness, he was welcomed with open arms. "Hurry!" said the father to his servants, "prepare a feast! My son has come home! I thought he was lost, but now he is found! Bring the best meat, bake some fresh bread. I am giving a party to celebrate his return!".

When we come to Jesus we are assured of a wonderful welcome and we are invited to sit at His Table and share in the Gospel feast. God has prepared a wonderful Banquet with all the provisions from His bounteous storehouse.

Mr. Cook had prepared a wonderful and delicious meal, but it would have done the guests no good at all if they had merely sat and looked at it! They had to eat it and make it their very own before they were nourished and satisfied. We need to make Jesus our very own if we are to receive His blessings.

WEOLEY CASTLE ELIM CHURCH *–from page 11*

After three years he was again engaged in Sunday school and youth work and progressed to the office of Sunday school superintendent. Mr. Chadwick has been elected to serve the Church as a Deacon and Church Secretary. He now lives fourteen miles away in Solihull. He is a company director in a building firm and has had the pleasure of building the new Church.

Deacon: H.F. Mackenzie

MR. H.F. MACKENZIE was born in Birmingham of Christian parents. As a young man, he became a Church member and Sunday school teacher, but as yet had not had a personal experience of Christ as his Saviour. He was saved in 1930 during George Jeffreys' Campaign in Birmingham in Ebenezer Congregational Church, Steelhouse Lane, and was baptised in water at Woodcock Street Swimming Baths and later was filled with the Holy Spirit. He became a founder-member of the Graham Street Church and served this fellowship for a number of years as Deacon and Church Secretary. Since the inception of the Weoley Castle Assembly he has been a Deacon, serving as Secretary, and now as Treasurer. The Branch Sunday school at Woodcock Hill is under his supervision. A retired civil servant, he is a volunteer in the probation and after-care service.

Deacon: A. Howard

MR. A. HOWARD was born in Birmingham. He attended the local church school until leaving at the age of fourteen to start work in a factory. He lived for years without the fear of God in His life, seldom attending a place of worship. In May 1953, at a convention service addressed by Pastor P.S. Brewster, in the Graham Street Church, he realised His sinful state and accepted Christ as His Saviour. He was received into fellowship. He was baptized in the Holy Spirit in February 1954 and went through the waters of Baptism. He served on the Diaconate from 1956 until his membership was transferred to Weoley Castle in March 1961. Shortly afterwards he was elected to the Diaconate.

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D2762



From T. H. Stevenson

TIME magazine, the U.S.A. and international weekly, has had a special series entitled, "Second Thoughts about Man". In an introduction, they were summarised as "The Behaviour Section" (an apt definition of psychology, the science of human behaviour). "The Religion Section" came next, followed by "The Education Section" and finally "The Science Section".

In all the mainstreams of life there is much rethinking, but from the above comprehensive subjects I can but refer to one quote about religion contained in the introductory general feature. *TIME* wrote: "One stream of yearning apparent among the questioning thinking of the seventies is spiritual .... Some of the spiritually hungry are feeding on a resurgence of the externally supplied certainties of fundamentalism. Others are seeking internal spiritual experience in Western pentecostalism, or in the unfamiliar world of Eastern mysticism."

Many *are* seeking a Pentecostal experience, but this is perhaps the only correct statement about Pentecost made by *TIME*. Pentecostalism is certainly not Western, as witnessed by the fact that the forthcoming Pentecostal World Conference will take place in S. Korea in the *far* Far East. Geographically, Pentecost began in what is commonly called the Middle East, though more exactly it is just about the middle of the world – Jerusalem. From that centre, the blessing would reach "all flesh", and the message would go to "all the world". Fundamentalism and Eastern mysticism are mentioned, of which we can say that many fundamentalist denominations are not Pentecostal, but Pentecostal denominations are fundamentalist. A Pentecostal experience cannot be linked with Eastern mysticism, but there is a deep mysticism in any Christian experience and very much so in the fulness of the Holy Spirit Baptism. To the Christian, mysticism does not mean the unknown. It is initiation into the unknown, exemplified in John who "was in the Spirit" and received "the revelation of Jesus Christ which God gave unto him". *TIME* mentions "the external certainties of fundamentalism", which causes me to declare that, perhaps in another aspect, the Pentecostal experience is also an external one. Paul declares: "Your bodies are the temples of God, and the Spirit of God dwelleth in you." To be filled with the Spirit is to have an internal spiritual experience, an external experience, and a mystical experience: a complete experience for the complete man, to make the man complete.

PRAYER AND PRAISE

by F. H. Coleman



PEOPLE are living longer. The number of retired persons is growing year by year. These are things that we hear every day and they are true. There must be a growing number of retired persons in the Elim movement and this means that such people have more time on their hands than before. There is no rushing to office, factory or workship. Why not use some of this leisure time for prayer? When and how you use it is between you and the Lord. A great man used of God in the past used to pray each morning pacing the floor of his study. He both prayed and engaged in valuable exercise, a marvellous way to keep fit.

Some time ago I visited a very big Pentecostal Church in another country. The membership ran into some thousands. I was introduced to the Pastor who took me over the building. In the main church I saw the choir-seats filled with women praying. It was, I was told, the Tuesday morning widows' prayer meeting. Dear sisters who are widowed, will you spend more time in prayer? Jesus loves the widows. You will remember that His eye saw the widow woman put her mite into the treasury. Why not give your mite of prayer to the Lord?

I have been thrilled recently to hear of prayer meetings being started in the mornings in some of our Churches. One Church holds a prayer meeting every Wednesday morning with sixteen to twenty persons attending. I went recently to a lunch-time prayer meeting in Sheffield, where people give half-an-hour of their lunch-time to prayer. Little wonder that this Church is in such blessing!

So retired senior citizens, widows or whoever you may be give more time to prayer. If you do, God will richly bless you.



Margaret M. Ladlow's page

Theobroma Cacao

CADBURY'S prices are down! The removal of purchase tax and the introduction of V.A.T. has meant that Cadbury, Fry, Pascall have cut prices on over 100 of their most popular lines. We are certainly a nation of chocolate eaters and with the reduction in the cost of a bewildering variety of confectionary and also of Easter eggs, I suppose many of us have been tempted to indulge ourselves, particularly over the holiday period. How many, I wonder, ever give a thought to the source of the cocoa needed to produce our delectable chocolates?

Ghana is the world's largest producer of cocoa, which is its most important crop, and the story of how cocoa first came to Ghana is like a fairy story. It is said that the first cocoa pods were smuggled into the country in 1879 from the Spanish island of Fernando Po by a Gold Coast blacksmith named Tetteh Quarshie. He planted the blue-green beans at Mampong Akwapim and, four years later, when the trees bore fruit, he distributed pods to his friends and to people in the area. Ghana proved to have ideal conditions for cocoa cultivation. The country has derived great wealth from this simple act of Tetteh Quarshie.

When I lived in Ghana at the Elim Mission in Koforidua, Mampong and the nearby hospital named after Tetteh Quarshie were on our route to the capital, Accra, and my husband and I passed through frequently. Then, too, we had ample evidence of the result of the humble blacksmith's actions by the sight of acres of cocoa plantations and of a cocoa-growing research centre about twenty miles from our home.

The trees themselves are not particularly tall or spectacular, and are usually dependent on the shade of banana and other forest trees. The strange way that the pods grow and protrude from the trunk is fascinating. The large trays of red-brown beans drying in the sun look far removed from the smooth chocolate that we know. It is a long, involved process before our chocolate emerges. The trees mature in five to eight years. There are two crops a year. Much labour is involved in harvesting the heavy, bulky pods of seven to ten and a half inches in length. Next comes the task of splitting the pods and removing the beans, which are then covered with leaves and allowed to ferment for several days. Finally the beans are dried for about a week and during this time they must be raked and turned several times a day. When one considers the packing, shipping and processing entailed before the finished product reaches our shops, the whole enterprise is quite remarkable and should make us more appreciative of a commodity which is both tasty and nourishing. It all began with a few pods and the faith of Tetteh Quarshie, who planted in hope!

The Christian who realises the immense potential of the Holy Scriptures faithfully sows its seeds in many hearts and distributes the Word of God wherever he can. Jesus said that the seed is the Word of the kingdom and the field is the world. I never cease to thank God for every organisation which sends forth the Bible, for it is the Word of Life and fully capable of justifying its existence by producing a harvest. There may be much hard work entailed and many processes to pass through before we see the end product – mature, sanctified believers, living to the glory of God – but, if we sow in faith, the result is certain, for this is life-giving seed. "For the Word that God speaks is alive and full of power – making it active, operative, energizing and effective" (Hebrews 4:12, Amplified Bible). Just as the production of cocoa brought prosperity to Ghana, so for us the sowing of the Word of God is bound to produce "life and health and peace" in every believing heart and spiritual prosperity in the whole Church.

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MARRIAGE

NUGENT—FRATER. On April 14th at our Stockton on Tees Church, Paul Robert Nugent to Erika Antonia Frater, both Members of the Church and organist and Evangel secretary respectively. Pastor R. Nugent, the Bridegroom's father, officiated at the ceremony, the first wedding in the new Church building.

COMING EVENTS

ABERDARE. May 20. Elim Pentecostal Church, Monk Street. "Heart Trouble", presented by the young teens' department. At 6.

BLACKPOOL, Jubilee Temple. May 6. Elim Pentecostal Church, Waterloo Road. Conference Special. Preacher: W.M.E. Plowright at 11. Preacher: M. W. Carr; Soloist: Len Magee; at 6.30. Convener: L. E. Lambert.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. May 3. Visit of Miss Joan Caudell. At 7.30. May 6. Conference Sunday. Preachers: D.J. Ayling at 10.45 and T.W. Walker at 6.30.

BRECON. May 19. Kensington Baptist Church (kindly loaned). Baptismal service. Preacher: J.H. Dick. At 7.30.

DOWLAIS. May 5-20. Elim Pentecostal Church, Ivor Street. Crusade conducted by Eddie Smith. Fridays excluded.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

GRIMSBY. May 23—June 3. Elim Pentecostal Church, Tunnard Street. Crusade conducted by John M. Cuthbert and team. Weeknights at 7.30. Sundays at 6.30. Monday, May 28 (Spring holiday) at 3 and 6.30 (tea provided between meetings).

HAYES, Middlesex. May 6. Elim Pentecostal Church, Keith Road. Preacher: A. Cooper. Visit of Fred Ursell, Missionary to Spain. At 11 and 6.30.

MERTHYR TYDFIL. May 26—29. Elim Pentecostal Church, Court Street. Whitsuntide convention. Preacher: R. Cox. Convener: R.C. Stacey. Saturday at 7. Sunday at 11, 3 and 6.30. Monday and Tuesday at 3 and 6.30.

OXFORD. May 27. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: Len Magee. At 11 and 6.30.

OXFORD. May 25—28. Hill End, Youth Camp. Camp Officers: Michael and Jennifer Lindsay. Padre: Len Magee. Open Day on Monday.

PONTARDULAIS. May 19. Beulah Elim Pentecostal Church, Twyniago Road. Ladies' Fellowship rallies conducted by Salvation Army missionaries. At 3 and 6. May 20. Sunday school anniversary. Speaker: Alan Ebenezer. At 5.30.

PONTYPRIDD. May 5—10. Elim Pentecostal Church. Thurston Road. Members' Week. Weeknights (except Monday) at 7.30. Sunday at 11 and 6. May 13. Senior Citizen's Sunday. Preacher: L.W. Green. At 11 and 6. May 19-21. Church anniversary. Preacher: D.J. Green. Convener: R. Hughes. Soloist: Mair Jones Perkins. Weeknights at 7. Sundays at 11 and 6.

ROMSEY. May 12. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Mission to the Communist World. At 7.30.

ROWLEY REGIS. May 13. Elim Pentecostal Church, Cardale Street. Sunday school anniversary. "The Gospel Train". Preacher: L.C. Quest. Convener: D.W. Cartwright. At 11, 2.30 and 6.30.

ST. HELENS. May 14-20. Elim Pentecostal Church, Duke Street. Youth Crusade, conducted by Ron Robinson, instrumentalists, vocalists, and gospel groups. Week nights (except Thursday) at 7.30. Sunday at 10.45 and 6.30.

STIRCHLEY, Birmingham. May 5. Friends' Meeting House, Hazelwell Street, (next to Stirchley Baths). Presbytery rally. Preacher: K.J. Hathaway, B.A., Dip. Ed. Items by Caerphilly Choir and members. Mrs. Muriel Tyler will testify to healing from cancer. At 7.

TEESSIDE. May 20. Elim Pentecostal Church, Lee Road. Flower Sunday. At 11 and 6.30.

WEYMOUTH. May 19. Elim Pentecostal Church, Belle Vue. Visit of Poole Male Voice Choir. At 7.

WIGAN. May 12-14. Elim Pentecostal Church, Station Road. Three-day crusade. Preacher: John Cooper. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

More pictures of Easter Monday in next week's Evangel



1. Clifford Hughes singing in the Royal Albert Hall
2. G.L.W. Ladlow speaking in Trafalgar Square
3. George N. Backhouse preaching in Trafalgar Square
4. Eldin R. Corsie, the afternoon speaker
5. The Woodvale Quintet singing in the Royal Albert Hall
6. Tom W. Walker preaching in the evening rally

Youth page

Fed up or filled up?

asks Ian R. Hall, Pastor of our Ryde Church.

"I'M fed up, bored and tired of living," complained a young student to a friend, "I'd commit suicide but I haven't the energy or the interest."

Today it is the "in" thing to be fed up. Boredom accounts for much of the soaring figures for crime, violence, drunkenness, drug-taking and suicide among young people. The most thrilling things of life are treated with a casualness and cynicism that would be humorous if it were not so pathetic.

So many are like the tough little boy who arrived for Christmas at a temporary foster-home and introduced himself with a defiant: "I've been everywhere, I've seen everything, and I've done everything." We can let life make us like this – fed up or we can be FILLED UP!

Arnold Toynbee, the historian, wrote: "Apathy can only be overcome by enthusiasm and enthusiasm can only be aroused by an ideal which takes the imagination by storm." The Christian faith provides such an ideal. Paul testified: "Christ Jesus grasped me" (Philippians 3:12). This most dramatic moment in life produces an intense zest for living.

"Enthusiasm" is derived from two Greek words meaning "in" and "God", which indicates that the enthusiastic person is one having God in him and being himself in God. Thus Jesus said: "When I come back to life again, you will know that I am in my Father, and YOU IN ME, AND I IN YOU" (John 14:20).

The God-filled Life

To the Laodiceans the ascended Christ declared: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him" (Revelation 3:20). The power of His incoming invigorates our spirits and penetrates every part of our lives. This partially fulfils the expressed desire that we should be "filled with all the fulness of God" (Ephesians 3:19).

Further fulfilment is expressed in the exhortation, "Be filled with the Spirit" (Ephesians 5:18). On the Day of Pentecost the early followers of Jesus were so filled with the Spirit of God that they were God-intoxicated. Boredom, cynicism and listlessness were lost in that mighty inrush of divine life. Small wonder that the Nicene Creed describes the Spirit as "Lord and Giver of Life"!

The God-controlled Life

The complementary truth to "Christ in you" is "You are complete in Him" (Colossians 1:27; 2:10). As the sponge is only full of water so long as it is in the water, so the Christian can only maintain his God-filled experience by living in God.

"You are in the Spirit, if the Spirit of God dwells in you", wrote Paul. "If we live in the Spirit, let us also walk in the Spirit" (Romans 8:9, Galatians 5:25). The astronaut is dependent on his portable atmosphere while he is on the moon and we are dependent on God's presence while we are on earth. Our atmosphere controls our actions. We can go only where God can go with us. We cannot leave Him behind for a minute. As the "rapture of the deep" would lure the diver into abandoning his life-sustaining face-mask, so Satan tempts us to "go it alone" with disastrous results.

Only in our natural element can we know the vigour and zest of a truly enthusiastic life. Do not be fed up; be filled up instead!

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ITINERARIES

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May 15, Harlow; 16, Blean; 17, Broadstairs; 19, Canning Town; 20, Islington (a.m.); Leyton (p.m.); 21, Rochester; 22, Barking; 23, Ilford; 24, Romford.

The London Crusader Choir (with D.B. Gray):
May 6, Brixton: 19, Camberwell; 20, Reading; June 3, Maidstone and, Smarden; 10, Wandsworth and Wormwood Scrubs prisons; Homerton, 17, Hainault; 23, Guildford (Cathedral); 30, Streatham.

WAVELENGTH–ELIM ON THE AIR

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Ghana
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The Family Altar

Scripture Union Portions

Notes by L.E. Lambert

Monday May 7th 1 Kings 1:41–53

"Adonijah ... caught hold of the horns of the altar" (v.50).

ADONIJAH was guilty of treason. His just punishment was death. He knew that soon Solomon's soldiers would arrest the usurper, therefore he took advantage of the appointed place of refuge for the guilty person. He fled to the altar and clung to the horns of the place of sacrifice.

We are guilty before heaven. We have usurped God's rightful rule over us and gone our own way. We must flee to the cross and depend entirely upon it. "Nothing in my hands I bring, simply to Thy cross I cling".

Tuesday, May 8th 1 Kings 2:1–12

"Keep the charge of the Lord thy God" (v.3).

MANY parents are concerned over the physical and financial well-being of their children. These are important, but they are not the most important. David was interested in Solomon walking in the Word and ways of God. Moses laid down that children should be continuously taught the commands of God. Job prayed daily for his family.

We can make the mistake of seeking opportunities for service when there is a duty at our door or in our home. Let nothing detract from our bringing our children up in the fear of the Lord.

Wednesday, May 9th 1 Kings 2:13–27

"Now I ask one petition of thee" (v.16).

BATHSHEBA acted as a mediator between the potentate and the pleader. Adonijah wanted to marry Abishag and he persuaded Bathsheba to petition the king for him. In vv. 16 and 20, we have the expression, "one petition". Often our prayers are rambling. We need specific supplication, definite devotions. In public prayer meetings especially it would be good for believers to concentrate on one thing. The Psalmist said, "One thing have I desired of the Lord". We are coming to a King – a large petition we will bring.

Thursday, May 10th 1 Kings 2:28–46

"Their blood shall return therefore on the head of Joab" (v.33).

THESE verses of vengance, this catalogue of killings, show how Solomon punished those who had opposed his father. Shimei was slaughtered. Joab was killed. Abiathar was thrust out of the priesthood. Their crimes of former years thus viciously caught up with them.

Sin has a habit of doing this. Some long-forgotten deed raises its ugly head and demands payment. How precious it is to realise that God forgives and forgets! There is grace to cover all our sin. We must forgive others, for this will be the measure of our forgiveness.

Friday, May 11th 1 Kings 3:1–15

"Ask what I shall give thee" (v.5).

WHAT a fantastic offer God made to Solomon! Imagine yourself being confronted by a multi-millionaire who says that he will give you anything you request. What would our reaction be – a big house, a fabulous car? – or would we ask for an unlimited supply of tracts, or a new dispensary for a mission station?

Solomon asked for an understanding heart (v.9). God was so pleased with his reply, that He gave him riches and honour as well (v.13). Remember Matthew 6:33.

Saturday, May 12th 1 Kings 3:16–28

"In no wise slay it" (v.26).

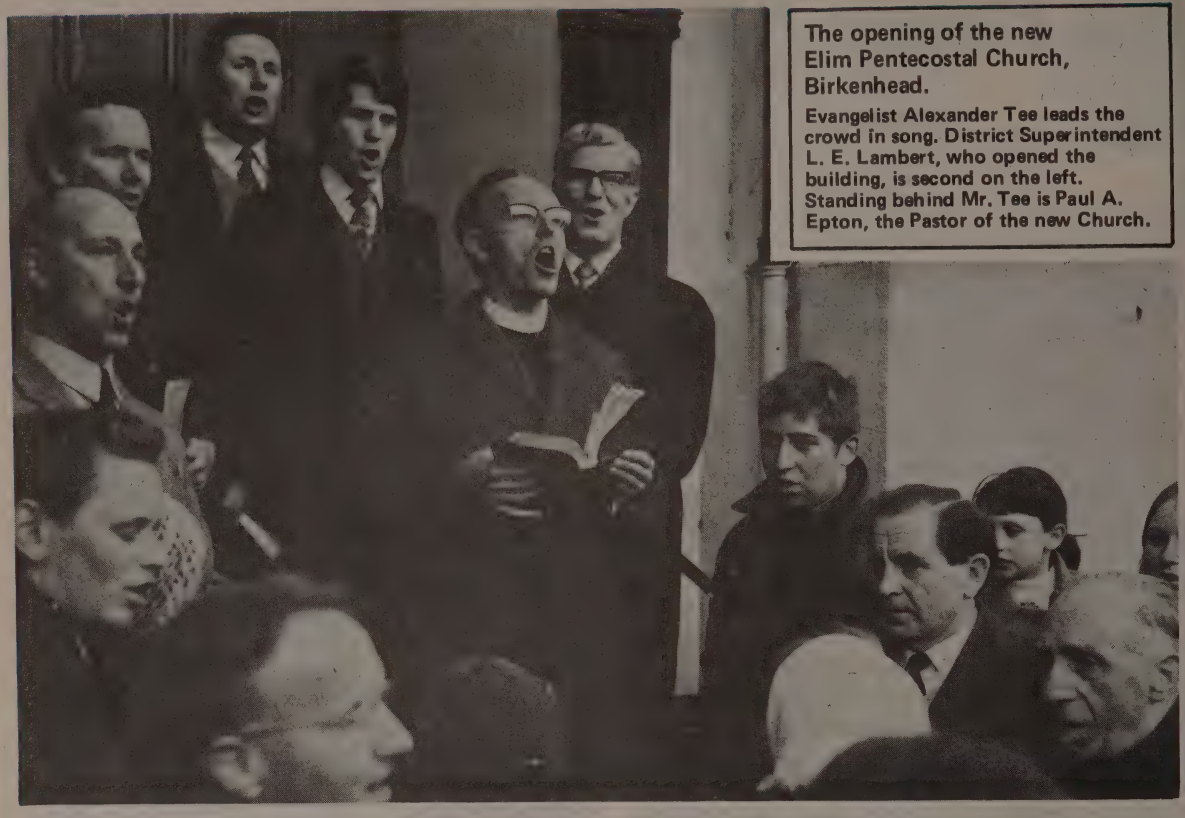
THIS dramatic, unforgettable narrative of the two women and the babies has many lessons for us. One is that love does not always demand its rights. The selfish mother seems to typify lust – grasping, getting, greedy, unmindful of the suffering that it causes to others. The real mother exemplifies true love, which is "willing to suffer, others to save". "Love seeketh not her own".

There will be opportunities for us today to sacrifice what is legitimately ours so that someone else will be spared suffering. In an argument, even if you are right, do not be too proud to give way. If you have been hurt, make steps towards reconciliation.

Sunday, May 13th 1 Kings 4:20–34

"Israel dwelt safely" (v.25).

SOLOMON'S reign was a time of unparalleled prosperity. Farming flourished, the army became strong, other nations were quick to seek friendship, and the king's wisdom became proverbial. There have been very few occasions since when Israel has been so secure. Even today she is threatened on every hand, but there is coming a day very soon when a greater than Solomon will reign, and there will be peace, not only in Israel, but throughout the whole world. The lion will lie down with the lamb. Pray for the peace of Jerusalem!



The opening of the new Elim Pentecostal Church, Birkenhead.

Evangelist Alexander Tee leads the crowd in song. District Superintendent L. E. Lambert, who opened the building, is second on the left. Standing behind Mr. Tee is Paul A. Epton, the Pastor of the new Church.



The Open-Air Rally in Trafalgar Square, London, on Easter Monday.

THE ELIM EVANGEL

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EASTER MONDAY, 1973



Part of the great crowd in the Royal Albert Hall. *Photograph: Central Press Photos Ltd.*

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

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Editorial

WE welcome our new President, John Lancaster, to his year of office with the prayer that God will grant him a wonderful year. He is the well known Pastor of our Eastbourne Church, where he has served since 1957. He is a member of our Elim Publications Board and it is particularly fitting that his Presidential year has commenced with the publication of his book, *The Spirit-filled Church.* We trust that every member of our churches will buy a copy. Pastor Lancaster hails from Petersfield in Hampshire, where his brother, Lewis, is Honorary Pastor. Mrs. Lancaster is the daughter of the late Granville Davies, whose ministry in our churches was so much appreciated. Happily, Mrs. Davies is still able to minister, as the ladies who were present at the Conference Sisterhood Rally last Wednesday will well know. The Lancasters have two sons and a daughter.

Your Editor was wonderfully encouraged by the tremendous goodwill and prayer support which it was his happy experience to receive during his year of office as President. We would all assure Pastor and Mrs. Lancaster of our prayer backing. May our Movement see a real forward move under our dear brother's leadership.

* * * * *

REPORTS continue to come in of the blessing experienced on Easter Monday. We are pleased to publish further pictures in this issue. It must be said again that the loyalty and support of our Elim Family are just tremendous. We are humbly grateful for the backing which is so selflessly given to our efforts to extend the Kingdom of God. The many who served behind the scenes in so many capacities, including members of Headquarters' and Grenehurst Press staff, and the noble band of ushers, play vital parts in helping forward the work and in making for the smooth running of the programme. Thank you very much in the Lord's name.

* * * * *

WILLIAM Hardcastle has become well-known on radio for his introductions to news programmes. He often sounds as if he is going to read the wrong announcement at any moment. He came up with a gem the other day. It concerned the four boys happily rescued from Snowdon: "An *almost audible* sigh of relief could be heard from Snowdon." It reminds you of the boy whose father asked him if he could see the ship out of sight. We preachers cannot shout too much, however, as we have to ad lib so much. We will quietly take note!

Church Reports

LETCHWORTH **Pastor: G.S. Hillman**

HOW we revelled in our wonderful sisterhood anniversary. The lovely programme was appreciated by all. As we entered the vestibule an exquisite floral display met our gaze. We knew at once that Miss Maud Sable's busy fingers had been at work once again. She has a rare gift. We were privileged to have as our guest speaker the wife of our Elim President, Mrs. E. Ruth Walker. After the opening hymn, the President, Pastor T.W. Walker, led in prayer. We sang, "Amazing Grace", then our secretary, Mrs. M. Goodwin, called the roll. Nineteen sisterhoods were represented. The Church was packed to capacity with 264 adults. We sang, "Blest be the tie that binds". Pastor Len Magee rendered two guitar solos with fervour. Mrs. Dawkins read the Scriptures and there followed a chorus session. Our Sisterhood President, Mrs. Hillman, chaired the meeting. Mrs. Walker delivered a very heart-searching message from Romans 8. Mr. C.J. Martin closed in prayer. It truly was a beautiful service. A splendid tea followed. The inscription on the decorated cake, made by Mrs. Goodwin for this special occasion, read as follows: "ELIM CHURCH 1973 – THE 50th ANNIVERSARY OF ELIM CHURCH, LETCHWORTH. GOD BLESS YOU".

CONSTANCE V. BRADBURY

GLOUCESTER **Pastor: T.J. Broomhall**

WE are thrilled to have witnessed the baptism of eight candidates at two recent services. The second service was brought forward to accommodate a nurse who had to leave the country due to the expiry of her visa. She was so convicted about her disobedience to the Lord that, even though she had driven away from the Church with friends, she was compelled to return and speak to the Pastor about her need to be baptised. Another candidate, although he has been converted for thirty-five years, had never taken this step because of a fear of water. The Lord removed his fear and his face reflected the joy of the victory.

Our Mother's Day service brought us much blessing. The whole evening service, including convening and ushering, was taken by the ladies of the fellowship. Their ministry in song, recitation, testimony and word was much appreciated.

We have experienced the Lord's presence greatly in our recent meetings and are grateful for His never failing answers to our prayers.

H. BIRCHER

WRENTHORPE **Pastor: W. Dearnley**

TWO recent events of great interest were a blessing to the Church. A special children's campaign by Uncle Ron (Mackenzie) and his robot was enjoyed by all. Children thronged into the meetings every night and were captivated by an action-packed programme of competitions, quizzes, choruses and stories. The central attraction throughout the week was of course the robot, and many parents came with the children and heard the gospel. Weekly meetings for the children are continuing.





Immediately following the children's campaign a series of special meetings was conducted by C.G. Smith. His ministry on the Second Coming, supported by tapes, films and slides, brought much blessing to all who gathered. We believe the real outworking of the Holy Spirit on these meetings will continue in the days that lie ahead.

K. R. UMPLEBY

BROADSTAIRS **Pastor: B. Grist**

A WEEK'S series of meetings were conducted here recently by Pastor L.W. Green, entitled "The God of the Miraculous". Attendances were very encouraging. Almost everyone stayed behind each evening to seek God for the Baptism in the Holy Spirit. Those who had already been filled stayed to seek God for Gifts. Three of our young people were baptized, speaking in other tongues as the Spirit gave them utterance. Many

others were greatly blessed, challenged, deepened, strengthened and encouraged in the way.

We thank God for the blessing on the ministry of Pastor and Mrs. Green and on the Assembly here since we opened in October 1972. Several new contacts were made through these meetings and the blessing of God continues.

B. GRIST

MARTON, Blackpool **Pastor: R. Clarke**

ON the afternoon of March 24th, our new extension, which is to be used as a Sunday school and for youth activities, was opened by Pastor J.C. Smyth, the key being presented to him by Pastor W. Evans, the first Minister of the Church. We were well supported by members and friends.

Throughout the weekend we witnessed the fine challenging ministry of Pastor Smyth and of former Pastors: W. Evans (who also ministered in song), D.W. Cartwright and A.J. Downes. On the Saturday evening, a wrist-watch, inscribed with thanks and good wishes from members and friends, was presented to Mr. L. Hanlon for his strenuous efforts in supervising the building programme. Altogether the weekend was very successful indeed and we were adequately prepared for our week's campaign which immediately followed the opening.

Throughout the following week we witnessed the dynamic preaching of Pastor E.J. Thomas. He and his wife blessed us with their duets. We were also supported in song by our own choir, and The Gospel Five and Ita Me Deo. Pastor Thomas worked hard as he played the guitar and taught us new choruses. Each night we had joyful, lively singing. The preaching of the Word was with fervour, bringing decisions from local people, eleven in all. Those seeking healing said that they had felt the presence of the Lord giving renewed strength and healing. Each meeting was well supported.

We covet your prayers for the future that God's hand will move in the district of Marton. The physical work of rebuilding is finished and now we trust that the spiritual work will be carried out with the same unceasing, untiring effort.

JACK BANCROFT



Pastor William Evans presenting to Pastor J. C. Smyth the key of the extension to the Marton, Blackpool, Church building watched by Pastors R. Clarke (the Minister), D. W. Cartwright and A. J. Downes.

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EDINBURGH

Opening of the new
Elim Pentecostal Church

The City Temple
George IV Bridge

by the President

Saturday, May 26th
3 pm Dedication Service
7 pm Thanksgiving Rally
Speakers:
J. Lancaster, J. C. Smyth

PLAN TO COME!
BE SURE TO PRAY!

D.2866

I'm glad we were there!

by Kathleen Lawrence Smith

WE might not have gone, had not Mary Whitehouse telephoned us, with a note of urgency in her voice, "Do come to Downing Street. It may be our last chance to stem the tide, to impress our government with the urgent necessity of standing against depravity". Ours were among the 1,350,000 signatures on the National Petition for Public Decency. We were now being challenged to see it through.

In earlier years in my Christian experience I had been taught to be "in the world and not of it" and to "let the dead bury their dead", which had been interpreted as a direction to opt out of secular affairs. All those years the enemies of Christ had been hard at work, dragging down the old standards of behaviour and morality in our country, instilling their false propaganda about freedom and enlightenment, and we had seen the society we knew disintegrating before our eyes.

So we went to Downing Street, half a dozen of us, to swell the 600 at which the Prime Minister smiled very graciously as he was driven from the House of Commons to No. 10 to receive our deputation. We stood for an hour amid an army of banners proclaiming, "85% SIGN FOR DECENCY", though there were one or two home-made ones which touched off a more spiritual note. I felt a little uncertain about the large, flowery, tinsel edged one which said, "FESTIVAL OF JESUS. GOD GAVE US LIGHT TO SEE". After all we were there to protest at some of the things we did see. A smaller adjoining one, held aloft by a pert youngster, was much more direct in its simple injunction to "PUT SIN IN THE BIN!"

A dozen or more young people, arrayed in the gear of their age, processed up Downing Street, bearing tall stacks of signed petition forms before them. Bringing up the rear was Mary Whitehouse, dignified, smiling, attractive in navy blue and white, attended by the Bishop of Leicester and Maxwell Cressey of the Nationwide Festival of Light. Into No. 10 they filed, with the largest petition of any kind ever to have been presented. Then they reappeared, smiling, fifteen minutes later to despatch us to the lobbies of the House of Commons.

This was a worthwhile experience. Ushered past the queueing public at St. Stephen's gate, we reached the Central Lobby, were announced and awaited our M.P's with whom to discuss the three points raised by the petition. Pausing, we looked up at the lofty walls, lined with the images of our royal dead, at famous parliamentarians and social reformers. Years before, we had revered them. We had at some time sat, silent and awed, in the nearby Strangers' Gallery peeking at the business of our own day and age, but there we were today, having the temerity to try to shape the laws of our own society.

We were received graciously and listened to with respect, for we had had the benefit of Steve Stevens (of NFOL) popping around with unflagging zeal from group to group, priming us with facts and figures with which to fan the flame of our resolve. It was a counselling class of sorts, and none the worse for that.

"The evening rally will not be like our accustomed meetings", I warned a Christian friend, "It is bound to be more formal – speeches instead of hymns". I was wrong. In Westminster Central Hall we started with "He who would valiant be" and progressed to Psalm 46, "God is our Strength and Refuge" to the tune of "The Dam Busters". The Salvation Army was there with traditional accompaniment and for good measure Ismael and Andy regaled us with amplified guitars and Gospel folk music.

At one point, I might have supposed that I had "nodded off" for a moment (Ismael and Andy notwithstanding), and had awakened in a Pentecostal revival, but it was for real! Led by the guitarists and a host of youngsters, the audience began a rhythmic clap, rose to their feet, lifted their hands high (still clapping), and some began to swing jubilantly into a dancing movement.

There were speakers, of course. Dan Jones, Labour M.P. for Burnley, was outstanding for his fervour, "Marriage, as we know it, is the cornerstone of a Christian civilised character", he declared and proceeded to denounce with evangelistic zeal "the wretched and dangerous climate of our country" and its effect upon the youth of today. (Remember this man *by name* when you ask God to bless those who govern our country).

The programme continued through a considerable list of speakers, which included Ross McWhirter, far from downhearted, and to whom sympathisers had subscribed £6,500 to meet his costs in the famous Andy Warhol case. This is a surplus of perhaps £2,000 – even more – which he is allocating to N.V.A.L.A. and N.F.O.L. who had so successfully pleaded his cause. Mary Whitehouse was her charming, competent, resolute self as she addressed the 1,000 strong audience. Rev. Stanley Voke spoke from the Scriptures in no uncertain tone on the Biblical authority for Decency. The few hecklers present got absolutely nowhere with their opposition.

All in all, this was a very worthwhile day – and for most of us a very special lift came to our hearts as the news of David Hathaway's arrival in Britain came through. God be praised!

Mzee Bull, Tanzania



Black Daughter

ESTHER, Pastor Paulo's wife, was the first African woman to exercise a mothering instinct towards me. During my stays at Kikilo she often sends one of her eight children over to my room with a pancake for my breakfast. She keeps me supplied with water from the well two miles' walk away. Occasionally wood is scarce, so she supplies me with hot water for a bath. Thus, she became Binti "(daughter)" to me and I Baba "(father)" to her.

"Esther," I asked one day, "Tell me about your real father". "My father was a witchdoctor of the proud, fierce Wambulu tribe," she answered. "Many years ago there was a great famine which impoverished the tribe. He left his home and the graves of his former wives and moved with his remaining cattle into our tribal territory. He sought for a cheap wife and thus bought my mother, who was ageing. His brethren despised him as having demeaned himself by marrying a Wasi (my tribe). The Wambulu often raided us for slaves. "When I was born it was a breach birth. The midwives recoiled in horror. Fear took over when they realised that we were twins. They went to my father to confirm that we should both be strangled according to Wasi custom, but my father rejoiced and named me Haluta '(Firstborn)' and my brother Samuni '(Half-size)' because he was so small.



Pastor Paulo and family

"The E.M.S. came into our country and one of the missionaries led me to Yesu. Paulo, then an evangelist, was my teacher at school. Paulo ignored the customs of the past when he wanted to marry me." Here she grimaced as she said, "He did not present my father with the head of an enemy, or myself with a man's fingers!

"Advance payments were made in the following order: to my father, a large he-goat; to my mother, a she-goat; to my uncle a smaller male goat. The final mahari (dowry) was agreed at one hoe, a sum of money and several cows of specified size. "Mungo [God] has given me many children and great blessing," she testified, "On hearing of my father's death, his Wambulu sons gathered a raiding party and came to claim his property and also carry off the dowry cattle paid to him for me." She smiled, "My husband is a leader among the Mangati, a tribe equal to the Wambulu. The threatening confrontation became a peaceful settlement. The cattle I was bought with now belong to me. Mungu has done great things for me" she concluded. Truly! –her mother was a secondhand wife of a despised slave tribe, her father a polygamous witchdoctor, Esther should have been strangled according to tribal custom, but God's Son has made her a blessing to many, a perfect partner to her gifted husband, the hostess to hundreds from all the tribes at Kikilo, a mother in Israel, and a daughter to me.



OPPOSITION

by A. S. F. Horne, Pastor of our Ipswich Church

CHRISTIANITY originated in the divine mind and was truly characterised in the announcement of the heavenly messenger to the shepherds of Bethlehem as "good tidings of great joy which shall be to all people". Its delightful tendency was appropriately celebrated by the multitude of the heavenly hosts immediately after that gracious proclamation: "Glory to God in the highest, and on earth peace, goodwill toward men". This sets forth the holiness and righteousness of Jehovah, His boundless love and His infinite mercy to mankind. It proclaims the fact that the righteous Governor of the universe would not extend forgiveness to sinful man without a suitable atonement being made to justify that clemency, and that His love to mankind was such that He gave His only begotten Son to become incarnate in human nature to make that atonement, that repentance and remission of sins be preached in His name among all nations.

Because "all have sinned and come short of the glory of God" and "the carnal mind is enmity against God", it assures us that Christ "gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" and that "if any man be in Christ, he is a new creature".

The Acts of the Apostles and the Apostolic Epistles record the self-denying labours of the first propagators of Christianity and the mighty influence which accompanied their labours. Multitudes, both Jews and Gentiles, happily experienced that the "gospel of Christ" was "the power of God unto salvation to everyone that believeth". Far and wide its influence was felt, until at length it overthrew the idol-altars of grace and love and invaded the palace of the Caesars, for the Emperor Constantine embraced Christianity.

Christianity was from the outset strongly opposed; to the Jews it was a stumbling block and to the Greeks foolishness. The more fiercely it was opposed, however, the further it spread, converting its greatest foes into its warmest friends, like Saul of Tarsus, who became the Apostle Paul. No open hostility could retard its progress or stay its mighty influence.

What could Satan do? The saying goes, "If you can't beat them, join them", but how was this to be done? Constantine was used to pour wealth and human honours upon the ministers of the meek and lowly Jesus. Many gave way to pride, ambition and the love of filthy lucre, until one corruption after another was introduced into the Christian Church. The result was that there was no power, no blessings and no vision.

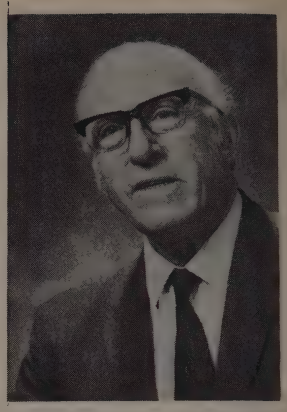
Praise God, down through the ages, He always had His faithful ones. These preserved the ancient faith and simplicity, but gross error and degrading superstition prevailed and those who resisted ecclesiastical pride and vainglory, exposed error and pleaded for truth, were cruelly martyred by the avowed followers of the divine Saviour, who boastingly declared themselves to be "successors of the Apostles".

In the sixteenth century, the Reformation from papacy by Luther, Melancthon, Calvin and others in Germany and France and by a number of divines in this country during the reigns of Henry VIII, Edward VI and Queen Elizabeth I brought about great changes. The Scriptures were translated into English, many felt the power of divine truth and popery was discarded. Such events always happen when divine truth is accepted. When the Holy Spirit is come, He will lead into all truth. I do not believe it is possible to have the Holy Spirit of truth and continue in the errors of Rome or of Modernism. There comes a time when the born-again believer must stand for truth as declared in the Word of God.

The Act of Uniformity of 1662, in the reign of Charles II, required of truly evangelical men, either publicly to declare their unfeigned assent and consent to all and everything contained and prescribed in the Book of Common Prayer, or to resign their livings. About 2,000 nobly resigned their livings, left their comfortable residences and, with their families, suffered great privations rather than solemnly declare their unfeigned assent and consent to doctrines they

Continued on page 11

The Letter to the Romans



27 The Two Israels (chapters 9—11)

by J. Alexander Wright

"SO all Israel shall be saved" (Romans 11:26,27). The salvation spoken of is evangelical, not national. "Of future national greatness for Israel: this chapter is silent on that great matter". (H. Moule, *Romans*). The Deliverer came to Zion and for Zion in fulfilment of Isaiah's great prophecy (Isaiah 59:20,21) and the sin-removing Covenant was made at Calvary (Mark 14: 24, Jeremiah 31:31; Hewbrews 12:24). There will be no other. There He made an end of sins, made reconciliation for their iniquity, and brought in everlasting righteousness (Daniel 9:24).

He "shall turn away ungodliness" (Romans 26), in Isaiah's prophecy is, "They shall turn from transgression". Divine action is in one and human choice is in the other – the obverse and reverse sides of complementary gospel truths.

"As concerning the gospel, they are enemies" (v.28), not enemies of the Gentiles, but enemies of God, which does not mean that God is at enmity with them, since this same verse tells us that He loves them with age-long affection, but rather that they were at enmity with God. As Paul wrote of the Colossians (1:21) they were "Alienated and enemies in [their] mind by wicked works", as Paul himself had confessedly been. "When we were enemies, we were reconciled to God", (Romans 5:8–10).

Because of His steadfast love for them, God does not regret His calling of them or all His lavish bestowments (11:29,9:4,5). Verses 30,31 echo Hosea's prophecy. (9:25) and show these Roman Gentiles how they have been included in God's great plan for the restoration of His people Israel. God has conditioned the salvation of each on the other (vvs. 21,15). Fellow-prisoners, with their Jewish brethren in their mutual rebellion against God ("Penned together in the prison of disobedience", v.32, Phillips), they now share His merciful deliverance. Verse 32 by no means indicates the universal redemption of all without exception, as it has been mistakenly so understood by some, a hope for which the Holy Scriptures give no support, but rather do they warn us against such a presumption. Finally comes the apostle's great Doxology in vv.33–36. His fervent heart bursts into praise as he ponders God's dealings and with adoring wonder traces His footsteps, the sovereign, self-sufficient Lord of the universe and Ground of all being. We cannot know the unrevealed and even that which is revealed is inapprehensible, so often appearing to us as arbitrary and meaningless. In all of the foregoing "Plan of Salvation" with "doctrines from one link to another forming a golden chain of redemption" (H. Moule, *Romans*) is seen the riches of His unfathomable wisdom and knowledge, that knowledge applied in His wisdom to the fulfilling of His holy designs and purposes. His "judgements" are His judicial decisions and acts. Verse 34 quotes from Isaiah 40:34 and how significant is its place in that first of the great evangel chapters there, which tells of John the Baptist, the "voice in the wilderness" announcing the imminent coming of the Saviour-Redeemer. "Of Him", the first great Cause and Originator of all , "and through Him" the further great Cause and Sustainer of all, and "to Him", the final great Cause and Goal, "are all things" (v.36). He is Alpha and Omega, the Beginning and Ending, the First and The Last (Revelation 4:11). He has revealed Himself to us in Christ and His nature and His name are Love, "to whom be glory for ever. "Let all believing hearts ascribe all praise to Him for all His words most wonderful and all His ways most sure, and to Him all glory will redound. Amen – it shall be so" (A.T. Pierson).

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Children's Corner

The Detective

Words and drawing by Sheila Price



WHENEVER John visited his uncle, he played detectives. Uncle Tom had a very powerful magnifying glass and John would ask to borrow it as soon as he arrived. He spent many a happy hour hunting for fingerprints and looking for clues. He discovered that if he placed a length of cotton beneath the glass it looked like a piece of thick, rough rope.

Uncle Tom handed John a knife. "Try this, John", he said, "but be careful. The blade is very sharp." John placed the knife on the table and held the glass to his eye. What a surprise he had! He had thought the blade might look like a sword, but he found that it looked just like a saw. The blade, when magnified, appeared very uneven and ragged.

Uncle Tom went over to the vase of flowers on the window-sill and pulled one of the petals from a rose. "Now try this, John", he said, John held the petal beneath the glass. "Why, it is perfectly smooth, Uncle Tom! There are no rough edges at all! It is wonderful!" he exclaimed. "Yes, it is," agreed uncle Tom. "God's work is perfect in every detail." "But people make many fine things, too, Uncle," John exclaimed. "That is true, John, but even our finest works cannot be compared with God's handiwork," his uncle explained, "God created each of us perfectly, John, but sin enters our lives and leaves its ragged edges, so all our good works and our fine inventions amount to nothing in the eyes of God. The Bible says that all have sinned. We need to seek His perfect cleansing so that, through our faith in the handiwork of God, we may stand before Him perfectly whole and free from sin."

Thoughts from the Book of Genesis

25 The Angel of the Lord (Genesis 24:7)

by F. Lavender, Pastor of our Croydon Church

FOLLOWING Sarah's death, Abraham gave thought to Isaac's future. He commissioned his most trusted servant to find a wife for his heir. In response to the servant's query, Abraham recounted the past – the calling, promises and protection which he had received from the Lord and how on occasions the Lord had sent His angel to Abraham (though he did not always recognise him immediately as an angel), showing His concern and over-ruling care for His servant. Abraham was convinced that the Lord would still guide and would send His angel to prepare the way to Isaac's wife. Although, as far as we know, the servant never saw an angel in his journeying, future events showed that Abraham's faith was justified.

The New Testament reveals the ministry of angels in the Early Church. Peter was released from prison by an angel. Paul was visited by one as he faced shipwreck. The Angel of the Lord gave the apostle John the Revelation of Jesus Christ. The first Christians certainly believed in the ministry of angels. We live in a materialistic age, when folk say that they believe only what they can see, so they do not believe in angels. Even Christians are not too sure about them. Angels are real, personal beings, powerful servants of God sent forth to do service for them who shall be heirs of salvation (Hewbrews 1:14). We may yet find that some remarkable deliverance which we experienced was due to their intervention. The Lord still gives His angels charge over us to keep us in all our ways, even now the Angel of the Lord encamps around us to deliver us. Let us thank God for their unseen, protective care.

God's blueprint for Pentecostal Progress



by Alexander Tee

The Paper given at the Birmingham Evangelistic Conference

GOD'S inspired methods cannot be superseded. Neither gimmick nor "new cart" can carry the Christian Church forward into victory. We wrestle against forces which chuckle at the very idea of weak humans trying to substitute anything for the mighty power of the Holy Spirit in order to bring souls through to an experience in God. God's methods are miracles and men, mantled men who know their God, who are strong in the Spirit and who do exploits. When men touch God, they touch the dimension of the supernatural and it is here that the devil trembles.

There will always be plenty of hard work to be done on the human level. God does not send manifestations of power to encourage us to be lazy. We are exhorted to work "while it is day: the night cometh, when no man can work." (John 9:4). When we begin to substitute clever programmes for powerful, convicting ministry, we tred the path which leads to the cul-de-sac called "Ichabod".

The Acts of the Apostles shows New Testament doctrine and practice in action. This glorious book is profitable for doctrine, for correction and for instruction (2 Timothy 3:16). It will correct our policies for progress, if we will allow it to, and it will instruct us in the path in which we ought to go if we want to see true Pentecostal progress. Basically it is a book of ACTION. Therefore Pentecostal people should be people of action. This Book puts fire to God's gunpowder. It presses the trigger shooting truth deep into men's hearts compelling them to drop to their knees crying, "Men and brethren, what shall we do?". It took more than a high-pressure programme to make a man like Felix tremble. Three thousand souls were saved through one sermon on the Day of Pentecost — and the preacher had no expensive amplifying equipment blaring with a volume which would almost deafen anyone standing nearby. This great Book explains the mighty explosion: The Baptism which they received propelled them into the orbit of **dynamic witnessing.** They never argued about "the initial evidence"; they were too busy producing the goods by using the most important evidence. So often we have been told that the Baptism in the Spirit gives us power to witness. What good is the best petrol in the tank of even a Rolls-Royce if the engine is not switched on and in gear and the brakes off? Only as we get going do we begin to realize the power which is available beneath the bonnet. Heaven has a dynamic supply, but it can only manifest its strength as we get switched on, get into gear and get going. The fifth Book in the New Testament is a book of progress because it is a Book of Acts. Action is what we need, not argument. Are YOU a man of action? Are you a woman of Holy Ghost action? An inactive Crusader is a contradiction in terms. The soldiers in the Acts were very active in a holy war. Was Peter a man of action? Think of the miracle at the Beautiful Gate. Was Paul a man of action? This term is written all over his biography. The Early Church got on with the job. They were determined to let the whole of their generation know that Jesus was a living Person, a force to be reckoned with. New Testament Christians were all at it and always at it. The last seven words — "all at it and always at it" — were first spoken by the early leaders of the Salvation Army when it was spreading the message of blood and fire all over our country. We have no right to call ourselves Pentecostals if we do not do what true Pentecostals did in New Testament days. We cannot force miracles, but we can force our lips to get on with the job of telling others. There is a wealth of wisdom in witnessing.

Their message is our message and it is as relevant for this needy, educated age as it was for the Jews and the ignorant heathen of two thousand years ago. Peter used no soft language when he told the Jews that Jesus was the Son of God and that they slew Him and hanged Him on a tree. He told them that they were guilty people. Then, with a boldness and an authority

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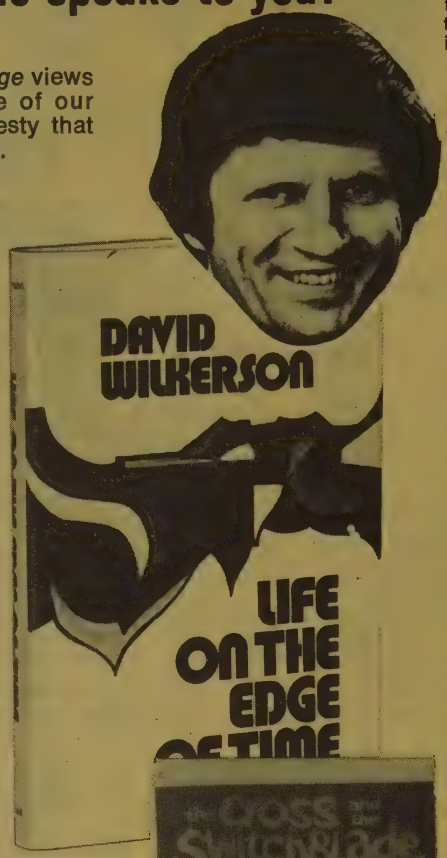
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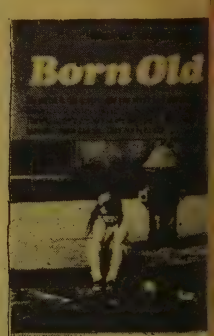
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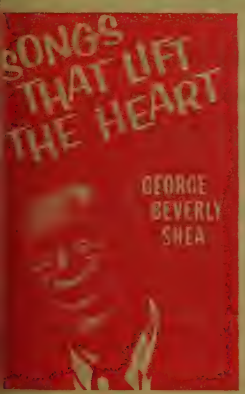
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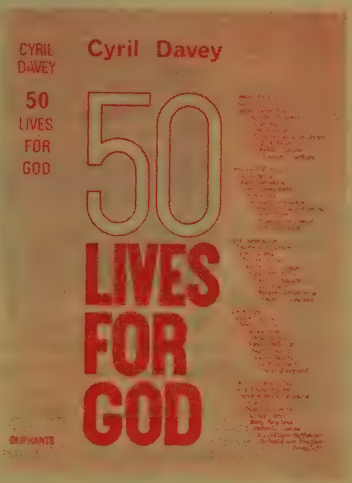
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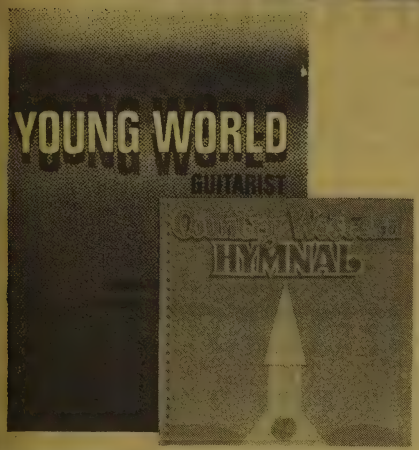
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Where Could I Go
The Little Light of Mine
One Day With the Lord
Old Time Religion
If That Isn't Love
Day By Day
Amazing Grace
When We See Christ
It Is No Secret
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This young evangelist and one-time pop star sings some of his outstanding campaign numbers.

SUPREME £1.65 each

SS 2069 HE TOUCHED ME Alan McGill

I've Set My Feet On God's Road
Since Jesus Passed By
I'll Live For Jesus
Follow Me
Leaning On The Everlasting Arms
Open Wide The Windows
He Touched Me
Wonderful Guest
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Day By Day
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Another fine Alan McGill recording. Directed by Paul Mickelson and issued under his label SUPREME.

SS 2060 PAT BOONE with the Paul Mickelson Orchestra and Chorus
Rapture

Down From His Glory
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He Touched Me
Face To Face/Saved By Grace
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I See A Bridge
Prisoner Of Love
My Mother Prayed For Me
The Breaking Of The Day
Don't Take My Cross Away
It'll All Be Over But The Shouting

KLPS 45 GOSPEL SONGS THE COUNTRY WAY Hal Kennedy

God's Old Clock
Sorry I Never Knew You
Crying In The Garden
The Good Folks In My Life
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Sincere and moving songs by this well-loved singer from Wales. Mair has endeared herself to thousands by her ministry.

QLPS 29 IT'S REVIVALTIME The Revivaltime Choir & Artists

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Let The Whole World Know
My Task
What A Friend We Have In Jesus
I'm Overshadowed By His Mighty Love
Answer Yes!
How I Long To Talk With Jesus
You Can If You Will
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If I Tried To Live
Invisible Chains
My Soul Worships Thee
Life Is Wonderful Now
Bearing His Crsos
He Arose
Thank You, Lord
O God Of Love
I Shall Know Him

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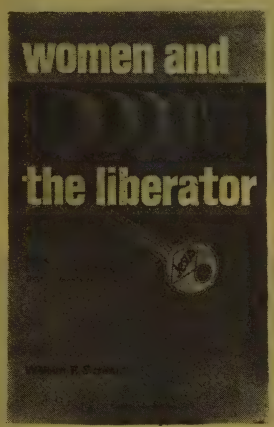
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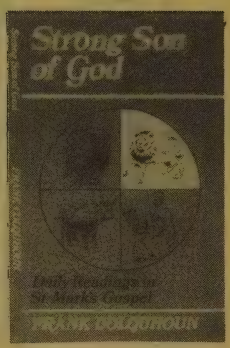
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FRANK COLQUHOUN, M.A., is a Canon of Southwark Cathedral and former principal of the Southwark Ordination Course. His many books include *The Gospels, Total Christianity, Christ's Ambassadors, Hard Questions,* and *Parish Prayers.*



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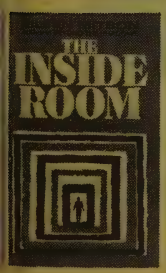


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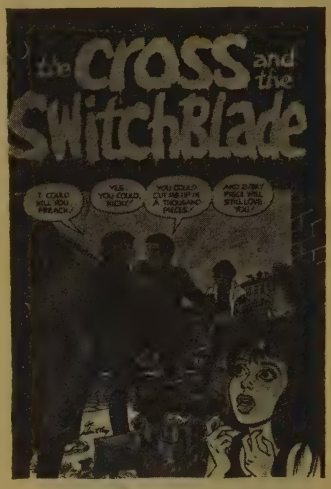
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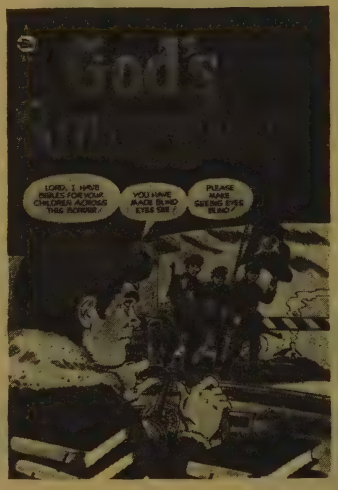
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they could not withstand, he added, "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2: 32). Now if Jesus is the divine Son of God and He has been slain for us and, in order to prove it, God has raised Him from the dead, our generation needs to get the facts straight. God takes a serious view of sin and of the great evil in turning away and having the audacity to neglect so great salvation bought at such high cost. The reality of the resurrection is always relevant. We can only expect to expand by doing and saying the right things. This involves courtesy and clarity. British Pentecostals in the majority of cases need to take an honest look at themselves and ask, "What witnessing do I, a Pentecostal, ever do?".

The second secret that we need to rediscover is that these New Testament people carried a **remarkable sense of the presence of God**. This presence is much more than a psychological public image. They were not interested in projecting anything of self; they were too engrossed in exalting the One with whom they were so deeply in love. They did not try to create a sense of this presence; it oozed from their souls like the aroma which filled the house after Mary had poured the spikenard of gratitude upon her Master. The old gardener who kept the scented plants in the hot-house of a world-famous garden spent so many hours in the atmosphere that his work-a-day clothes became impregnated with their perfume. He could not help but carry it home, causing everyone who came into contact with him to become aware of the exquisite fragrance. Dwelling in the secret place of the Most High has an unconscious effect on those who contact us in our everyday life. This is a forgotten secret which is all too often dismissed as Victorian and not relevant to our modern society. If you ask me how should we set about building up Elim as a movement, my answer would involve this great factor: *Our meetings, our ministry and our leaders must carry a sense of the presence of God.* Many of our founder-members in Elim will know that there was a time when George Jeffreys did just this. To be with him made one feel that one was in the presence of a man who carried an atmosphere of the presence of God. The same can be said of Smith Wigglesworth and others. These were men who knew the method above all methods which makes for Pentecostal progress. We are not ignorant of this truth, but are we willing to let go the other calls on our time in this busy society and take time to soak our inner souls in the private place with God?

Another vital truth we would do well to discuss surrounds the Gift of the Word of Knowledge. One aspect of this gift gives us supernatural guidance. Philip was led to witness to the eunuch by a private, personal leading. The same could be said of Peter before he went to witness to the household of Cornelius. Paul knew something of it when he heard the Macedonian call. These precious Gifts are delicate and the flesh can creep in so easily, yet they are dynamic when balanced men of God with real experience of the supernatural, are truly led by the Holy Spirit. We long for more of this. It will cleanse away all duplicity and sin, for it will find out every Ananias and Sapphira.

The early leaders in the New Testament were men who yearned for holiness in depth. Only when king David cried, "Create in me a clean heart, O God", could he add, "Then will I teach transgressors thy ways; and sinners shall be converted unto Thee." (Psalm 51:10-13). Here is the starting-point of all true spiritual advance. God is waiting, but are we willing? We all want Elim to prosper, but God's price must be paid.

OPPOSITION–*from page 7*

did not believe. Their places were taken by those who can only be described as "having a form of godliness, but denying the power thereof" and the Church sank into spiritual lethargy and death.

God raised up John and Charles Wesley, George Whitefield and others as the honoured instruments of revival. The great Author of Christianity never lets His work fail for want of suitable instruments and warriors whose weapons were "not carnal, but mighty through God to the pulling down of strongholds".

With the revival blessings came opposition. Tongues and pens were used on abusing. In several places mobs were encouraged by the gentry, even by magistrates, to disturb peaceable worshippers and to maltreat the preachers.

These are not the methods Satan is using today. One of his methods now is to discourage leaders and people. He is doing this by the apathy and the low moral standards of so many who are claiming to be Christians and by others who are claiming to be filled with the Spirit. One service per week is quite enough for them and it must not be too long. They attend church on Sunday morning and then spend the rest of the Lord's Day visiting friends or watching T.V. Others start at 6.30 p.m.

I pray, "Do it again, Lord! Raise up Spirit-filled men and women who will so love You that they will give their all in service to You." Ministers and leaders are breaking their hearts over low spiritual standards. Because of the strain some are having to give up. We need to remember that they are flesh and blood before it is too late and another good servant is lost to the work. Opposition there will be, but we must stand together for God and with God and declare the whole counsel of God.

Easter Monday 1973







1. David and Zena Hathaway being introduced by the Secretary-General
2. Ron Jones leading the evening meeting
3. James McBurney reads the Scriptures
4. The Springbourne Choir in Trafalgar Square
5. Missionary Secretary Leslie Wigglesworth introduces missionary Joan Caudell
6. R.A.H. and D.B.G.—they go together!

Photograhs: Brian Garrard









The Royal Albert Hall, London

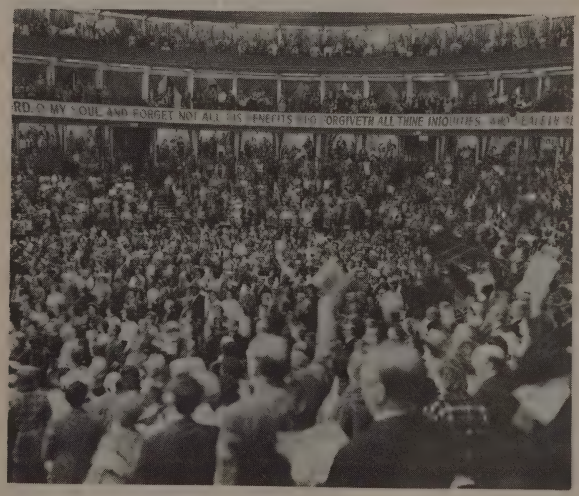
Photographs: Central Press

Easter Monday 1973

Choir and platform party



The singing was tremendous

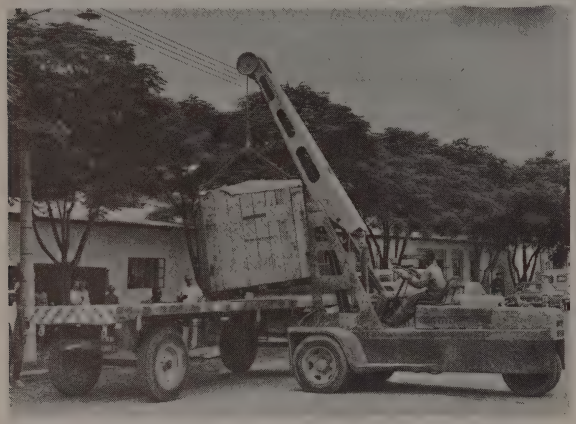


A new Machine for Emmanuel Press

A report by David G. Butcher

AT Emmanuel Press in the Transvaal, S. Africa, the machines were mostly old and the standard of work was being affected. It was easy to improve the standard for we have a fine group of African men who just needed a little help, but the machines were another matter. Often spares were unobtainable or had to be brought from America. One way or another we managed, but wastage of any kind costs money, and the wastage on these machines was very high. There was only one thing for it – a new machine.

It seemed impossible, but we left it with the Lord, knowing that He is able. The sum to be raised was about £6,500. Canadian Bob Skinner returned home for furlough and that new machine was the goal he aimed for. We thank him and all those who gave for their generosity. Thanks must also go to some of our own Elim folk who contributed towards this lovely new machine.



Everyone holds his breath as the crane takes the strain of the three-and-a-half ton machine



Missionary Ron A. Gull gives a tug in the right direction!

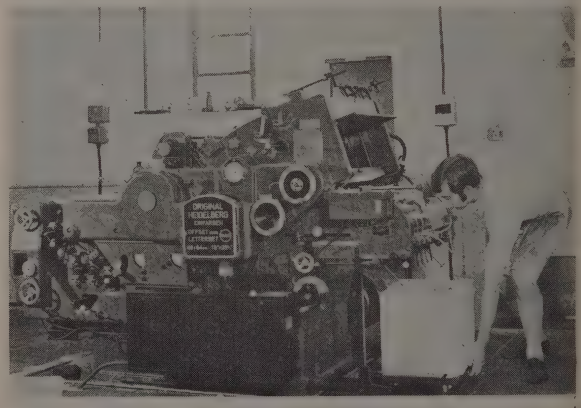


A typical huge crowd at a service during the recent Billy Graham Crusade in S.Africa. This completely multi-racial gathering was in Johannesburg

Emmanuel Press is already feeling the benefit and life is much easier on the production side. Already many thousands of tracts have been produced and we believe that many will find Christ as their Saviour.

* * *

MY wife and I had the priviledge of attending the Billy Graham service in Johannesburg recently. The Spirit of God rested upon the service in a mighty way. There was not the slightest feeling of tension amongst the completely multi-racial crowd. After the gospel had been proclaimed in the normal, clear, powerful style, hundreds from many racial groups went forward. There was not the slightest concern who counselled whom; everyone shared Christ and prayed with anyone. The love of God broke down every barrier.



Our reporter David G. Butcher watches as the first of many tracts comes off the new machine



Margaret M. Ladlow's page

On Giving and Receiving

IT was Sunshine Corner night and the children were already seated in a circle. I crossed to a vacant chair next to an excitable little girl, who immediately embarked on a rather complicated conversation to the effect that she would be absent on two weeks' holiday and in case I was sad about this, she'd made me a daisy-chain bracelet. Whereupon she produced the said adornment and insisted that I wore it throughout the evening.

This child's simple, loving gift is one of many that I've received down the years as a nursery school teacher, Sunday school teacher, mother and now a grandmother. These have included little calendars, home-made Christmas and birthday cards, a bar of chocolate, a rather grubby bag of aniseed balls, a special picture drawn to illustrate a Sunday school lesson, many a bunch of wild flowers and even a pretty shell and a shiny black feather.

Looking back over the years I realise with thankfulness that I have been the recipient of so many gifts from loving friends and church members. In many instances it has been widows and dear people in humble circumstances who gave to the point of sacrifice. I remember gifts of cheese (when it was rationed) and coal during war years and of a cot made from salvaged wood for our first child. I can never forget being overwhelmed to the point of tears by so many presents of flowers and fruit and of baby garments when our children were born.

In Ireland we were given a turkey every Christmas, in Guernsey an abundant supply of tomatoes and other vegetables and an unlimited quantity of flowers. The people of Ghana are extremely generous and we were constantly being delighted by gifts of bananas, paw-paws, mangoes, pineapples, oranges, avocado pears, yams, chicken and eggs, all of which greatly helped our house-keeping budget during our stay in their hospitable country. What a miserable old world it would be if the joy of giving and of receiving were withdrawn! How appalling it would be if the God-given instinct to give in love to others were stifled or crushed. It would be even more sad if people became completely self-sufficient, aloof and ungrateful.

There is great joy in giving as well as in receiving and in the latter case there is pleasure in glimpsing the kindly thought which prompts the gift, be it ever so humble. I believe that in Ghana it is imperative to accept a gift readily showing no hesitation, otherwise the giver will assume that his proffered gift is not good enough and will feel ashamed. The art of giving and receiving is part of the fabric of life and how poor is that life from which it is cut out.

God our Heavenly Father is the greatest Giver of all, but we must never grieve His great heart of love by ignoring or spurning His gifts. His Son, Our Saviour, commended all who gave in His name and in His cause. We must not neglect this vital part of Christian service, for it is within the reach of all. Regardless of earthly values, all giving is commended by God. The Scriptures I leave with you speak for themselves.

"For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." (Mark 9:41).

"Remember the words of the Lord Jesus, how He said, It is more blessed to give then to receive". (Acts 20:35).

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10th Pentecostal World Conference



September 18–23, 1973

Chairman: Thos. F. Zimmerman
Secretary: Percy S. Brewster

SEOUL, KOREA – The local arrangements committee for the Tenth Pentecostal World Conference, has announced a tentative schedule of events. Activities will begin with a meeting of the advisory committee on September 15th. On Sunday, September 16th, members of the committee will attend services in various Pentecostal churches in Seoul. The committee will meet again on Monday, September 17th. Their schedule calls for visits with various Korean government officials. The keynote rally opening the conference will be held in Hyochang Stadium, where all evening rallies will be held. Morning and afternoon services will be held in the new auditorium of Full Gospel Central Church, Seoul. The closing rally will be held at Namsan Open Theatre on Sunday afternoon, September 23rd.

The speakers will represent Pentecostal fellowships in many countries. There will be a feature called "Windows on the World" in most of the sessions. It will consist of reports on the Pentecostal movement in the various geographical areas of the world.

A breakfast meeting for Pentecostal editors and publishers from many countries is scheduled for September 20th. Guest speaker will be John C. Broger, Director of the U.S. Armed Forces Office of Information and Co-founder of the Far East Broadcasting Corporation. The group will hold a business meeting on September 21st to adopt a constitution and bylaws for the proposed new International Pentecostal Press Association.

The Society for Pentecostal Studies will have a dinner meeting on September 21st at the Chosun Hotel, Seoul. Dr. Russell Spittler (Huntington Beach, Calif.), President of the group, will be the speaker.

A missions seminar in the Chosun Hotel on Monday, September 17th is also planned.

Classified Advertisements

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MARRIAGE

HAWES–SARGENT. On April 14th, at our Colchester Church, Gaius Ancaster Hawes, Pastor of our Maghera Church, N. Ireland, to Mary Dorothy Sargent. Officiating ministers: L.V.D. Tiller and A.R. Thomas.

BIRTHS

MacINNES. On April 16th, to Pastor and Mrs. Philip N. MacInnes, a daughter, Carolyn Joy.

PENDER. On April 2nd, to Judy and Sam, of our Clapham Church, God's gift of a son, James Samuel.

WITH CHRIST

SIMPSON. On April 11th, William John Simpson, aged 80, beloved husband of Lydia. "Absent from the body, present with the Lord". Officiating ministers at funeral: W. McCandless, S. Shaw and J. Paton.

COMING EVENTS

ABERDARE. May 20. Elim Pentecostal Church, Monk Street. "Heart Trouble", presented by the young teens' department. At 6.

ALDERSHOT. June 2. Elim Pentecostal Church, The Grove. Presbytery rally. At 7.30.

CLACTON ON SEA. May 26-28. Elim Pentecostal Church, Hayes Road. Annual Convention. Preachers: W.Ll. and Mrs. B. Bell. Ipswich Choir on Monday. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30 (tea provided).

CROYDON. May 20. Elim Pentecostal Church, Stanley Road. Junior Church anniversary. Preacher: Michael Moore (Elim Bible College). At 6.30. June 10. Mr. and Mrs. Geoff Wildey (Singapore). June 17. David G. Hathaway. June 24. H.W. and Mrs. Greenway. Sundays at 11 and 6.30.

BRECON. May 19. Kensington Baptist Church (kindly loaned). Baptismal service. Preacher: J.H. Dick. At 7.30.

DOWLAIS. May 5-20. Elim Pentecostal Church, Ivor Street. Crusade conducted by Eddie Smith. Fridays excluded.

EDINBURGH. May 26. Opening of the new Elim Pentecostal Church. The City Temple, George IV Bridge by the President, John Lancaster, at 3. Followed by Dedication service. Preacher: J.C. Smyth. Thanksgiving rally. Preachers: J. Lancaster and J.C. Smyth. At 7. Sunday, 27. Preacher: The President. At 11, 6.30 and 8.15. June 2-5. Annual Convention. Preacher: D.G. Woodfield, with Edward Matthews, the Kilsyth Trio and Marilyn Hutton. Saturday at 7. Sunday at 11 and 6.30. Tuesday and Wednesday at 7.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

GRIMSBY. May 23—June 3. Elim Pentecostal Church, Tunnard Street. Crusade conducted by John M. Cuthbert and team. Weeknights at 7.30. Sundays at 6.30. Monday, May 28 (Spring holiday) at 3 and 6.30 (tea provided between meetings).

HARROGATE. May 26-28. Elim Pentecostal Church, Park View, East Parade. Spring Convention. Preacher: A.R. Thomas. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided).

KIDDERMINSTER. May 23. Elim Pentecostal Church, Prospect Hill. Women's Rally. Speaker: Dr. Zinger (Walsall). Soloist: Mrs. Ellis. Convener: Mrs. E. Jeffery. At 3 (tea provided at close).

KINGSTON UPON THAMES. May 26,27. Elim Pentecostal Church, Thames Street. Induction of P.F. Sanderson conducted by F. Lavender. Saturday at 7. Preacher: P.F. Sanderson. Sunday at 11 and 6.30.

LEIGH ON SEA. May 26-28. Elim Pentecostal Church, Glendale Gardens. Spring Holiday convention. Preachers: J. Egyir-Paintsil (Church of Pentecost, Ghana), L. Wigglesworth and E. Dainton. Singing by Chelmsford Choir. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided).

MERTHYR TYDFIL. May 26—29. Elim Pentecostal Church, Court Street. Whitsuntide convention. Preacher: R. Cox. Convener: R.C. Stacey. Saturday at 7. Sunday at 11, 3 and 6.30. Monday and Tuesday at 3 and 6.30.

NORTHAMPTON. May 19. Elim Pentecostal Church, Abington Square. Sixth anniversary convention. Preacher: T.W. Walker. Saturday at 7. Sunday at 11 and 6.30.

NORWICH. June 2. Stuart Hall. At 3.30 and 6.30 (tea provided, but please phone Norwich 22112 at least seven days early). June 3-5, Elim Pentecostal Church, Trory Street, Vauxhall Street. Sunday at 6.30 and 8. Monday and Tuesday at 7.30. Preacher throughout: Gerald Coates (Festival of Light) and team.

OXFORD. May 27. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: Len Magee. At 11 and 6.30.

OXFORD. May 25—28. Hill End, Youth Camp. Camp Officers: Michael and Jennifer Lindsay. Padre: Len Magee. Open Day on Monday.

PONTARDULAIS. May 19. Beulah Elim Pentecostal Church, Twyniago Road. Ladies' Fellowship rallies conducted by Salvation Army missionaries. At 3 and 6. May 20. Sunday school anniversary. Speaker: Alan Ebenezer. At 5.30.

PONTYPRIDD. May 13. Elim Pentecostal Church, Thurston Road. Senior Citizens' Sunday. Preacher: L.W. Green. At 11 and 6. May 19-21. Church anniversary. Preacher: D.J. Green. Convener: R. Hughes. Soloist: Mair Jones Perkins. Weeknights at 7. Sundays at 11 and 6.

ROMSEY. May 12. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Mission to the Communist World. At 7.30.

ROWLEY REGIS. May 13. Elim Pentecostal Church, Cardale Street. Sunday school anniversary. "The Gospel Train". Preacher: L.C. Quest. Convener: D.W. Cartwright. At 11, 2.30 and 6.30.

RYDE, Isle of Wight. June 2,3. Elim Pentecostal Church, Albert Street. Forty-second Church anniversary. Preacher: G.L.W. Ladlow. Saturday at 7. United Pentecostal Rally. Sunday at 11 and 6.30. Convener: I.R. Hall.

ST. HELENS. May 14-20. Elim Pentecostal Church, Duke Street. Youth Crusade, conducted by Ron Robinson, instrumentalists, vocalists, and gospel groups. Weeknights (except Thursday) at 7.30. Sunday at 10.45 and 6.30.

TEESSIDE. May 20. Elim Pentecostal Church, Lee Road. Flower Sunday. At 11 and 6.30.

WEYMOUTH. May 19. Elim Pentecostal Church, Belle Vue. Visit of Poole Male Voice Choir. At 7.

WIGAN. May 12-14. Elim Pentecostal Church, Station Road. Three-day crusade. Preacher: John Cooper. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

YARDLEY, Birmingham. May 12,13. Elim Pentecostal Church, Broadstone Road. Convention. Preachers: A.P. Atkinson (Saturday), John Whitehead (Sunday). Saturday at 7.30. Sunday at 6.30.

YEOVIL. June 10-12. Elim Church, Southville. Whitsuntide convention. Preacher: Stanley Beresford. Convener: E.J. Thomas. Sunday at 11 and 6.30. Weeknights at 7.30.

WAVELENGTH—ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 8.30 p.m.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

ITINERARIES

The President (John Lancaster):

May 15, Harlow; 16, Blean; 17, Broadstairs; 19, Canning Town; 20, Islington (a.m.); Leyton (p.m.); 21, Rochester; 22, Barking; 23, Ilford; 24, Romford.

The London Crusader Choir (with D.B. Gray):

May 19, Camberwell; 20, Reading; June 3, Maidstone and Smarden; 10, Wandsworth and Wormwood Scrubs prisons; Homerton; 17, Hainault; 23, Guildford (Cathedral); 30, Streatham.

Miss Joan Caudell:

May 13, Aberdeen; 15, Dundee; 16, Edinburgh; 17, Kirkintilloch; 18, Clydebank; 19, Coatbridge; 20, Greenock; 22, Motherwell; 23, Paisley; 24, Glasgow; 25, Govan; 26, Whitehaven; 27, Carlisle.

Joseph Smith:

May 20-22, Eastbourne; 23-27, Hastings; 28-31, Hove; June 2-8, The Lanes, Brighton; 9-14, Portsmouth.

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D.2766

YOUTH PAGE

Before, during and after

by Trevor Partington

WHEN asked why their parents went to church, one little girl replied, "My Dad goes 'cause he's running for election!". Well, just what are our motives for going to church? How can we get the very best from our church worship?

What should we do before the service? There must be preparation of heart before you can worship God aright, not just a hurried prayer as you sit in the pew - and how much of a formality that can be - but a prayer in your quiet time that God will bless the service that day. Too often our thoughts are engaged on other things. Carelessly, irreverently we enter God's presence. Before a gospel service, we should do our best to invite someone along, for week after week your pastor can minister either to a wilderness of wood or evangelise the evangelised. The best tact in soul winning is CONtact. Think, too, of your attitude toward some other member of the congregation. "If you are standing before the altar in the Temple (as we would say, sitting in church) and suddenly remember that a friend has something against you, leave your sacrifice there beside the altar and go and apologise and be reconciled to him, and then come and offer your sacrifice to God" (Matthew 5:23, 24, L.B.). Before the service never have words with someone; the whole spirit of the meeting can be affected. It is better to bite your tongue than to let it bite someone else.

What should we do during the service? Don't chew sweets. If you must because you have a bad throat, be careful how you open the wrapper. From the pulpit it can sound like an army opening their Christmas boxes. If a baby cries and the mother is doing her best to keep the little one quiet, don't make it worse by turning round, or by giving advice on how little Horace can be calmed. Don't chatter to the person sitting next to you, and, if you must yawn, make it quiet and inconspicuous, please! If it is a worship service, consider prayerfully how you – even though you have never prayed in public before – can take part in the time of praise. Your one-sentence prayer from the heart can bring real blessing. Try it next Sunday. If God has baptised you in the Holy Ghost, wait on your ministry. Be alert to His leading. God may wish to speak through you. Most important of all, "receive with meekness the engrafted Word" (James 1:21). Truth must soak into the heart if it is to bless the heart. Be willing to hear about your faults and be determined by God's grace to put them right.

After the service, "be ye doers of the Word, and not hearers only" (James 1:22). Doing far surpasses hearing. The bulk of men do not read the Bible; they read you and me. There is nothing done by our church services, our preaching, or our attendance, unless we live out our faith. Donald came out of the kirk sooner than usual and Sandy said to Him, "What, Donald, is the sermon all done?". "No", replied Donald, "it is all said, but it is not begun to be done yet."

What! Camp for me?

by Albert Baylis

"I WANT a real holiday. Besides, I'm not sure if I would like camp anyway. What about the food for instance and this business of sleeping in tents?" Most people who think of camp as a possible holiday probably felt like this at first. As Adjutant of Elim's biggest youth camp, I know that they don't feel that way for long. They soon realise that the food is not cooked over twigs, but in a properly equipped kitchen and is served dead on time, and there are seconds, too, at most meals. Worries about sleeping in tents soon disappear as you slip into a cozy sleeping-bag at the end of a busy, happy day. Activities, like swimming, beach games, rounders, table-tennis, car treasure-hunts and outings, are always popular. You should see the Staff versus Campers soccer match! There are quieter activities too, and some of the friendships formed at camp last a lifetime.

Many have found the greatest Friend of all at camp and countless others have been filled with the Holy Spirit. We have seen some wonderful healings and God has often used camp to direct someone's feet into a specific sphere of service. The atmosphere is just great, whether in the challenging evening meetings, the study groups or as we simply enjoy being together. Sounds of music and laughter are never far away. Camp can be summarised as good good, fun, friendship and fellowship. If you want a real holiday, send for details while there are still some vacancies. Full details are obtainable from: E.Y.M., Kensington Temple, Kensington Park Road, London W11.

God may show you camp, not as a possible holiday, but as an opportunity for service. In paying tribute to the wonderful band of workers who make camp possible, I invite you to join them. You would probably have several surprises in store – the degree of organisation, for instance, and how quickly everyone knits into a team even if it is their first time at camp. Think about it – then come and enjoy the blessing with us.

The Family Altar

Scripture Union Portions — **Notes by L.E. Lambert**

Monday, May 14th 1 Kings 5:1-18

"Build an house unto My name" (v.5).

PEOPLE are more important than places of course: beautiful buildings do not guarantee that folk will flock inside. Nevertheless it is very important that God's house is as attractive and inviting as we can possibly make it. It is a sad commentary on any Christian that he is content to let God's house be less than his own. God is worthy of the best. Pentecostal folk are learning the value and virtue of nice buildings. They can be pleasant without being pompous. We can help keep them clean and in good repair. Do we "love the place, O God, wherein Thine honour dwells"?

Tuesday, May 15th 1 Kings 6:1-22,37,38.

"So Solomon built the house, and finished it" (v.14).

I AM so glad that he finished it. He did not make a glorious start then lose interest half-way through. So much voluntary work is plagued by this. We start with great enthusiasm, then the effort wanes and the zeal flags, and a faithful few struggle on to complete the job. The Scriptures warn us against this danger. "Let us not be weary in well doing: for in due season we shall reap, if we faint not". When we put our hands to the plough, when God gives us a job, let us finish it.

Jesus cried with a loud voice, "It is finished!"

Wednesday, May 16th 1 Kings 8:1-21

"The cloud filled the house of the Lord" (v.10).

THE beautiful building, the magnificent music, the resplendent ritual, yet the most important thing on this day of dedication was the presence of God. On Monday we thought of the value of fine facilities, but our greatest need is for the blessing of God on our meetings, the touch of God on the preaching and praying, our services being vibrant and alive with the presence of God. Pray for your Pastor, for your assembly, for yourself for a new touch of fire in your soul. The blessing followed the sacrifice (v.5).

Thursday, May 17th 1 Kings 8:22-40

"When Thou hearest, forgive" (v.30).

IT is always a thrill to hear a man of God really pray, to hear someone pouring out his soul to God, not just saying a prayer, but really praying. Such is our privilege today, as we read one of the greatest prayers ever offered. Time and time again (vv.31,33,36), Solomon asks that, if things go wrong for his people, nationally, personally, God would hear and forgive. There is a definite link between the two. If we regard iniquity in our heart God will not hear us. Before you pray this morning, if you are consciously grieving the Lord, the matter must be put right first.

Friday, May 18th 1 Kings 8:41-53

"Thy great name. . . Thy strong hand" (v.42).

HOW great is our God, in power, mercy and judgment. Because of His greatness we can go to Him in the vicissitudes of life: when lonely (v.43), when attacked by the enemy (v.44), in weakness (v.46).

We can turn to the Lord at all times. So often we resort to other means. In days of distress, seek the Lord. He can meet our every need whatever we face, however we feel: there is nothing that He cannot do. Use His great name and trust His strong hand. His name is like a strong tower – safety; He holds us in His hand – security. Face today more bravely and more brightly as you remember this.

Saturday, May 19th 1 Kings 8:54-66

"He. . . blessed all the congregation" (v.55).

PRAYER turns into blessing. The king rises from his knees and blesses the people (v.55). He reminds them that God always fulfills His promises (v.56) and implores them to walk in God's way (vv.58–61). Prayer precedes blessing; blessing follows prayer: Little prayer, little blessing; much prayer, much blessing; no prayer, no blessing. Herein lies the greatest blessing, we must first seek His face in prayer. Why is it that, though we realise this, we are so slow to obey? The answer must be that the devil will do anything to stop Christians praying.

"Satan trembles when he sees the weakest saint upon his knees".

Sunday, May 20th 1 Kings 9:1-9

"If" (v.4); "Then" (v.5); "But" (v.6); "Then" (v.7).

HOW often we forget that God's promises are conditional. We must not be merely promise-box Christians, just lifting a text out of its context and making it a pretext. These verses show us a divine principle. If we will do our part, God will do His. "If you will walk before Me" (v.4) is followed by "Then I will" (v.5). Then you have the other side of the coin: if we do not obey we suffer God's wrath. Let us have a clear picture of God's holiness. He has promised open windows, but we must tithe – do you? He had promised to pour, but we must be thirsty – are you? He is faithful: so must we be.

Comment, Opinion and Review

The new Anointing

An Elim Minister declares his view.

THIS is the latest in a number of (to quote a current phrase) "ministry gimmicks" to appear from over the herring pond. Down the years we have had elaborate doctrines of fastings, "oil on the hands", "blood on the brow", "halo above the head", "holy sand", and the extra-sensitised right hand (and we are writing not of Romish superstitions, but of alleged Pentecostalist practices), discernment of ailments, and what not. Now comes "The new Anointing".

Let me say at once that the phrase is unBiblical. Without being slaves to the letter, or making a man an offender because of a word (Isaiah 29:21), it is a good thing that Pentecostals should be correct and Biblical in their use of the names and terms related there. One used to hear, and still does, "He did not quite receive the Baptism in the Spirit, but he received a mighty anointing", as though the anointing was a variable and lesser blessing, not to be quite equated with the Baptism in the Spirit. Perhaps some leaders and teachers have been at fault here, but the Scriptures make it clear that "The Anointing" **is** The Baptism. The indefinite "an" ("an anointing") is never used in Scripture, but always the definite article, "**the** anointing".

There are operations of the Holy Spirit which are permanent and there are those that are variable and repeated, but there is only one Anointing of the Holy Spirit. Three things are said of it. It is *permanent:* "The anointing which ye have received of Him abideth". It makes the recipient *independent of human teaching or philosophy:* "Ye need not that any man teach you" (though, of course, this does not exclude the need for God-appointed teachers – see Ephesians 4:11). It is Christ-centred: "It hath taught you, ye shall abide in Him" (1 John 2:27).

When He was baptised in the Spirit's baptism at Jordan, our Lord was anointed with the Holy Ghost and with power (Acts 10:38). Likewise we, His followers, after the pattern and symbol of the Old Testament, where prophets, priests, and kings were anointed for their divinely-given tasks, are anointed for prophetic, priestly and kingly living and service.

Was our original Pentecostal baptism or the anointing of the Spirit which we then received defective, or but temporary, that we should need another, a new anointing? The writer never sings, "O, for a new anointing". He's still living in the thrill of the old!

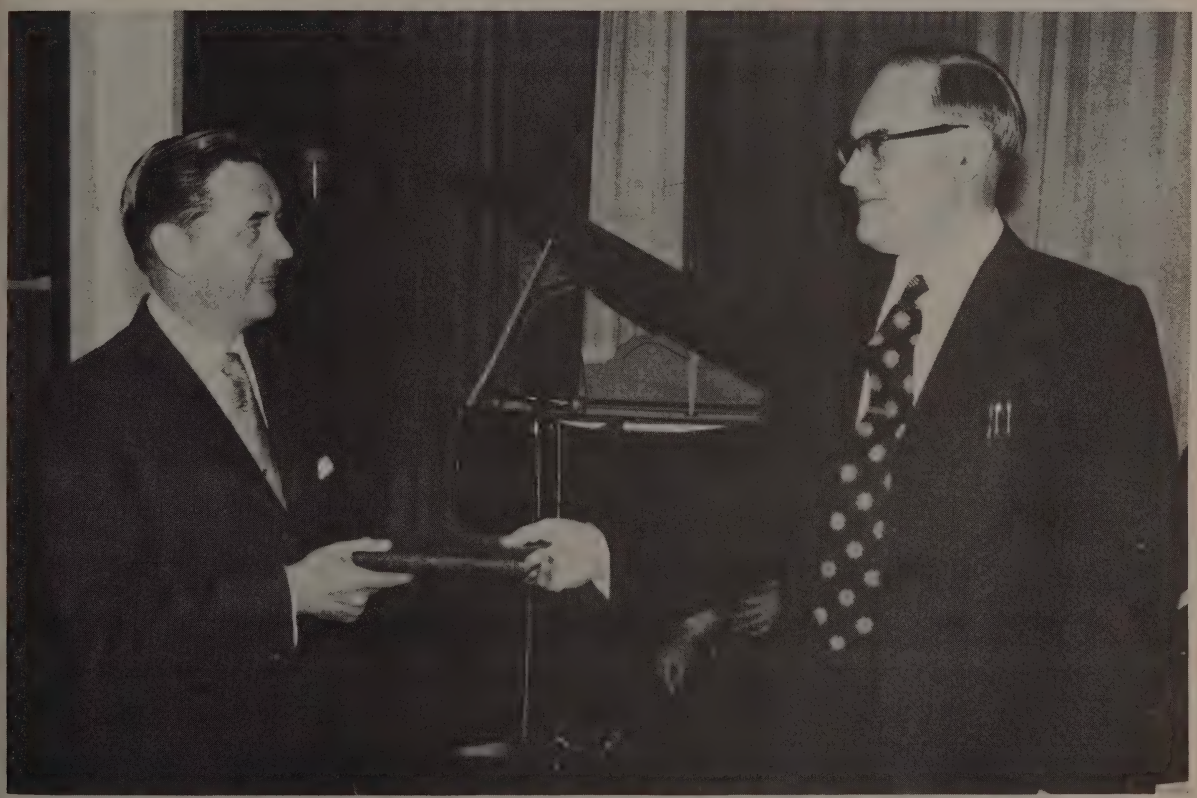
What do you think?



Pastors H. L. Dawson and A. J. Downes witnessing in Trafalgar Square on Easter Monday. This man had come to London to find someone to operate on his vocal organs because he had damaged so many people's lives with his tongue. After talking to this person and having a word of prayer with him, he raised his hand for Christ as the appeal was given in the Square.

THE ELIM EVANGEL

Vol. LIV No. 20 May 19th, 1973 5p



ELIM CONFERENCE, 1973

The retiring President, Tom W. Walker, presents the Presidential Bible to our new President, John Lancaster

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, H.W. Greenway, W.R. Jones, J.C. Smyth, T.W. Walker.

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STABILITY is a quality which is sadly lacking in the life of today.

I recently made a stop at a motorway cafe in the early hours of the morning. The place was crowded and I was astonished to see what a high proportion of young people were there. Some of them looked not long out of school. The air of restlessness, perhaps even of rootlessness, is blowing a gale nowadays.

It is of vital importance that children have security, which is really only jargon for a loving, caring home background. The so-called insecure person can often trace at any rate the beginnings of their problems to fears of being unwanted or of uncertainty as to the permanence of his or her home background.

Christians cannot but be refreshed by the reading of the Scripture, for our heavenly Father has gone to such pains to let us know how much He cares for His own and how He has expressed this in and through His Son. The beautiful words of Hebrews 1 are a great source of solace and solidity. Relish the magnificent tones of vv. 11, 12: "They shall perish; but Thou remainest; and they shall wax old as doth a garment; And as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." "Thou remainest. . .Thou art the same" — what an encouragement these declarations of truth must be to the child of God!

Many young people are deeply anxious about the future of the very planet on which we live. A recent B.B.C. programme for schools, which I heard while I was travelling, expressed in very poignant terms what many are feeling. Built-in obsolence was strongly condemned. The ad.—man's creating of desires and appetites was trenchantly repudiated. Pollution and over-population came in for drastic comment. The only trouble with the programme was that it was so dispiriting, so hope-less really. A snatch from a pop song came to my mind, "Alone again. . naturally". The dirge of despair seems to dominate so many such offerings.

"Thou remainest. . .Thou art the same" reassures the Scriptures. God is love and He is working to a plan. There is hope. There is a future. There is certainty. To the eye of faith the shining way is there. Jesus is coming!

"The prospects opening to the Christian's view grow brighter as the days go by."

Photographs and reports of 1973 Conference in next week's EVANGEL



The new President, John Lancaster, on the night of his induction.

Church - Reports



Photo: Rodney Wedlake

CHELTENHAM **Pastor: A. J. Downes**

ON Sunday, April 15th, we held our third baptismal service since Pastor Downes joined us in July of last year, the six candidates bringing the total to nineteen. We praise God that so many have decided to witness publicly to their faith and to their acceptance of our Lord's command.

It was a particular and unexpected thrill for Pastor and Mrs. Downes, when their daughter Ruth responded to the Pastor's offer from the baptistry to wait and baptise any believer who wished to be baptised right away. Among the others was a brother who was until recently a member of the local Hell's Angels. Please pray with us that God will bless all six of these young people, that they may be able to hold fast the profession of faith that they have made.

RAY FAIERS

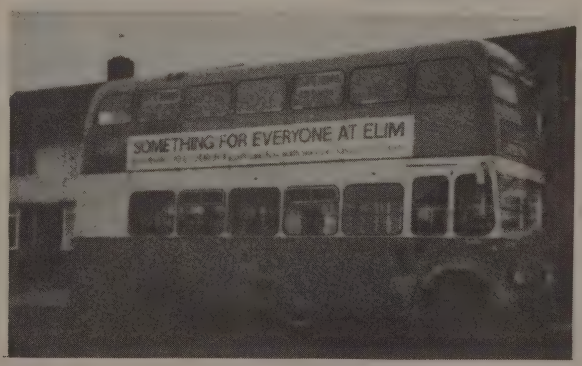
Pastor A. J. Downes baptises his daughter, Ruth.



STOCKTON ON TEES **Pastor: R. Nugent**

AN advertisement on the side of a Corporation 'bus, for the Sunday evening service must surely be a rare thing, but the photograph shows a local service 'bus bearing such an advert. The advert certainly makes people look and indeed talk about our new Church building.

Our new Church has not yet been open for one year, but it is not only the advert on the side of a 'bus





which has aroused folk's interest. The congregation has rapidly increased from a mere dozen people, who worshipped in our old building, to an almost full new church for our morning family service.

We have just completed a hectic outreach week with meetings for different ages each night. Those not concerned with a particular meeting met in different houses to pray for the meetings' success. All our prayer and hard work were rewarded by an excellent response from the people on the surrounding estate.

As the Church attracts more people, it becomes more attractive. This is due to a great deal of help which we are receiving from Teesside Council. As it is "Plant-A-Tree-Year", they gave us a great number of small trees to plant in the grounds around the Church. The Pastor and Church workers soon planted the trees, along with a selection of bulbs, also supplied free of charge by the local authority. The bulbs are now in full bloom and along with the trees and newly-cut grass the Church looks outstanding to the glory of God.

We are now looking forward to our third baptismal service at the beginning of May and we are trusting God for even greater things in the future.

DAVID J. BELLETT

CALDICOT **Pastor: P.N. MacInnes**

UNDER the title "Effective Teaching in the modern Sunday school", some forty Sunday school teachers and pastors gathered for a day's seminar. One morning and two afternoon sessions involved lectures by Pastor Derek J. Green on: "Building a better Sunday school", "Teaching with a handbook", and "Keeping the young teenager". The questions and discussions which followed revealed the desire, indeed, the passion, to reach and to teach the young folk today and "by all means to save some". Contributions covered maintaining discipline, the place of films and pop music, prizegivings, new types of outings to replace the traditional annual trek to the seaside, and the use of Christian homes for regular as well as occasional involvement in the Church's work. It was a blessing and an encouragement to share experiences and difficulties. All found Pastor Green's ministry rich with new concepts yet so helpful in many practical aspects that it is likely to mark a turning point in some of the Assemblies represented. Particularly stimulating was the concept of the "total church programme". This is not new to those acquainted with American ideas, but it is specially challenging now that it has been tried in the British context.

The Caldicot Assembly had the further advantage of Pastor Green's presence at our Sunday school the next day and of his comments in the afternoon on our endeavours. The school represents the more difficult of environments for teaching, being one small hall and a full age-range of pupils. Mr. Green's helpful and welcome criticisms highlighted some weaknesses which could immediately be corrected. He also made suggestions for improvements for the longer term.

The weekend was the climax of eighteen months' planning and preparation. It acted as a spur to "press towards the mark" and clarified our perception of the correct place of youth work in the Church's commission.

R.W. CAVE

CANNOCK **Pastor: M. Reynolds**

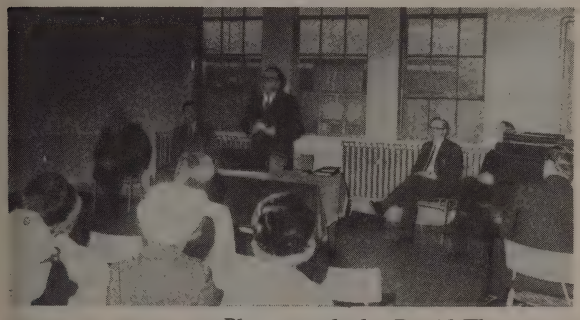
THE following is a photograph of the congregation at the induction service for Pastor and Mrs. M. Reynolds, who recently assumed the Pastorate at Cannock. A number of friends were present from their home church in Chelmsford, Essex. Pastor Reynolds was until recently the Head Student at Elim Bible College, where his wife was also a student.



A welcoming bouquet was presented by Mrs. Ridgway to the new Pastor's wife. Also in the photograph are Pastors W.J. Patterson and M. Reynolds.



The District Superintendent, Pastor R.J. Morrison, is seen addressing the congregation in our next picture. Pastors K. Smith and S.D. Huntly, B.D., are also present.



Photographs by David Thompson

SUNDERLAND **Pastor: D.G. Holmes**

I WELL remember our first outing to Bradford, and hearing for the first time a musical rendering of, "Heaven came down and Glory filled my soul". April 11th was the day of our Women's Rally and we can say, "Oh, what a wonderful, wonderful day". We were richly blessed by the anointed ministry of Mrs. C.J. Watkins and of Mrs. R.M. Kingsbury, who ministered in song. Our own Ladies' Choir rendered items and we really felt the presence of the Lord. Nineteen representatives from different Churches in our area answered with responses of either a text or a verse of a hymn. All were greatly blessed in a united fellowship. Tea was ably provided for by our own sisters for well over 150. We praise and thank our heavenly Father for all His goodness over the past year.

Our evening rally saw the church filled with almost 190 people. The joy of the Lord was in the hearts of all as they sang the hymns. Mrs. Kingsbury sang once again. Our own Ladies' Choir sang, "Let me touch Him".

We are deeply grateful to all who contributed in any way to make this day a memorable one. We praise God for what He began in Sunderland. We go forward prayerfully, trusting the Lord for greater things under the guidance of our much-loved Pastor and his wife.

LINA PRICE

HOLYHEAD **Pastor: F.G. Evans**

OUR Church was saddened recently by the loss of Owen Jones, a beloved brother and founder-member. He shouldered the work of God faithfully and had served the fellowship in the capacity of deacon and treasurer. Although hampered considerably by ill-health for a number of years, his faith never wavered, nor did his love for the work of the Lord and the house of God. He was a humble character, who, through his kindly nature nourished the flock. His concern for those absent from meetings for various reasons helped to bind the Assembly together. His encouragement and support for others in their efforts strengthened their usefulness in the work.

Our brother was called home at the comparatively early age of 58, but we "sorrow not, as others who have no hope." We know that we will see our dear brother once more in that place where there is no more sorrow and where Owen is now rejoicing in the presence of his Lord and Saviour.

R.J. JONES

EDINBURGH

Opening of the new
Elim Pentecostal Church

The City Temple
George IV Bridge

by the President

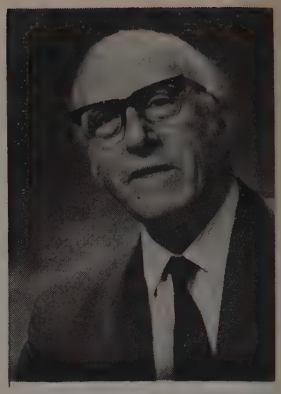
Saturday, May 26th
3 pm Dedication Service
7 pm Thanksgiving Rally
Speakers:
J. Lancaster, J. C. Smyth

PLAN TO COME!
BE SURE TO PRAY!

D.2866

The Letter to the Romans





28. Practical (12:1–15:33)

by J. Alexander Wright

FOLLOWING Part I: Doctrinal (1:18–8:39) and Part II: Historical (9:1–11:36), we now consider Part III: Practical (12:1–15:33). Here is the righteousness of God, the Epistle's theme, in Christian living. From Christian theology come Christian ethics, i.e. right conduct, applied Christianity. Those who refuse the doctrine cannot embrace the ethic. First then come our spiritual, social and civil duties (12:1–13:7).

"I beseech you therefore" (v.1). This is the last of Paul's four great "therefores" which divide the Letter. When we encounter a "therefore" we should ask what it is there for! The one who "compelled Christians to blaspheme" now, on bended knee, beseeches them, on the grounds of the great mercy which God has shown them all, as set forth in his preceding chapters, to present their bodies to Him as living sacrifices. The gospel does not begin with the body of the believer, but it wholly embraces it. Living sacrifices are not like the struggling animal, which, sensing death, was dragged with firm, strong hands to the place of sacrifice, but, paradoxically, they are "alive unto God" (6:13). The worshipping Christian is to become his own priest, victim, and altar, as did his Lord when that holy Body became the instrument of the divine will, which He came to earth to do: "A body hast Thou prepared Me . . . Lo, I come to do Thy will, O God." (Hebrews 10:5–7).

The yielding of our bodies is the necessary step to our knowing and proving the will of God for our lives (Romans 12:2), not our bodies alone to the exclusion of our personalities, however, but as the vehicles of our personalities, "Your very selves" (NEB). Greek philosophers of that time deprecated the body as being a hindrance to higher aspiration. Paul urges its vitalness. "Holy" means healthy, as the temple sacrifices had to be "without spot or blemish"; so must we be, cleansed and sanctified unto God, for only so can we be "acceptable" to Him; "which is your reasonable service", "intelligent", (Phillips), "rational" (A.M.P.). The reasoning and logic of men can be deadly, but here is the highest reasoning and most sublime logic. How clearly C.T. Studd saw it: "If Jesus Christ be God, and died for me, then no sacrifice that I can make can be too great for Him".

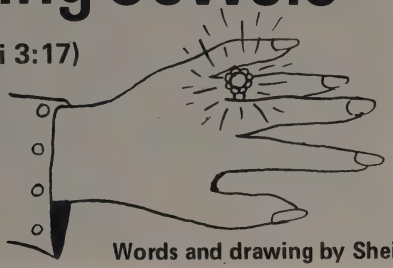
"Service" is a temple word, as in 1:9 and 15:16 ("ministering"), and in keeping with the metaphor of the dedicated Christian as a sacrificing priest offering himself. "The worship offered by mind and heart" is how the NEB renders "reasonable service". "And be not conformed" (v.2), rather be transformed nonconformists! "Conformed" refers to the outward shape of things, the "schema" or fashion. None betters Phillip's rendering here: "Don't let the world around you squeeze you into its mould". Recall the converse and our comment at 6:17. Let Christian doctrine mould you.

Do not stop at mere "nonconformity", for this is only negative Christianity. "Transformed" refers to the inner shape, the "morphe", what a man really is, whether dressed for a bath or a ball. When the writer recently moved to another home he inadvertently left behind his electric door-bell transformer; what good was the bell-push or even the power without it? Christ is the great Transformer. This same word is used in the account of our Lord's transformation (Matthew 17:2), when the radiance of His inward beauty shone out like the sun, and of us, when "with open face beholding as in a glass the glory of the Lord, we are *changed* into the same image" (2 Corinthians 3:18). "Transformed by the renewing of your mind" is not of the mere intellectual apparatus, but the whole personality. Reason and God's will are to harmonise. Once that mind was at enmity with God (8:7), "alienated" (Colossians 1:21), but through repentance a new attitude and perspective have come to the life. "Repentance" means, "change of mind or thinking", and carries the implication of the resulting change of conduct. "That ye may prove", "discern", "make out" (Moffatt), the purpose and plan of God for your life. Surely we all want to do this. It is God's way!

Children's Corner

Living Jewels

(Malachi 3:17)



Words and drawing by Sheila Price

BARBARA went to the jeweller's to choose her engagement ring. Her young sister, Sally, eagerly awaited her return. When she heard the door open, Sally ran into the hall and asked, "Did you buy your ring, Barbara?"

"Yes, Sally, but it was so difficult to choose from all the rings on display. I liked this one best", she said, holding out her hand. "Do you like it, Sally?" "Oh yes! It is very beautiful", Sally exclaimed. "Do you see how brightly the stone shines?" Barbara wondered. "Yes", replied Sally. "It is surely the most precious jewel in the whole world".

"It is very precious to me, Sally, but it is not the most precious in the world. The jeweller told me that there are jewels worth thousands of pounds. There is a diamond called the Koh-i-noor, which is valued at a great price, but the most rare diamond of all is valued at nearly sixteen million pounds. It is the Cullinan diamond, the most expensive in the world."

"It would take a lot of pocket-money to buy that!" Sally exclaimed.

Barbara agreed with her sister. "But the Bible tells us of jewels even more precious than that, Sally", she added.

"What are they?" the younger girl inquired. "All the boys, girls, men and women in the world!" Barbara explained. "We are worth more to Jesus than all the diamonds in the land. He loves us so much that He gave His life for us. That was the price He had to pay in order to make us His very own treasure. We are His living jewels and we must shine and sparkle for our Saviour, so that our brightness might attract others to Him. The more we shine for Jesus day by day, the brighter we shall shine in Heaven".

Like the stars of the morning,
His bright crown adorning,
We shall shine in His beauty,
Bright gems for His crown.

Book Reviews

The Best in Life, *selections from the ministry of A. Lindsay Glegg, chosen and edited by John L. Fear. Published by Word Books, price 45p, postage and packing 4p extra.*

LINDSAY GLEGG, now in his nineties, is a living legend. He is the youngest old man many of us have ever met. See him at functions attracted to and attracting young people. Hear him, especially in Second Advent meetings, his rather light-toned voice taking on new power. Watch his infectious smile as he tells a good story to illustrate his point. Observe him over the years as chairman of nearly everything evangelical. He has made his mark in countless ways, none more so than that he is perhaps the most frequently quoted evangelical writer without the quoters realising or remembering the source! As this excellent paperback shows, what he wrote in earlier days has become evangelical folklore. A few unfortunate errors irritate, like "chat" for "that" on page 15 and the omission of "who" (making it "no one believes in Christ") on page 24, but this is otherwise a well-chosen compendium of the writings of the irrepressible Glegg.

T.W. Walker

Spiritual Problems, *by J. Oswald Sanders. Published by Victory Press, price 50p, postage and packing 7p extra.*

ANYONE who sets out to write a book on this subject must themselves have known the battlefield of such spiritual experiences. They must also avoid the pitfall of creating such problems in the minds of their readers. J. Oswald Sanders is just the man on both counts and we are in his debt for this great book. He writes with a deep awareness of the conflicts of the Christian's inner life and with a profound understanding of Scripture, yet the book is penned in a way that even the newest convert could understand.

Subjects like guidance, indwelling sin, victory and providence are considered along with many others. This is a book that every Christian should read, though somehow I expect that many will pass it over for something more "exciting". At 50p, such a gem is cheap. Get it soon!

Peter Sanderson

All books reviewed or advertised in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

Another in our series by Assemblies of God writers

The Stronger Man



Luke 11:21

by Bennie Finch

Bennie Finch was converted at the age of fifteen years at the A.O.G., Gateshead-on-Tyne. He spent the early part of his Christian life at Darlington Assembly and was greatly influenced by Pastors D. Powell and H. Young. He entered the A.O.G. ministry in 1942 and has held pastorates in the north of England, Grimsby, Australia and New Zealand.He has toured Canada and U.S.A. and is currently pastoring at Hemel Hempstead. He is married, with one married daughter and a teenage son. He has been faithfully supported throughout ministry by wife, Emma. He undertook a preaching tour of South Africa last month.

THE voice of the preacher telling of the operation of the forces of demon power is so often like a lone voice in the wilderness. We live in a psychological age when men, and even Christians, seek a natural, logical answer to all the eventualities of life. I have always accepted the existence of satanic forces and have seen some very remarkable demonstrations of their skill and power to devastate, but it is only in recent months, after weeks of prayer, that I see afresh that the individual believer as well as the local assembly can progress only by personal conflict with and personal victory over these evil agencies. Psychological Christianity will not last long, nor will it meet the need of any church in the acid test of spiritual conflict.

Jesus consistently recognised and rebuked these powers as part of His normal ministry. He understood and perceived their activities to the point where they were struck with terror. When there is an absence of knowledge concerning demons and their subtlety, men, often good men, conceive ideas and put them into operation in an endeavour to further the work of God. The weapons of our warfare are not human, however, but God-given. There can be no human substitute for the means which God has provided for the victory of His people.

Jesus had loosed a man from a dumb spirit and Satan hit back with the false accusation: "He casteth out devils through Beelzebub the chief of devils" (Luke 11:15). The devil has a cesspool, full of iniquitous lies and insinuations to hurl at the one who dares to disturb him. Wisdom as well as power won the day for Christ: "If Satan also be divided against himself, how shall his kingdom stand?" (v.18). Only the Spirit of God can adequately discover the inconsistencies of demon accusations. Immediately after this came this statement concerning the strong man and the stronger man.

The strong Man

This covers every Satanic agency from Satan himself down to his most insignificant spirit. Every individual believer is the target of the strong man. With what is the strong man armed? As in this case, lies and unbelief are his weapons, referred to in Ephesians 6:16 as "the fiery darts of the wicked [one]". Unless these ignited darts from Satan are quenched, they work havoc in the lives of believers and often in local assemblies. Their fire spreads with diabolical fury, wafted on by the winds of hell.

I have seen hundreds of acres of land devastated by fire in the bush of Queensland, all because of a small initial flame wafted by a consistent breeze. Although after a time grass and other vegetation began to grow, irreparable damage was done to native trees, bushes, plants and small animals. Donald Gee once said that damage can be wrought in churches that a generation will not repair.

The strong man "keeps his palace" (v.21). By his ingenuity and the unawareness of the believer, Satan maintains his grip and authority in so many areas of the work of God. Demons are tenacious beings; they have no intention of foregoing any territory that they have claimed and acquired by their evil endeavours. So far as they are concerned, any situation that makes them the victors is a permanent one.

"His goods are at peace [safe]" (v.21). What are these goods that the strong man so jealously guards? Satan deals only in human souls. He knows the value of an eternal soul probably much more than we do. The goods that he keeps are not temporal baubles, but backsliders, unsaved relatives, prayed for for years, depressed and defeated Christians. All the satanic forces available will be massed against those

who dare to venture into the Devil's domain. This is what happens when we pray; real prayer is never easy because it is opposed by demon power. There are so many of God's children in defeat that the situation is very acute. We meet entire groups defeated and depressed, not knowing the way out of their bondage, many of them having accepted the situation as being without remedy. How satisfied the enemy of souls must feel with such a set-up!

The stronger Man

This can only mean one person, Christ Himself, who alone succeeded in defeating Satan. We must never see Christ as detached from us, His Body; physically He is on the throne at God's right hand, but spiritually He dwells in us. We are here on earth, yet in Christ we are seated in the heavenlies. He appears before God for us. We appear before the world and the devil for Him. He can never again be identified without us, so, in effect we, in Christ, become the stronger man.

When we pray in faith, opposing the enemy, it is as if Jesus Himself prayed and opposed Satan. We are His Body; in this truth and experience we cannot fail. It is not we, but Christ in us and we in Him. The stronger man will overcome the strong man.

This suggests aggressiveness, for there can be no overcoming without attack. Too often we have sought to keep out of the devil's way, with catastrophic results. The worldly-wise adage "He that turns and runs away, will live to fight another day" is poor advice for believers, because he that turns and runs away will do the same another day! There is a place of personal triumph for every born-again believer. Our motto should be: "He who stands and fights today will see the Devil run away", and this is in line with God's promise: "Resist the devil and he will flee from you."

The stronger man, having overcome the strong man, takes from him all the armour in which he trusted. The wiles of Satan have been successful down the centuries; he has great confidence in his armoury. When he sowed tares in the field with the good seed, he went on his way with confidence, knowing that the tares would grow. We are to divest the demon agents that oppose us of all their armour and make them ineffective. This is what Jesus did and is still doing through His Body, the Church. We sometimes try to take on the great forces of evil in the world before we have stripped the diabolical agents that personally and individually oppose us. If we have our rightful place in Christ and He has His rightful place in us, then every demon will be subject to us in His name. Being in total subjugation, the enemy not only loses the weapons in which he trusted, but also the spoils which he has accumulated. Satan and his hosts have been robbing believers of peace, joy, health, fellowship and many other blessings for years. Is it not about time that some of us, within the area of our own experiences in Christ, routed the devils that hound us?

After personal victory in this realm comes victory for the local assembly. People in victory are the only ones who can pray others into victory. As we look at Jesus in the wilderness in conflict with Satan, we see that He was the converging point of two great powers, each ineffective without the other: the Word of God and the power of God. In Christ the combination of both became the Sword of the Spirit. Likewise we are expected to be the tabernacles of this dynamic union.

It is so easy to be baptised in the Holy Spirit and, over a period of time, to lose the anointing. Equally so, we can acquire a knowledge of the written Word and remain comparatively dead spiritually. We must be like Jesus, who was full of the Spirit of God and full of the Word of God. This demands time, humility and sacrifice. Some years ago I asked a man, who was renowned for his godliness and anointed ministry, what he would do if he had only two minutes to spare. He said that he would spend one minute in the presence of God and the other minute reading the Scriptures. In his reply I discovered the simple secret of a man who lived near to God and in victory. Power without the Word is like steam without the engine, while the Word without power is like the engine without the steam. Effectiveness is attained only by the combination of both. To have and to maintain victorious Christian living we must be prepared to forego many things that have become part of our daily lives, like the so-called innocent pleasures that we are apt to call legitimate relaxation. Why should we spend time on things that have no spiritual value, if our lives are in defeat?

Norwich—
Great Annual Convention

Saturday June 2nd
Stuart Hall at 3.30 pm and 6.30 pm

Guest speaker: Gerald Coates (Festival of Light) and team.

Continuing Sunday at 6.30 and 8.0 at Elim Pentecostal Church, Trory Street, Vauxhall Street, Norwich, Monday and Tuesday at 7.30 pm.

Full tea Saturday—no charge, but please notify at least seven days before to Norwich 22112.

D.2862

"My God, why....?"



"My God, why?" (Matthew 27:26)
"Father, into Thy hands I commend My spirit" (Luke 23:46)
"It is finished" (John 19:30)

by Eldin R. Corsie, National Youth Director

THESE words were uttered in the darkest moments of our Lord's suffering: "My God, why?" He was articulating human sorrow and anguish at its deepest level. He entered the region of the damned; He tasted death for every man. Here at the cross human need is epitomised.

We are faced with many queries and questions as day after day human tragedy is heaped upon us, like the sad shopping spree of a few weeks ago. A happy company of women on a short visit to the Continent lost their lives so tragically on the mountains of Switzerland. Husbands were left without wives, children without mothers. Then there was the brutal murder of three dear little children and another three children died in a fire. Thousands are dying in Bangladesh as a result of extreme weather conditions. The war in Cambodia and Vietnam continues, indeed, the shadow of war hangs ominously over the whole world. The world cries, "My God, why?"

For many it is more personal. A domestic upheaval, a psychological disorder, a personality deficiency, a temperamental problem, a human relationship, a physical malady, a besetting sin, and you cry in anguish, "My God, why?". If God is a God of love why does He allow suffering? Why does He not intervene and stop all the trouble? There is the problem of the innocent who suffer with the guilty; the hash of political affairs; the injustices which embitter so many; the collapse of any recognised standards of right and wrong. We live in a confused world and these problems cause a great number of people to doubt the goodness of God and even to question His existence. It is clear that when you ask why God does not stop the suffering, you do not doubt His ability to do so; your difficulty is that He does not act.

The Sovereignty of God

The answer to the question lies in the great plan of salvation: "God was in Christ reconciling the world unto Himself". God's sovereign hand lay behind the cry of Jesus. It was necessary for Him to suffer thus for our redemption.

Have you stopped to think into the nature of the Sovereignty of God? In the world there are two main categories of Sovereignty. First, the sovereignty of the ruthless dictator suppresses all other power. Its tyranny knows no bounds and it will devise all manner of evil schemes to annihilate opposition. It must have complete control whatever the cost. Secondly, there is the sovereignty of the democracy. This allows complete freedom of choice and then claims to overrule whatever course of action is taken in a way which will ultimately acclaim the sovereignty of the one who allows it.

Human illustrations and analogies of God are always inadequate, but we are sure that the sovereignty of the dictator is not a picture of God. God in His sovereign wisdom has given to man complete freedom, but He overrules his choices.

Why did not God make us so that we could not sin? To be sure, He could have done so, but we would no longer be human beings. We would be machines. Who wants to be a machine? Ladies, how would you like to be married to a robot? Well, perhaps you would get the gardening done and those household jobs completed! Gentlemen, how would you like to be married to a computer? You feed the mouth of the computer with the programmed card and out come steak and chips! No, God has made people who possess the characteristics of their Maker. Each has a mind, a will, emotions, a soul. They are intelligent, creative, purposeful, meaningful beings.

Nevertheless, God often interposes and demonstrates His sovereign will in a clear way. Remember the Flood, the destruction of the cities of Sodom and Gommorah. His supreme intervention was the cross of Calvary, when He invaded human history for the purpose of its salvation.

Nebuchadnezzar experienced something of this divine intervention. Because of his rebellion and disobedience, God made him to grovel in the fields

like an animal. When he was restored to sanity, he made a classic statement regarding the Sovereignty of God: "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand or say unto Him, What doest Thou?". God is a sovereign King, the moral Governor of the universe and He deals with men as free-will agents, moral beings. God has set in motion the law of cause and effect. If a man chooses to sin, God does not violate the freedom of choice that He has granted that man, but He allows sin to have its natural and inevitable fruitage. "Whatsoever a man soweth that shall he also reap". Man is responsible for sin, not God (Romans 5:12). If God were to set a date and a time to stamp out evil – let us suggest today at 9 p.m. – not one of us would arrive home tonight. When Joshua experienced the humiliating defeat at Ai he blamed God. God had to remind him that defeat was the consequence of sin. "Get thee up. . . Israel hath sinned" God told him. Men ignore and blaspheme God, flout His laws, desecrate His Day, despise His Church, persecute His people, reject His Son, and then have the temerity to blame Him for the outworking of their sin.

The Paternity of God

After crying, "My God, why?", Jesus prayed, "Father, into Thy hands I commend My spirit" (Luke 23:46). God is paternal as well as sovereign. To Isaiah He posed the question, "Cannot I do with you as the potter?". He claimed absolute power over Israel as the potter over the clay, yet the One who is the potter is also our Father. "Thou art our Father; we are the clay, and Thou our potter" (Isaiah 64:8). His sovereignty never clashes with His paternity. The hand that controls and moulds our life is the nail-pierced hand.

In Jeremiah we have the vivid picture of the vessel that was marred (Jeremiah 18). The potter was not satisfied until he had made a vessel that was perfect. So often Christian people must experience the breaking to know the blessing. Fatherly care and concern motivates the actions of God in our daily lives.

When I was a boy I never appreciated my mother or father saying, before they gave me the beating I deserved, "Now this hurts me more than it hurts you!". Indeed, I resolved that, if ever I became a parent, I would never chastise my children. Well, they can speak for themselves. They will confirm that my philosophy has changed! Chastisement is necessary for the development of Christian character (Hebrews 12:5-11). If only we could see all God's dealings with us as those of a Father.

When the late Dr. W.E. Sangster was a boy, he went to camp. He suddenly ran out of money, so he sent a telegram to his father: "£.s.d. R.S.V.P.". No reply came. Some of his friends taunted him: "Perhaps your father has forgotten you. Maybe your father has no money to send." He remarked, "I knew these reasons were untrue." When they returned to taunt him, he replied, *"I will wait until I get home and father will explain for himself."*

There are many things in life which seem contradictory to our belief in a loving God, but we must wait until we get home and God will explain it all. Yes, it is understanding our heavenly Father. Sometimes God's hand bestows and at other times His hand withdraws.

To faith, God's hand must be seen in both. Job lived in a period of great prosperity, then suddenly he was visited by a storm of trouble. He lost flocks, herds, home, servants, sons and daughters. We look in vain for his denial of God's existence of his abandonment of belief and faith. He does not even question God. He avows, "The Lord gave; the Lord has taken away, blessed be the name of the Lord." These are not the words of fatalism, but of implicit faith.

Peter had 3,000 souls; James had 3,000 stones. Peter was delivered from prison; James was beheaded. The ways of the Lord are past finding out. Are we willing to say, "Father, into Thy hands I commend my life?". Are we ready to trust our lives to the hands of the Creator and Saviour? Christ was deeply conscious of His Father's love. In Gethsemane he cried, "Father, if it be Thy will". His first cry on the cross was, "Father, forgive them". His final cry was, "Father, into Thy hands I commend My spirit.".

The Victory of God

Between the extreme suffering expressed in the cry, "My God, my God, why hast Thou forsaken me?", and the final cry that reveals His eternal Sonship, "Father, into Thy hands I commend My spirit", there is the Saviour's cry of accomplishment, "It is finished." God literally dropped the curtain on the final act in the drama of Redemption. "The veil of the temple was rent in the midst". In this cry, "Finished" (for it is only one word in the Greek), we have *Christ's complete victory over SIN.* Separation from God is the result of sin. Jesus tasted death for every man. He knew from His experience what it meant for a soul to be lost. This is the destiny of everyone who has not received the Lord Jesus as their Saviour, for Hell is a place of unending loneliness and separation from God. "Finished" means that Christ has bridged the gap between God and man. There is no longer any need for man to be separated from God.

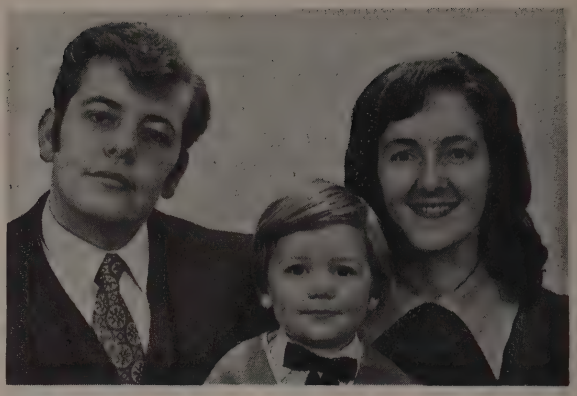
"Finished" speaks of *Christ's victory over SUFFERING.* The Apostle Paul enumerates all the things

Continued on page 17

Elim Missionary Society Feature

Something to Shout About

First impressions of Ghana
by David and Margaret Kilpatrick



THE first thing we wanted to do when we arrived in Ghana was to attend one of the Ghanaian meetings. What a wonderful experience that was. The presence of the Lord was very real as we met to worship Him.

On route to Ghana we touched down at Amsterdam, Madrid and Lagos. Perhaps this affected our ears, for when the people began to sing and clap, we were deafened! Looking over the gathering and seeing the faces of the people radiant with the joy of the Lord made our hearts leap within us. We watched with wonder the graceful movements of several of the ladies as they danced to the front, as later did the men, in praise to the Lord.

At this meeting, over thirty girls from a nearby school came forward for salvation. We were prevented by the language barrier from speaking to them, but we were assured that each one would be contacted by the Church members.

The Church of Pentecost is an active, evangelical movement. Every member is soon conscious of his or her responsibility to witness for Christ. If we were to visit one assembly every day, at the end of three years we would have over 100 still to visit and perhaps more as the Church is growing daily.

Those who know David and Margaret Mills will have no difficulty remembering our names, for we are David and Margaret, too! We thought that the Ghanaians would be confused by two Davids and two Margarets, but they soon got over the difficulty by giving us new names, "Yaw Maanu" and "Yaa Maanu", which mean Thursday born and the second. We arrived on a Thursday and are the second David and Margaret!

We are very grateful for the time we have spent with David and Margaret Mills before their furlough. They have introduced us to Ghana with its different customs and way of life.

Already our eyes and ears are getting accustomed to the sights and sounds of our new country. The brightly-dressed women, their goods held high on their heads, the wide-eyed children who gaze so intently at us, the groups of men and women gathered by the road side cooking their evening meal, are all second nature to us now.

The heat is very tiring. It takes twice as long to do anything in this climate. Even the Ghanaians find work difficult in the hot weather. We have been assured that it will not get any hotter during the year as we arrived at the end of the hot, dry season.

We would value your prayers as we begin our first tour of service. The next six months will be spent on language study and then we move to the Volta Region. Please pray that God will enable us to make the right decisions and to trust Him fully to undertake in whatever He calls us to do for Him.

GRIMSBY CRUSADE
AT ELIM CHURCH, TUNNARD STREET
conducted by
REV. JOHN M. CUTHBERT

Music by—The Kenning Brothers
supported by singing groups
Coffee bar and late night films
Weeknights 7.30 pm, Sunday 6.30 pm

SPRING HOLIDAY MONDAY (28th)
3 pm and 6.30 pm. Tea provided

Please pray for this needy area. D.2868

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Points for Preachers

by J. Alexander Wright

An Outline

The Master praises – what are Men?

2 Corinthians 10:18

IT is interesting and instructive to consider those whom the Lord Jesus Christ commended:

1. **The dishonest Bailiff** (Luke 16:8, NEB) by implication, for providing for his future.
2. **The poor Widow** (Luke 21:3), for her utter generosity.
3. **The wronged Widow** (Luke 18:3), for her persistency in "prayer".
4. **The Canaanite Woman** (Matthew 15:22), for her faith.
5. **The Leper** (Luke 17:18), for his "Thank you".
6. **Peter** (Matthew 16:17), for his confession of faith.
7. **Mary of Bethany** (Luke 10:42), for choosing the "best dish" (Moffatt).
8. **His faithful Slaves** (Matthew 25:14), for good and faithful stewardship.
9. **The final great Commendation** (Matthew 25:35). May we all be there!

Is your name "Apelles?" (Romans 16:10).

An Illustration

For Orangemen – And Englishmen!

A YOUNG Frenchman was languishing in a hospital when a gospel leaflet caught his eye. He read it and was led to Christ. He became the leader of the Reformation in France – Admiral Coligny. This same tract was read by one of his nurses and then given to the Lady Abbess, who in turn was converted by it. The Protestants being then persecuted in France, she fled to the Palatinate, where she met and married a young Hollander. Soon her Christian life influenced the entire continent of Europe, for her husband was none other than William of Orange, famous King of the Netherlands, and of England.

A Quotation

C.H. Spurgeon on personal Prayer

I TOLD him of one of whom I had recently heard spending three hours on his knees. "I could not do it", he replied "if my eternity depended upon it! Besides, if I go to the bank with a cheque, what do I want loafing about the premises for, when I have got my money? I go to God with a promise, which is in reality a cheque issued by God Himself on the Bank of Heaven; He cashes it for me and then I go and use it for His glory. This I take to be the true way of praying. The fact is, long prayers are often the result of unbelief. Yet it is possible, without the formal act of kneeling, for the heart to be praying always. I think I can say that seldom many minutes elapse without my heart speaking to God, either in prayer or in praise."

W. Williams, *Personal Reminiscences of C.H.S.*

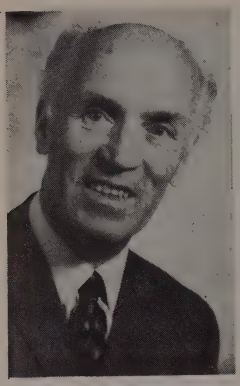
Thoughts from the Book of Genesis

26. The Response of Rebekah's Faith (Genesis 24:58)

by F. Lavender, Pastor of our Croydon Church

THE Lord certainly directed Abraham's servant and led him to the home of Bethuel, Abraham's brother, and so to Rebekah, beautiful physically and helpful and kind by nature. The servant was sure that Rebekah was the bride chosen by God for Isaac. Bethuel and his family were in favour of the union, but they were startled when the faithful servant wanted to take her to Isaac the next day. When Rebekah was asked, "Will you go with this man?", she agreed at once to leave with an unknown man for an unknown country to marry an unknown bridegroom. Four things must have made Rebekah willing to go: the dignity and nobility of the servant; his faithful description of Isaac and Abraham; the goods which Abraham had sent, the foretaste of Canaan's fruits; her own sense of destiny, her divine calling.

Our task is similar to that undertaken by Abraham's servant. We have to turn men's allegiance to an unknown Man, creating in them a willingness to choose an unknown destination and a readiness to accompany us and others on the road. The accomplishing of this depends on the same qualities which persuaded Rebekah: people must be impressed by our Christian bearing and character; we must make the Lord Jesus supremely attractive and wonderful to them; they must see that Christians can enjoy now some of the blessings of heaven; their ears and hearts must be opened to receive the call of God to their own souls. We thank God for the Holy Spirit who enables these things to be accomplished through our lives (2 Corinthians 4:6,7).



From T. H. Stevenson

WHILE sharing the hospitality of an Elim family, I was reading their morning newspaper when the young mother asked me whether I had heard of the word "charisma". I replied in the affirmative and, however unusual it may seem, I added that at that very moment the word was before me in the *Daily Mail.* Mark Spitz, the winner of seven gold medals at the 1972 Olympic Games, was reported as saying concerning his accumulation of money that "People aren't paying me for nothing. They're paying me for my name and my charisma".

My friend had heard the word frequently used in a tape-recorded address by a "new" Pentecostal. It is not a new word; any more than you can really have a "new" Pentecostal. It is the Greek word translated "gift" and "free gift" in the New Testament and used most frequently in 1 Corinthians 12–13:1 concerning spiritual gifts. The word means "grace, favour, kindness".

The Pentecostal minister will be familiar with the Greek word in the Bible, but I would say that the common use of it today in preaching is an innovation by the "new" or "neo"-Pentecostals. "Neo" is yet another Greek word simply meaning "new, fresh, modern, etc". Only in a new, very complete dictionary would the word "charisma" be found. It is not even in my copy of *Roget's Thesaurus,* but it is now so fashionable that it is used to describe entertainers, ballet dancers, politicians, speakers and others. Like Mark Spitz, Cassius Clay and George Best are examples of whom I have read as having a charisma.

Being so commonly used theologically – and illogically – it might seem advantageous to use it at least in publicity material or as a titular word on the subject of the Holy Spirit baptism and gifts. It is certainly popular parlance, but why use the Greek word when we have clearly understood translations in our mother language? Like a debased coin, the words "charisma" and "charismatic" are being made use of irrelevantly, and almost irreverently, by so many adaptations, that we may do well to adhere to the terms that mark our particular identity as Pentecostal believers in Pentecostal churches. Are not the very words "charismatic" and "new Pentecostal" used to emphasise non-identity with Pentecostal churches? If the charm of a Greek word attracts you, remember that "Pentekoste" is a Greek word left untranslated in the Bible. It means the fiftieth day after the Hebrew Passover feast. Pentecost was also a feast day. Let us enjoy the feast, remembering that it is far more important to have it than be "with it".

Prayer and Praise

by F. H. Coleman

A KING of Israel received a letter sealed with a royal seal. He opened it only to read of threats against his country. A powerful army would soon besiege the city of Jerusalem. What should he do? He went into God's house and spread the letter out before the Lord. He told Him all about the letter. How artless and simple it was, but he soon received God's reply. Isaiah came to him with God's message that Jerusalem would be delivered – and it was!

Letters are usually welcome. A friend of mine has trained his poodle to get the letters from the mat each morning and take them upstairs to the bedroom. I hasten to say that the postman delivers rather early.

Occasionally a letter comes to us which causes pain or sorrow. What can we do about it? When we are powerless to help or change the situation, there is One who is all-powerful and always ready to help. Take the letter to God and spread it out before Him.

We are always so glad to get letters from readers of THE ELIM EVANGEL and we were pleased to hear recently from a reader who gave us a review of a book which she had given to the Church of which she is a Member. It would seem by the letter that an Elim Pentecostal Church reviews a book on prayer in connection with Elim's week of prayer. We seem to have so little time for prayer in our busy daily schedule, or for helping people pray more effectively. Here is the review:

The Power of Prayer, by R.A. Torrey

-Do you want power for the Lord? Do you want to know some of the reasons why your prayers are not answered? Then read this book. It is an inspirational classic. I am sure that if every Christian read it, we would soon have revival. There is so much to be learned from this type of book. Do not be put off because you think that it may be hard to understand. I can assure you that it is not, but it will make you search your heart and it will give you food for thought.

Thank you, Sister! We would like more letters of this kind.



Margaret M. Ladlow's page

A Present from Ulster

I INVITED friends to tea on Good Friday and, needing a large table-cloth, I unfolded and spread out one which, on reflection, I realised had been in my possession and in pretty constant use for almost thirty-four years! Certainly this Irish damask cloth is an excellent example of the good quality and durability of Ulster's linen, I felt a little sad as I noticed that at last it is showing signs of wear, but I can hardly complain after such a long period of excellent service. I have always been very fond of this cloth. It is oyster-coloured and has an all-over pattern of shamrock leaves and there is a story attached to the way I acquired it.

When my husband was pastoring a church in North London in 1939, he received a letter from a fellow-minister in Belfast requesting him to search for a young man who, having been accused of stealing at his place of employment, had run away from work and home and had tried to lose himself in the great metropolis. Eventually after some investigation my husband located the young fellow in a Church Army Hostel in the City of Westminster and was able to give him some cheering news from his home. Word had come through by letter from a loving mother in Belfast that her lost son must return home. The accusation had been found to be false, his name was cleared and his job was waiting for him; in a nutshell all was to be forgiven and forgotten. It was a story with a happy ending. The young man was restored to his home and the tablecloth was a gift from his grateful mother who, I believe, knew that my husband and I were planning to marry later that year.

I believe that we all enjoy a happy ending to a story, particularly in real life. Just such a story has been re-enacted countless times in the experiences of succeeding generations. I refer to the crisis which has taken place and still does occur in the lives of all who realise that the human heart is sinful and guilty in the sight of a holy God. This sense of guilt and personal sin can be devastating and, like King David, there is often a reaction as strong as his, of which we can read in Psalm 51. Furthermore, he acknowledged the futility of trying to hide from God and cried out in Psalm 139, "Whither shall I go from thy spirit? or whither shall I flee from Thy presence?".

How wonderful, then, that, although we are deserving of condemnation and punishment from almighty God, before whom we stand guilty, and are utterly unlike the young Irishman who was falsely accused, we are sought, restored and pardoned. This miracle of unmerited favour has taken place in the hearts of all who acknowledge the need of God's love and mercy. It is the happiest ending to the story of the human heart and life.

As I looked at my table-cloth that afternoon, these thoughts came to me and it seemed that this was the real meaning of the Good Friday story. Through the death of Jesus Christ, God is calling to the wayward sinner, "Come home, and all will be forgiven and forgotten". Have you responded to His loving appeal? With an eager heart and joyful step my husband hurried to carry the good news to a lost son those many years ago. Christian, there is no more satisfying task than telling the good news of pardon and forgiveness to lost sinners. How are you fulfilling it?.

Father, I dare believe
Thee merciful and true,
Thou wilt my guilty soul forgive,
My fallen soul renew;
Come then for Jesu's sake
And bid my heart be clean,
An end of all my troubles make
An end of all my sin.

Charles Wesley

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MISCELLANEOUS

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WANTED

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Seasonal Domestic workers wanted for Christian Guest House, from June – October immediately. Ring 26831 Jersey C.I. Central. C.2870

DEDICATIONS

ALEXANDER. On April 1st at our Ballymoney Church, David Thomas, son of Mrs. and Mr. M. T. Alexander. (Grandson of Pastor and Mrs. Weare) was dedicated to the Lord. Officiating minister: R. G. Weare.

PEASE. On April 15th. Mark Andrew, baby son of Michael and Brenda Pease of our Knottingley Church. Officiating minister: K. J. Marriott.

MARRIAGES

COLLINS–DARRAGH. On March 30th. Robert Collins to Margaret Darragh at our Ballymoney Church. Officiating minister: R. G..Weare.

DADY–WATKINS. On April 7th, at Victoria Drive Baptist Church, Bognor Regis, Malcolm Kenneth Dady (Deacon of the Elim Church) to Margaret Ann Watkins. Officiating ministers: A. Braybrooks and P. T. Niblett.

PAGE–HIDDERLEY. On April 21st 1973 at our Sheffield Church, Anthony Page to Beryl Ruth Hidderley (Elim Crusader). Officiating minister: A. V. Gorton.

WATKINS–GURNEY-CHAMPION. April 21st at Victoria Drive Baptist Church, Bognor Regis, Frederick John Watkins (Secretary at the Elim Church) to Margaret Evangeline Gurney-Champion. Officiating ministers: A. Braybrooks and P. T. Niblett.

WORRALL–UNDERWOOD. On April 28th, at Naseby Church, Susan Underwood to Martin Worrall. Officiating Ministers: J. Mansell and John M. Cuthbert.

WITH CHRIST

BROWN. On April 20th, Florence Brown, aged 76. Faithful member of City Temple, Oxford. "For ever with the Lord". Officiating minister at Funeral: J. Hyde.

CHANDLER. On April 26th. Louisa M. Chandler. Faithful member for many years of our Southend Church, passed into the presence of the Lord. Officiating minister at Funeral: A. Nicolson.

FREEMAN. On March 19th. Mrs. Mary Elizabeth Freeman. Faithful member for many years of our Southend Church, passed into the presence of the Lord. Officiating minister at Funeral: A. Nicolson.

MANVILLE. On April 21st. William Edward Manville, aged 81 years. Member of our Bognor Regis Church and father of our Evangel secretary. Officiating minister at Funeral: P.T. Niblett.

PHILLIPS. On 26th April. Leslie John Phillips, beloved father of Pastor Ken Phillips and pioneer member of our Chippenham church. "Precious in the sight of the Lord is the death of His saints". Officiating minister at funeral: D. O. Ward.

SAUL. On April 14th. Grace Saul, nee Hemmings. A dearly loved wife and sister. Sadly missed by all but now forever with her Lord. We shall see her in the morning. Officiating minister at Funeral: J.J.B. Hounsome. Tributes from A. Greaves and D. Anthony.

COMING EVENTS

ABERDARE. May 20. Elim Pentecostal Church, Monk Street. "Heart Trouble", presented by the young teens' department. At 6.

ALDERSHOT. June 2. Elim Pentecostal Church, The Grove. Presbytery rally. At 7.30.

BALLYMONEY. May 26–29. Elim Pentecostal Church, Edward Street. Annual Convention. Sat. At 3.30 and 6.30. Preachers: R.J. Morrison and A. Wilson. Sun. 11.30 and 7.30. Monday and Tuesday at 8.

CAMBERWELL, London. May 27,28, Elim Pentecostal Church, Benhill Road, S.E.5. Preachers: J. Dick and F.A. Hodge. Sunday at 11 and 6.30. Monday at 3.30 and 7. (refreshments provided).

CLACTON ON SEA. May 26-28. Elim Pentecostal Church, Hayes Road. Annual Convention. Preachers: W.Ll. and Mrs. B. Bell. Ipswich Choir on Monday. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30 (tea provided).

CROYDON. May 20. Elim Pentecostal Church, Stanley Road. Junior Church anniversary. Preacher: Michael Moore (Elim Bible College). At 6.30. June 10. Mr. and Mrs. Geoff Wildey (Singapore). June 17. David G. Hathaway. June 24. H.W. and Mrs. Greenway. Sundays at 11 and 6.30.

BRECON. May 19. Kensington Baptist Church (kindly loaned). Baptismal service. Preacher: J.H. Dick. At 7.30.

DOWLAIS. May 5-20. Elim Pentecostal Church, Ivor Street. Crusade conducted by Eddie Smith. Fridays excluded.

EDINBURGH. May 26. Opening of the new Elim Pentecostal Church. The City Temple, George IV Bridge by the President, John Lancaster, at 3. Followed by Dedication service. Preacher: J.C. Smyth. Thanksgiving rally. Preachers: J. Lancaster and J.C. Smyth. At 7. Sunday, 27. Preacher: The President. At 11, 6.30 and 8.15. June 2-5. Annual Convention. Preacher: D.G. Woodfield, with Edward Matthews, the Kilsyth Trio and Marilyn Hutton. Saturday at 7. Sunday at 11 and 6.30. Tuesday and Wednesday at 7.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

GOSPORT. May 19. A United Christian March of Witness and motorcade, "God speaks to God's Port". Commencing Flagstaff Area, High Street. At 2.30. Rally in Leesland Junior School at 7. Preacher: Nigel Goodwin.

GRIMSBY. May 23–June 3. Elim Pentecostal Church, Tunnard Street. Crusade conducted by John M. Cuthbert and team. Weeknights at 7.30. Sundays at 6.30. Monday, May 28 (Spring holiday) at 3 and 6.30 (tea provided between meetings).

HARROGATE. May 26-28. Elim Pentecostal Church, Park View, East Parade. Spring Convention. Preacher: A.R. Thomas. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided).

KIDDERMINSTER. May 23. Elim Pentecostal Church, Prospect Hill. Women's Rally. Speaker: Dr. Zinger (Walsall). Soloist: Mrs. Ellis. Convener: Mrs. E. Jeffery. At 3 (tea provided at close).

KINGSTON UPON THAMES. May 26,27. Elim Pentecostal Church, Thames Street. Induction of P.F. Sanderson conducted by F. Lavender. Saturday at 7. Preacher: P.F. Sanderson. Sunday at 11 and 6.30.

LEIGH ON SEA. May 26-28. Elim Pentecostal Church, Glendale Gardens. Spring Holiday convention. Preachers: J. Egyir-Paintsil (Church of Pentecost, Ghana), L. Wigglesworth and E. Dainton. Singing by Chelmsford Choir. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided).

MERTHYR TYDFIL. May 26–29. Elim Pentecostal Church, Court Street. Whitsuntide convention. Preacher: R. Cox. Convener: R.C. Stacey. Saturday at 7. Sunday at 11, 3 and 6.30. Monday and Tuesday at 3 and 6.30.

NORTHAMPTON. May 19. Elim Pentecostal Church, Abington Square. Sixth anniversary convention. Preacher: T.W. Walker. Saturday at 7. Sunday at 11 and 6.30.

NORWICH. June 2. Stuart Hall. At 3.30 and 6.30 (tea provided, but please phone Norwich 22112 at least seven days early). June 3-5, Elim Pentecostal Church, Trory Street, Vauxhall Street. Sunday at 6.30 and 8. Monday and Tuesday at 7.30. Preacher throughout: Gerald Coates (Festival of Light) and team.

OXFORD. May 27. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: Len Magee. At 11 and 6.30.

OXFORD. May 25–28. Hill End, Youth Camp. Camp Officers: Michael and Jennifer Lindsay. Padre: Len Magee. Open Day on Monday.

PONTARDULAIS. May 19. Beulah Elim Pentecostal Church, Twyniago Road. Ladies' Fellowship rallies conducted by Salvation Army missionaries. At 3 and 6. May 20. Sunday school anniversary. Speaker: Alan Ebenezer. At 5.30.

PONTYPRIDD. May 19–21. Elim Pentecostal Church, Thurston Road. Church anniversary. Preacher: D.J. Green. Convener: R. Hughes. Soloist: Mair Jones Perkins. Weeknights at 7. Sundays at 11 and 6.

PORTH. May 21–27. Elim Pentecostal Church, Pontypridd Road. YOUTHWEEK. Different Youth Groups conduct and contribute to the programme each evening. Weeknights at 7.30. Sunday at 6.30 and Coffee Bar at 8.15.

RYDE, Isle of Wight. June 2,3. Elim Pentecostal Church, Albert Street. Forty-second Church anniversary. Preacher: G.L.W. Ladlow. Saturday at 7. United Pentecostal Rally. Sunday at 11 and 6.30. Convener: I.R. Hall.

SOUTHAMPTON. May 26–28. Elim Pentecostal Church, Park Road, Freemantle. Spring Holiday Convention. Saturday at 7. Sunday 11 and 6.30. Young Wives Anniversary. Soloist: Mrs. Lynda Tucker. Monday at 3 and 6.30 (tea provided). Preachers: Christopher Smith and Philip Parsons. Convener: W.J. Maybin.

ST. HELENS. May 14-20. Elim Pentecostal Church, Duke Street. Youth Crusade, conducted by Ron Robinson, instrumentalists, vocalists, and gospel groups. Week nights (except Thursday) at 7.30. Sunday at 10.45 and 6.30.

TEESSIDE. May 20. Elim Pentecostal Church, Lee Road. Flower Sunday. At 11 and 6.30.

TORQUAY. May 27,28. Elim Pentecostal Church, Princes Road, Ellecombe. Spring Holiday Rally. Preacher: A.A. Biddle. Sunday at 11 and 6.30. Monday at 3 and 6. Tea provided.

WESTCLIFF-ON-SEA. June 3. Elim Pentecostal Church, Electric Avenue. Visit of Rev. J. Egyir-Paintsil from Ghana. At 11. June 17-21 Visit of Felix-Lloyd Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

WEYMOUTH. May 19. Elim Pentecostal Church, Belle Vue. Visit of Poole Male Voice Choir. At 7.

YEOVIL. June 10-12. Elim Church, Southville. Whitsuntide convention. Preacher: Stanley Beresford. Convener: E.J. Thomas. Sunday at 11 and 6.30. Weeknights at 7.30.

ITINERARIES

The President (John Lancaster):
May 19, Canning Town; 20, Islington (a.m.); Leyton (p.m.); 21, Rochester; 22, Barking; 23, Ilford; 24, Romford.

The London Crusader Choir (with D.B. Gray):
May 19, Camberwell; 20, Reading; June 3, Maidstone and Smarden; 10, Wandsworth and Wormwood Scrubs prisons; Homerton; 17, Hainault; 23, Guildford (Cathedral); 30, Streatham.

Miss Joan Caudell
May 19, Coatbridge; 20, Greenock; 22, Motherwell; 23, Paisley; 24, Glasgow; 25, Govan; 26, Whitehaven; 27, Carlisle.

Joseph Smith:
May 20-22, Eastbourne; 23-27, Hastings; 28-31, Hove; June 2-8, The Lanes, Brighton; 9-14, Portsmouth.

"MY GOD, WHY...?"—*from page 11*

that might be considered barriers between us and Christ: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord". In Romans 8:18 he records the final triumph of Christ over suffering: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The cross has conquered *every* human foe.

"Finished" tells of the *victory of Christ which brings man into the relationship of SONSHIP.* "My God, my God, why hast Thou forsaken Me?" is changed to: "Father, into Thy hands I commend My spirit." "Finished" spans the gulf between these two expressions which fell from the lips of the Lord Jesus, the first a cry of desperate anguish, the last a cry of loving commital. How representative these prayers are of the Christian experience. We can pass from eternal separation to the warm relationship of sonship only through the finished work of Christ. There may be many a "My God, why?" in our lives, but may we be able to look up into the face of God and say, "Father, into Thy hands I commend my life". May our suffering never remove the joy and blessing of sonship. The Bible reassures us that "if we suffer, we shall also reign with Him". One day the trumpet will herald the finish of our earthly suffering and service, and we shall behold Him who has made our sonship possible.

"It will be worth it all when we see Jesus!"

The inevitable Confrontation

by Maldwyn Jones, Pastor of our Eastleigh Church

SINCE the passing of the Industrial Relations Act, our country has lurched from one economic crisis to another. Union leaders feel it their duty to resist this Act, while the government regard this as a battle that they cannot afford to lose. Every time a demand for increased wages is put to the government, union leaders talk about a showdown or the inevitable confrontation.

The Bible talks about an inevitable confrontation: "It is appointed unto men once to die, but after this the judgment." (Hebrews 9:27).

There is abroad a spirit of anarchy. People seem to think that they can go through life doing just as they please, irrespective of whom they offend in the process. Young people especially rebel against discipline. The common philosophy seems to be to "do your own thing", or as Chuck Berry would have it, "live as you want to live". This is a false ideology. We cannot do as we please without one day having to face the consequence of our actions. Paul gives us a solemn warning: "Be not be deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7,8).

It is a sobering fact that every one of us will have to give an account of himself before God. We must not over-emphasize the love of God at the expense of His justice and righteousness. The Bible is clear in its proclamation of divine judgment upon sin, e.g. "The wages of sin is death" (Romans 6:23); "The soul that sinneth, it shall die." (Ezekiel 18:4).

By dying on Calvary, Jesus has given man the opportunity to pass from death to life. If he refuses the free gift of salvation, then he must face the judgment of God upon sin. God would not be righteous or just if He allowed people to get away with sin. Paul said, "We must be manifested before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10). This cannot refer to a judgment of condemnation, for Jesus specifically stated that the one who believes God "shall not come into judgment" (John 5:24) and Paul further declared that "there is therefore now no condemnation to those who are in Christ Jesus" (Romans 8:1). A Christian cannot be judged for his natural or inherited sin, because that has already been dealt with at the cross.

The final Assize at the Great White Throne will see those who are spiritually dead judged and condemned (Revelation 20:11–15), but the Judgment Seat of Christ is concerned with Christians. Our lives impinge upon those of other people. What we do and say affects those with whom we come into contact. We will be remembered with affection for the good we have done, whereas, if we have wounded anyone with an unkind word or deed, we will leave a sense of bitterness and hurt in the memories of others. How much more of an impression will our actions leave on the mind of God!

At the Judgment Seat of Christ, the assessment of life's values will take into consideration all the relevant factors of thought and motive, as well as positive actions. In the Sermon on the Mount our Lord made it clear that He was more interested in motives than in actions. All we have said, done and thought, as well as what we have left undone will be taken into account.

In the light of this, we ought to live our lives in obedience to the will of God. This can best be done by having the mind of Christ. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

BRIDLINGTON YOUTH CAMP

(28th July—11th August)

We are pleased that Week Two is now fully booked but sorry that you did not make it!

We are pleased that we can still accept bookings for Week One . . . . but hurry!

Information from: **Mrs. P. Woodfield**
50 St. Julien Gardens,
Newcastle upon Tyne 7

D.2869

The Family Altar

Scripture Union Portions — **Notes by L.E. Lambert**

Monday, May 21st — 1 Kings 10:1–29

"The half was not told me" (v.7).

THE queen of the south" was how the Lord described this great woman. She heard (v.1); she came (v.2); she communed (v.2); she saw (v.4). When she met Solomon, heard his wisdom, and saw his prosperity, they far exceeded the fame of which she had heard. What a day it will be when we see Jesus (Revelation 22:4)! We know something of His splendour and of His glory now, but "the half has never been told". What God has laid up for those who love Him is beyond our present comprehension, but sweet is the hope that is thrilling our souls – we know we'll see Jesus some day. When we see Him, *we shall be like Him!*

Tuesday, May 22nd — 1 Kings 11:1–25

"When Solomon was old . . . his wives turned away his heart after other gods" (v.4).

WHAT an abysmal ending this was after such an auspicious beginning. The reign which commenced with such promise concluded with such paganism: He "went after Ashtoreth" (v.5); he "did evil" (v.6); he built a "high place for Chemosh" (v.7).

Wrong associations can lead a child of God from a sense of devotion to the sin of denial. David was defiled by debauchery. Samson was ruined by a romance. In our friendships, courtships, partnerships, we should join ourselves to those who love Jesus with all their hearts. "Make friends of God's children"!

Wednesday, May 23rd — 1 Kings 11:26–43

"Seeing . . . he was industrious, he made him ruler" (v.28).

JEROBOAM was above all else a worker. Because of this, he was promoted. He came from a humble background, his mother being a widow and a servant woman (v.26), but he worked hard and eventually became king.

God wants us to work hard. "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10). In secular things, in spiritual activity, in work for our heavenly or our earthly master, let us work hard. If we are faithful in small things, God will give us greater responsibility. Get on with the task at hand. If you are waiting for something to turn up, start with your sleeves.

Thursday, May 24th — Romans 1:1–7

"Separated unto" (v.1).

THE vexed question of separation is continually before us. What is right? What is wrong? We often hear of being separate from worldliness, sin and evil companions, but there is much in our thinking that is contradictory. It is difficult, for instance, to see the difference between watching a film on television and going to the cinema. It would help us all if we concentrated on the positive. Paul was "separated unto the Gospel of God", wholly committed to its communication. If in thought, word and deed, we were full of God, there would be no room for the doubtful. We would be "Set apart for service, by God's Hand ordained".

Friday, May 25th — Romans 1:8–15

"I am ready" (v.15).

THERE are three "I ams" in this lovely reading: "I am debtor" (v.14); "I am ready" (v.15); "I am not ashamed" (v.16). We owe it to the unsaved to tell them of Jesus. We must never be ashamed of the glorious gospel. "I am ready to preach the gospel". Paul always was – in prison, on board ship, in synagogues, in the open air. Are we? When opportunities to witness arise, does some kind of paralysis seize our tongues? We do not need to pray for occasions to come; we need God's power and grace to use them when they do. Power comes as you witness.

Saturday, May 26th — Romans 1:18–32

"God gave them up" (vv. 24,26).

THE unveilings of human depravity are never a pretty sight. We call this age "permissive", but the times were equally so when Paul spoke the words of life.

The depths to which unregenerate man can sink are almost unbelievable and it is an awful thing when God gives a man up, when the Spirit of God ceases to strive. If we can do something unblushingly now, which a year ago would have pierced our consciences, this is not a sign of peace, but of backsliding. If this is the case, we need ruthlessly to examine our hearts and to repent. Jesus refused to speak to Herod. May we always be able to hear His voice. "The pure in heart shall see God".

Sunday, May 27th — Romans 2:1–16

"The goodness of God" (v.4).

GOD is holy and righteous, a God of wrath and judgment, but He is also a good God. God has been so good to us, supplying our material needs, homes in which to live, friends to love, faculties to use. As you go to God's house today reflect on His goodness. "The goodness of God leadeth" – may it lead us to be grateful, to refrain from grumbling, to share what He has given us. His greatest act of goodness was in sending His only Son to bleed and to die upon a Roman gibbet for our vileness and sin. "Praise the Lord, for He is good".

New Church Building at Bridgwater



IT was with much rejoicing and deep gratitude to God for all His goodness that a recent Saturday saw the opening of the Elim church. Indeed the Israelites over Jordan were not more blessed, but much land lies ahead to be possessed.

Outside the closed door, Field Superintendent R. B. Chapman read of Solomon's Temple and prayed for like blessing. A goodly crowd from a wide area joined to sing "Amazing Grace", then at 3.15 the door was unlocked by W. R. Jones, Pastor of our Bristol Church. The Reading Evangel Choir then rendered two beautiful pieces. Pastor Livings spoke from Psalm 127, "Except the Lord", bringing out the hopelessness of the house with any other foundation and of the church which becomes mere bricks and mortar without the blessing.

After more singing, in which we were delighted by Jimmy from Trinidad, the District Superintendent, W. R. Jones, gave a solemn warning from Ezekiel of the watchman's responsibilities. Men and women go over the precipice for the lack of one to warn them. The anointed singing of The Harvesters thrilled us all. The service was concluded by prayer from Rev. John Woodburn of Holy Trinity Church, who expressed his joy at the establishment of the Church and his fellowship with us.

The friends who had filled the building stayed for refreshments which, like the miracle of old, seemed to leave twelve baskets full when all were satisfied.

At 7 pm we reassembled for more blessing. This time Mr. Chapman was the speaker. We were reminded of the glory of the latter house and of our duty to the world outside, that the church is built up from the inside by those who bring others in. Mrs. Chapman sang a solo and we enjoyed further items from the choir.

On the Sunday began our Crusade with Pastor J. Osman as the speaker at each meeting. Mrs. Osman gave testimony of God's leading and healing during the evening services. The Evangel Choir were with us all Sunday and The Harvesters visited again during the week. Both Mr. and Mrs. Osman sang the Gospel and at the Sunday Melody Hour their daughter Pam accompanied herself on the guitar. Other singers who assisted included Mrs. Ledger of Taunton and Mr. and Mrs. E. Jones of Bridgwater. The meetings were blessed and several Sunday School scholars, among others, went forward for salvation. The showing of some Fact and Faith Films proved of real interest to both old and young.

We pray that our new building will be the birthplace and the home of many in the days to come.

F. LIVINGS, Pastor.





THE ELIM EVANGEL

Vol. LIV No. 21 May 26th, 1973 5p

Conference 1973



A group of those who have visited Ghana photographed with Pastor and Mrs. James McKeown, Pastor J. Egyir-Paintsil, E.W.M.A. Secretary Mrs. G. M. Gorton, Mrs. J. C. Smyth and Pastor and Mrs. D. L. Mills and two of their daughters.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

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Editorial

CONFERENCE, 1973, features largely in this issue. Thoughts flood into the mind as one contemplates the very word. What a sight it is at the start when friends greet one another; "Family" is exactly the right word for Elim on these marvellous occasions. Our numbers were again an increase on the previous year and this was evident even during the first weekend, before some of the delegates, who remained to minister in their churches on the Sunday, had even arrived.

The Ghana afternoon on the Thursday will live in the minds of those who were privileged to be present. The ministry of Chairman James McKeown of Church of Pentecost was statesmanlike, mature; he is cast in the mould of the Pentecostal pioneers. The summary given by Joseph Egyir-Paintsil, Secretary of our sister Movement, was illuminating and challenging. The Mills' family (we can't forget sweet little Erica sitting there so beautifully and joining in the clapping!) did splendidly. Mrs. McKeown graciously and warmly made her contribution, too. To those of us who have been privileged to visit Ghana, it was a moving afternoon of memory. Thank you, beloved friends!

The evening meetings were grand and the last one was truly the highlight. Ministry by Eric C. Dando and J. Philip Hogan during the week was of the highest. Our own men fell behind not one whit. From 7.45 a.m. throughout the crowded schedule of meetings each day, God's servants gave of their best, and that's saying something! Thank you, brethren, and thank You, Lord.

The music was marvellous. Geoff Cooper and W. Ll. Bell accompanied with accomplishment and great sympathy. Leslie Wigglesworth did a magnificent job as choir leader and as soloist. The items throughout were of a high standard of musicianship and of dedication.

We place on record our great gratitude for the very many who helped behind the scenes. Our Conference takes some organising and the ready and untiring co-operation of so many is tremendously encouraging and recalled with hearty thanks.

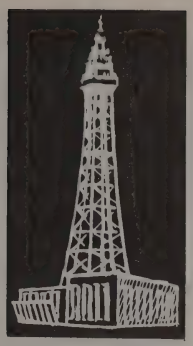
Our President, John Lancaster, began the Conference with a masterly address. You will be able to read the outline in next week's EVANGEL. Chairing the Conference sessions is not easy and we appreciated our brother's ready sympathy and his delightful flashes of humour.

* * *

I HAVE long felt that the Ascension is a neglected feature in Pentecostal circles. For this reason alone I like to include articles on the subject near to Ascension Day. You will find two contributions in this issue from P.K.G. Rose and K.J. Marriott respectively. May God use them mightily!

Reporting . . .

Blackpool '73



Grand opening week-end

by Ron Jones

WARM handshakes and "hellos" are the order on the opening day of this year's conference. It is good to see so many Pentecostal folk. This is Elim's largest conference ever.

Pontin's have actually laid down the carpet for us. True it is not a red one, but it certainly makes a difference to the chalets. As far as I'm concerned, however, the most exciting new addition is central heating in every room.

I make my way to the induction service of our new President, Pastor John Lancaster. There is great expectancy in our hearts as Pastor T.W. Walker declares, "Isn't Christian fellowship lovely!". He seems to sense our longings as he invites ut to sing the opening hymn, "Send the Fire". In the prayer-time that follows the words of Pastor J.T. Bradley echo around this large Princes Theatre, "Work among us according to Your great power, that this Conference will be one to be remembered".

Pastor Walker, the retiring President, expresses his thanks to God for a presidential year that has thrilled and encouraged him, because God is moving. He also expresses his thanks for the kindly hospitality received in Elim homes and it seems that he has acquired an extra twelve pounds in weight to prove it!

We say to Pastor Walker a very sincere, "Thank you for your untiring service in and your excellent contribution to our Elim work and witness, not only during your year as our President, but in so many ways over so many years".

Now the retiring President passes on the charge to the new President and in what better way can this be done than by handing him a copy of the inspired Word of God?

Pastor Lancaster tells us that it was in Blackpool in 1944 that God called him to the ministry and now in Blackpool twenty-nine years later he is being inducted to the high office of Elim's President. Mrs. Dorothy Lancaster reads from John chapter 4. Some of the words leap out to meet me: "The fields are white unto harvest." Can it be that here is tonight's text?

The President welcomes our distinguished guests, Rev. James McKeown and Rev. J. Egyir-Paintsil, of the Church of Pentecost in Ghana, and Dr. J. Philip Hogan of the Assemblies of God in America.

The time has come for the Presidential address, The text is announced: "The fields are white unto harvest". Read this most challenging message in a later EVANGEL. Thank you, Mr. President, and may God give you a tremendous year of office. After such a message nothing could be more appropriate than our closing hymn: "O Church of God, Thy Lord hath chosen thee".

I take a quick glance at my watch. It will soon be time for late night special. Some of our very fine missionaries are there, Joan Caudell, David and Margaret Mills, Ian and Valerie MacInnes and our special guests. They all have thrilling stories to tell. Carol Horner sets the place alight as she tells of her recent miraculous healing from multiple sclerosis. There are singing, more testimonies, more musical features and Willie Bell. Just for the record this late night special is being conducted by one named Ron Jones.

Now it's Sunday – the Lord's Day. At 8 a.m. Pastor H.W. Greenway leads the singing of a hymn that causes my Welsh blood to tingle:– "O the deep, deep love of Jesus". It cannot be coincidence that Willie Bell chooses for his solo, – "Dwell deep in the love of the Saviour". Pastor A.F. Seeman, Minister of our Ballysillan Church, expresses the thanks of our friends in Northern Ireland for upholding prayer and then brings a thrilling message on, "Seeing we have received this ministry, we faint not".

It is now 11 a.m. and Pastor A.S.F. Horne commences the Communion Service with the words, "I'm going to enjoy this service". There is nothing quite like Pentecostal believers meeting around the Lord's Table. The worshipful singing of "How marvellous, how wonderful" is inspiring. The preacher is Dr. Philip Hogan, who reminds us that the way to know Jesus is by revelation. I like this man's forthrightness as he almost commands, "Let your faith surmount your common sense and step out to obey God". There is worship in word and song, but I wish that we could get more of the full value of the operation of the Gifts of the Spirit on these great occasions.

The afternoon weather is not ideal for the open-air witness, but Pastors A.D. Sandford, R. Clarke, and P. Watson certainly take full advantage of the opportunity with clear-cut Gospel messages.

At the Sunday evening evangelistic outreach in the Princes Theatre, the President convenes, Pastor Egyir-Paintsil brings radiant testimony, the Conference choir sings. Greetings to the Conference from Pastor and Mrs. Robert Bradley, now in Tasmania, and from Pas-

tor and Mrs. Charles Yates (Canada) are read. All is now ready for Pastor Tony Chamberlain to bring us the message. . . and a great message it is. The theme is, "Father, forgive them, for they know not what they do." A number of people commit their lives to the Master.

My space has gone, but this is wonderful, and THIS IS ONLY THE BEGINNING. . . HALLELUJAH!

Monday

by A. J. Downes

MONDAY morning blues are impossible when you are caught up in the spiritual atmosphere which prevails at the Elim Conference. What a joy it is to join the many from all walks of life making their way to the early morning worship in the Princes Theatre. At the commencement of the service Pastor G.W. Gilpin reminds us of the importance of starting the day with God. The note of praise rings out in our first hymn, "Cleansing-for me". Pastor J. Egyir-Paintsil leads us in prayer. The preacher, Pastor S.J. Brown, speaks from Exodus 3:1-10 and reminds us how Moses had renounced the throne of Egypt, choosing rather to suffer affliction with the people of God. As he stood at the burning bush the old Moses died and a new Moses came into being. God is calling us to turn aside, "Come and I will send thee". The hymn, "My faith looks up to Thee" brings this morning meeting to a close.

It is now 10 a.m. and we are in the Embassy Ballroom listening to Pastor Gilpin as he explains the important work the Elim Bible College is doing in seeking to train men and women for the Lord's service. This session is the Elim Bible College Workshop. On display we have Pastor D.W. Cartwright, who lectures on the history of the Bible, Pastor W.J. Maybin, who lectures on the Major Prophets, Pastor I.R. Hall, B.D., who lectures on modern trends in theology, Mr. V. Fisher, who looks after the studio, Pastor H. Palliser, who lectures on New Testament subjects, and Mrs. Gilpin, who deals with the sermon criticism class. Listening to these various subjects being explained one realises a little of the wonderful work being done in the E.B.C.

At 11.15 a.m. we wait with expectancy for the Bible Study which is to be given by Dr. Philip Hogan, Executive Director of the Foreign Missions Department of the A.O.G. in U.S.A. Pastor J.C. Kennedy convenes this meeting. The opening hymn is, "Oh for a thousand tongues to sing." Dr. Hogan reads Hebrews 4: 1-8. He then reminds us of Luke 18:8 where the question is asked, "Shall He find faith on earth?". Turning to Hebrews 4:2, he brings to our attention the fact that "the word preached did not profit them, not being mixed with faith in them that heard it". There are two vital elements in Christian living - to hear the truth, and to do something about it. Faith is always an act, the taking a step of one kind or another. Faith sometimes has to be tested by the test of time.

It is now 2.30 p.m., time for the representatives of the Ministerial session to gather for business. You will be pleased to know that twelve young men will be ordained in September of this year.

It is now 7.15 p.m. and the Princes Theatre is crowded for the commencement of the evening convention rally. Pastor J.T. Bradley convenes this great gathering. We commence with the hymn, "Hark 'tis the final trumpet pealing thro' the skies". Pastor A.B. Tee leads us in prayer. Pastor A.A. Biddle reads Revelation 22:1-6. In the absence of Pastor Gray the Conference Choir is conducted by Pastor L. Wigglesworth. Our hearts are blessed as they sing, "God's Love". Testimony time brings two young ladies from the Far East, whom Pastor E.R. Corsie says he is charmed to introduce, Kath Chew from Singapore, and Delphina Samuel from West Pakistan. The Southport Choir sings to us, conducted by Pastor Tee. A trio from Southport brings a lovely message in song. The speaker is Pastor L.E. Lambert. His text is Revelation 22:4: "and they shall see His face." Here are his six points: We shall see Him as He is and not as He was; When we see Him we will be satisfied; When we see Him we will be transformed; When we see Him we will understand; When we see Him it will be a reflection of what we are; When we see Him we will fall down and worship Him. All of us will remember this tremendous message all our days. This great service is brought to a close with, "We shall see His lovely face".

We are now in the Embassy Ballroom again. The time is 9.45 p.m. Our friends from Ulster are to conduct this Late Night Special. Pastor D.J. Ayling convenes. How our hearts are touched as we listen to the happenings in that land. In spite of all the difficulties, God is moving by His Spirit. In the last three years a new church has been opened in Ulster each year, praise the Lord. Testimony time comes from the youngest and then from the oldest Elim Churches. We are thanked for our prayers and told that God gives strength just for the hour. Testimony is given by a Roman Catholic nurse who had been saved by God's wonderful grace. Miss Neville tells us of the wonderful work she and Miss Kelly are doing in preaching the Gospel around Ireland. How thrilling it is to hear how God saved and called our sisters into His service. Starting out with just a suitcase and a bicycle Miss Neville



Dr. J. P. Hogan L. E. Lambert E. C. Dando A. K. Chamberlain

has held missions down through the years and discovered how God has wonderfully met every need. Her love for souls is wonderful. Pastor A. Wilson tells us how God is answering prayer. Not one member of the Elim Family has suffered during this time. He reminds us of the faithful band of Elim Ministers who have stood by their churches when they could have asked for a move back to the mainland. "Pray, pray, pray" were his closing words. The hymn "Great is Thy Faithfulness" brought this meeting to a close. As we wend our ways to our chalets we cannot help but thank God for this great Elim Family and for the privilege of serving in its ranks.

Tuesday

Our Reporter: F. E. Croker

TUESDAY traditionally sees the opening of the meetings of the Representative Session of the Conference when Ministers and Lay Representatives consider the Movement's business and reports on the different departments. God is richly blessing every aspect of the work of Elim, at home and overseas, in all age groups and in varying forms of ministry. Pioneer crusades have seen the salvation of many souls and the opening of new Elim Churches at Aylesbury, Birkenhead, Broadstairs, Epping, South Shields and Weston-Super-Mare. Church crusades have also been held. Buildings have been purchased, aided by the "Helps" scheme, to house congregations.

"The growth of the Church overseas with the involvement of national ministers is most encouraging," reports the Missionary Secretary, a thrilling concept of contemporary overseas' evangelism. Messages of Christian love were sent to all missionaries. Two vehicles have been obtained through Green Shield Stamp books schemes for use on mission stations. Mention must be made of the magnificent missionary support given by E.W.M.A. branches and the "Project the Gospel" scheme organised by the Youth Department.

Inspiring reports on the Youth work and the Elim Bible College referred to the tremendous work being done. The fine work of the Elim Eventide Home, under its Matron, Miss M. Hopper, the Publications Board and Grenehurst Press (manager: Pastor G.A. Wright) were reported on while a highly satisfactory and sound financial standing for the Movement was evinced from the accounts and financial report.

A number of our ministers reported that they have fruitfully availed themselves of opportunities of presenting the gospel through national and local radio and television, at home and overseas. Delegates sent a con-

gratulatory message to D.B. Gray and the London Crusader Choir on the completion of forty years unbroken musical ministry and evangelism in British prisons – a magnificent achievement.

A happy event was the accepting of new Churches at Antrim, Broadstairs, Epping, Exmouth, South Shields and Weston-Super-Mare.

The scrutineers announced the outcome of voting for the Executive Council, with W.R. Jones, J. Lancaster and J.C. Smyth re-elected for another term of office and A.B. Tee elected for the first time. Conference delegates gave a standing ovation to H.W. Greenway on his retirement from the Council in acknowledgement and appreciation of over thirty years of loyal and excellent service. He continues as an emeritus member of the Council. G. Canty was elected President-Elect, this honour being conferred on him for his many years of faithful and fruitful, pastoral and evangelical ministry in Elim.

Pre-occupation with the business side is not the sole purpose of the Conference. The spiritual aspect plays an important and increasing part.

One of our esteemed visiting ministers, Dr. J. P. Hogan, from U.S.A. was guest speaker at both the early morning devotional service and the evening rally. His ministry on the sovereignty of God in the morning and on the Kingdom of Jesus Christ in the evening brought blessing and uplift to crowded congregations. Dr. Hogan also, during the day, continued his instructive and informative exposition on the subject of faith.

Special meetings and activities for children were conducted by Pastors Peter Sanderson and Adrian Hawkes, while helpful guidance and instruction for Sunday school workers was imparted in a Sunday school workshop by Pastor Derek Green.

In the euphemistically named "Smugglers' Bar", ministers' wives met, under the leadership of Mrs. D. Lancaster, wife of the President, in the afternoon, to discuss problems posed from among their own number. At night, this centre was used by Pastor David Woodfield and the young people for coffee-bar evangelism among the camp staff, three of whom were counselled. Others were very impressed and interested.

The participation of students from the Elim Bible College is a feature of Conference week. Their musical ministry, under the leadership of Douglas Fincher, and testimonies during the evening rally, was anointed. Congratulations to Maldwyn Jones and Lionel Currie on being presented by the President with thesis prizes for post-graduate studies (Maldwyn Jones for the second year in succession). Later the students ministered in the "Late Night Special". The future of Elim is assured with such dedicated and devoted, talented, tireless young men and women. Much credit is due to Pastor and Mrs. G.W. Gilpin for the magnificent manner in which they care and cater for their charges.

Late at night, at a prayer and tarrying meeting conducted by Pastor A.V. Gorton, fifteen were baptised in the Holy Spirit. A number had also been baptised earlier in the day during the Bible study hour.

This was a full day, a great day, a blessed day. To God be all the glory!

Wednesday

Reported by Gerald L. W. Ladlow

THE refreshing ministry of Pastor Brian Hayes of Edinburgh, with its apt illustrations drawn from the Scottish countryside as he compared and contrasted the prophets Elijah and Elisha, gave an excellent spiritual start to a day of biting winds, dark skies and torrential rain. How thankful Conference visitors must have been for the rich spiritual provision and variety of services arranged for them throughout the day, for these more than compensated for the trials of our English weather!

Dr. Philip Hogan continued his Bible studies and gave an exposition of Hebrews 11:5-10, which I am told was a rich spiritual feast. This made me almost wish that I could have shirked my responsibility to attend the Conference business session, but I came as a delegate and so I took my place in the Conference hall and settled down to listen to the speakers and register my votes. At the commencement, the President gave a welcome to our visitors, Rev. and Mrs. David Newington from Nelspruit, South Africa. Brother David in his usual breezy, enthusiastic manner gave a thrilling report of the work of Emmanuel Press, in which our Elim Missionary Society has a leading part. It certainly was good to hear of the millions of pieces of Christian literature coming from the press in so many African languages.

The business began with the announcement of the result of the voting for committees, which showed that all retiring members had been re-elected and that Pastor E.R. Corsie had been elected to the Bible College Council to fill the vacancy caused by the retirement through ill-health of Pastor H. Burton-Haynes. The Principal spoke appreciatively of the splendid work of Mr. Haynes in past years and expressed his hope and prayer for his complete recovery. Pastor J.C. Smyth presented the Financial Report and dealt with matters connected with the accounts of central funds. It was good to see how wonderfully God has met our needs and we give Him all the praise. We were reminded, however, that the cost of the Royal Albert Hall

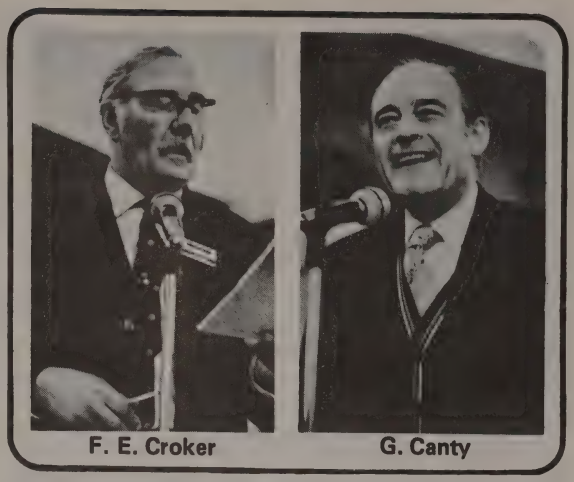
and the expenses incurred have risen at a phenomenal rate and almost £2,000 would be necessary to meet the expenses this year. The increasing deficit has to be met from central funds and the hope was expressed that, despite this, we may still be able to continue this great annual witness.

The major debate of the day concerned an Executive proposal for the creation of a new office of General Superintendent to replace those of Secretary-General and President. Pastor T.W. Walker very ably presented the motion and outlined the principle and the various changes in the Constitution that would be necessary. The Conference obviously felt that there was much that was good in the proposals, but some matters were unacceptable. In its wisdom, therefore, it did not vote on the motion, but passed to the next business.

In the afternoon the Women's Rally was ably convened by Mrs. J. Lancaster. A large congregation, which included coach parties who had come for the day, heard Mrs. I. Davies, widow of the late Pastor Granville Davies, give an inspiring address. The basis of her message was her personal experience of the power and presence of God when suffering from cancer and of her ultimate deliverance. During the service Mrs. Carol Horner of Sheffield gave a moving account of her recent healing from multiple sclerosis. Mrs. Gorton gave the annual report of the E.W.M.A. and there was great rejoicing when she said that the total for the year was a record, exceeding £7,000. Items by a group of Irish sisters and the Women's Choir, so ably led by Pastor Wigglesworth, and solos by Mrs. R.B. Chapman were much appreciated.

In the afternoon session of the Conference, the recommendations of the Salary Committee were accepted and also a recommendation to increase the annual holidays of ministers and probationers by one week, thus bringing them into line with industry and the professions. Pastor Archie Nicolson spoke on the need to make our position clear in respect to our non-affiliation with the ecumenical movement as embodied in the World Council of Churches and a proposal to this effect was adopted. There was general agreement that true ecumenicity is found only in the Spirit among truly born-again believers. The position of young ladies after receiving training at the Elim Bible College was the concern of many ministers and it was agreed to set up a study group to investigate the possibility of more involvement by ladies in the service and work of our churches.

The annual Home Missions Rally was held in the evening. It was convened by Pastor Ron Jones. Pastor P.S. Brewster gave an address on "The Doors of Opportunity" found in the New Testament. All must surely agree with him that the need of our day is for the Church to boldly enter the many doors of opportunity



F. E. Croker G. Canty

that are now open to us. The special offering for home evangelism amounted to £387. The day closed with the late night special conducted by the Evangelistic Committee, and a practical outreach in evangelism in "The Smugglers' Bar" where over coffee testimony in word and song was specially presented to the staff of Pontin's Camp.

Thursday

by David Ayling

"PRAISE is a vocation, not a reaction" – the very first words of the Morning Ministry set the tone for the day. This was one of the stimulating thoughts given by Pastor C.J. Watkins as he spoke on the theme of Psalm 150, "Praise ye the Lord". The congregation swelled the chorus in their time of prayer. So we went to breakfast.

The E.C.I. Conference at 10 o'clock was sweetened by letters from ministers unable to attend. These took the formality out of this small section of the general Conference and gave it a flavour of its own. Then we joined the crowds in the great Communion service. Pastor Ian R. Moore led our thoughts to Mary, in his message on the cross and the compensations of being a chosen vessel. A number of retiring Elim ministers took the platform to receive their cheques at the end of their sphere of active duty. Between them they spanned many lifetimes and took our thoughts back to the days of those great revival meetings under Principal George Jeffreys. Their very names are a catalogue of Elim history: Pastors A.V. Gorton, J.C. Kennedy, Len Knipe, Harry Palliser and R.R. Taylor, each with his own distinctive ministry and savour of the Gospel. Pastors H. Burton-Haynes and W.J. Hilliard,

though unable to be present, were also remembered. The sweetness of worship culminated with the breaking of bread at which ministers served the emblems to the great congregation that filled the Princes Theatre.

Missionaries and workers from Ghana brought a splash of tropical sunshine to those who gathered for the special Ghana service at 3 o'clock. Their real joy was expressed in both their singing and speaking and the congregation responded with further praise. How we thank God for the growing strength of our sister-fellowship in Ghana where our missionaries David and Margaret Mills and David and Margaret Kilpatrick are bringing a real contribution. The ministry of James McKeown and J. Egyir-Paintsil and the report of 1,400 churches and 200,000 Christians in fellowship with us there were breathtaking.

The day of praise continued and swelled and the crowds gathered for the closing missionary rally at night. The hall was filled to capacity. Joan Caudell of Rhodesia, Valerie and Ian MacInnes of Guyana, David Mills and James McKeown of Ghana, and Henry Jeffery, fresh from Brazil, each brought us more cause for rejoicing. Later that night your reporter covered the four events that are held concurrently at the end of every day. First there was the showing of a film, "Zaire River", in the Princes Theatre. The Embassy Ballroom held a Late Night Special conducted by the Elim Youth Department. In the Embassy Bar there were many people on their knees seeking the Spirit of a different kind and in the Smugglers' Bar coffee-bar evangelism conducted by Pastor David Woodfield and his team continued until late at night.

If praise is a vocation, a calling, then today we have been taught something more of it. God grant that we shall have learned the lessons well!

The last Day of the Conference

Our Reporter: F. H. Coleman

THE last great day of the feast was a day full of good things, which had been so well planned for us.

We welcome another guest speaker, Pastor Eric Dando, of our sister fellowship, the Assemblies of God. He spoke twice, once at the early morning devotions to the crowd who came to hear about and to see Jesus. We were not disappointed. William Ll. Bell sang to us beautifully and we settled down to hear the word on the text, "The Tabernacle shall be sanctified by my glory". "God", said Mr. Dando, "is a great coverer. Our sins are covered with the blood". He went on to say that a Pentecostal meeting is not taken up with Pentecost, but exalts Christ. The Holy Spirit has come to magnify Christ.

During the day I visited the sun lounge to see the various stalls. There was the bookstall, stacked with books of hundreds of titles, a choice and range of price to suit all pockets. Another stall, which never failed to attract the crowds, was that of the Elim Women's Missionary Auxiliary. Here I was told that the ladies of Elim had handed to the Elim Missionary Society over £31,000. This year alone £7,598 had been handed to Pastor L. Wigglesworth for the mission field. Well done, ladies! This stall had attracted many of Pontin's staff which afforded a wonderful opportunity of witness. Space forbids me to tell of the youth, missionary and other stalls. I salute those workers who gave of their time and strength to make these stalls so attractive to all.

How time flies! Two meetings were soon to commence – the Bible study and the children's feature. The study of God's Word is given by Dr. Philip Hogan. He spoke on the growth of the Church. Some preachers give the impression that, since they were appointed to a church, it was they, not the Word, which caused the church to grow. While pastors are God's gift to the Church, the Church really grows as the Word of God grows. Read the Acts of the Apostles.

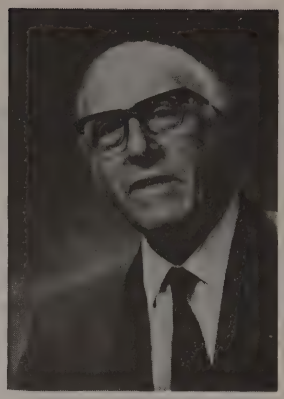
Each morning and evening there is a children's feature. The younger pastors are responsible for these features, which often last for an hour and a half. Going to the evening feature, what a surprise it was to see a boy of eleven years playing the grand piano like a campaign pianist. Evangelists please note for the future.

The evening meal is over. People are hurrying for the Rally in the 1,500 seater Princes Theatre. It is filled to capacity, extra seating is brought in and then some remain standing. The meeting is in full swing, led by Pastor J.C. Smyth in his own inimitable way. The choir sings. There is a hush as the great congregation listens to the miraculous healing of a sister from Sheffield who, just a few weeks before, was healed of multiple sclerosis. More singing follows, then the preacher is on his feet. The Word goes forth and at the close many respond to an appeal to go forward for salvation, dedication, healing and blessing.

A hurried cup of tea and the late night special begins. The stalls are being dismantled in the sun lounge. People are being filled with the Spirit in the tarrying service. The last day of the Conference has ended. Saturday morning has arrived. The speaker at Morning Ministry is Pastor D.W. Cartwright and the convener is Pastor L. Wigglesworth.

Hurried goodbyes are said; "See you next year!", and we are gone. It has been a wonderful conference, packed with good things. Perhaps you were there with us. Why not plan to come next year, D.V.?

The Letter to the Romans



29. Part III. Practical (12:1—15:33)

by J. Alexander Wright

FROM the inner dedication (12:1,2) comes the outward manifestation, the expressing of that will of God in the service of the Saviour, the saints, sinners and the state. "The grace given to me" (v.3) was the apostolic grace (1:5). For every vocation and task "a special grace is bestowed on each of us" (A.S.Way). After calling us to a sober self-evaluation of ourselves in the fellowship of the Church – "Don't cherish exaggerated ideas of yourself or your importance" (vv.3,4 Phillips), ever the obstacle, distorting and disabling us – he lists six or more gifts (charismata) of the Holy Spirit, some of which are additional to the nine gifts of the Spirit in 1 Corinthians 12:7—11. This ministry of the body of Christ (vv.5,6) is clearly seen to be functional and not in mere status. Status is nothing; function is everything. He is no shepherd who does not shepherd. "Prophecy" (v.6) is preferred above all others (1 Corinthians 14:1). This is that ability to speak under divine inspiration for the uplift of all: "according to the proportion of faith", i.e. never beyond what you sincerely believe, "to the limit of your vision" (Phillips). "Ministry" (v.7) is not necessarily speaking, but includes "all forms of service" (Moffatt). "Wait on it", whatever your gift, "concentrate" (Phillips), "mind what you are doing" (Moffatt). The Methodists used to have a rank of preachers called "Exhorters". Do not presume to open your mouth wide that the Lord may fill it (Psalm 81:10); this was written for hungry fledglings, not lazy preachers! "Give yourselves to the Word" (Acts 6:4). "Giving" (v.8) – what a grace, especially for the wealthy (A.S. Way) – "with simplicity" means with singleness of motive, but it also carries the idea of liberality (most versions), "with all your heart" (N.E.B.). Your heart should go with your disbursements. "He that ruleth" (v.8) indicates leadership with diligence, "stimulated by your own enthusiasm" (A.S.Way).

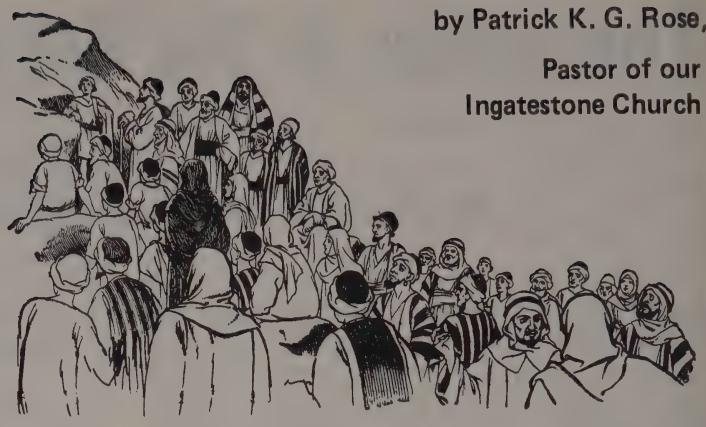
Following these, in the remainder of the chapter, the apostle enumerates a dozen different situations and relationships of life, in all of which we may exemplify the spirit and attitudes of our Lord and Master. They echo the Sermon on the Mount and show how deeply Paul had imbibed His spirit.

Civic duties are set out in 13:1—7. In general, the precepts apply to all times and places, though they would be inapplicable in some specific cases. The apostle asks for our homage and respect to the ideal of Law as a symbol, rather than to any mere ruler of the time. "The magistrate may be a greater criminal than the prisoner in the dock" (J. Parker). Local background will help us here. As this Letter was being written, a decree was extant banishing all Jews from Rome as trouble-makers and rebels against Caesar's government (Acts 18:2). Many of these were Christians, like Aquila and Priscilla, for it was also believed that the new and growing Christian faith was political in its aims. Conscious that his readers were under the eagle eye of the imperial power (there were spies in the Early Church meetings!), this Letter might fall into the hands of the Roman authorities. They would see from it that Christians were not "mixed up with politics" – and how clever of Paul to drop a few hints to Roman magistrates as to their duties and responsibilities! These words of the apostle have often been quoted in defence of tyrants and crooked systems of government, but he never made any government the keeper of a believer's conscience. Acts 5:29 must ever apply. In their present situation he was not merely counselling prudence, for good citizenship is a matter of Christian conscience and duty. Our Lord did not resist authority. He paid His taxes, Jewish and Roman, "rendering to Caesar", and refused to be an arbiter of the law of the land.

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"Why stand ye gazing?"

by Patrick K. G. Rose,
Pastor of our
Ingatestone Church



SECONDS were slipping into history following the Ascension of our Lord, that moment when gravity bowed to the greater force. Question-begging seconds, charged with the emotions of separation were seconds wasting away, time so vital to God that He despatched two heavenly messengers to get the disciples moving and obeying.

God did not allow those disciples the mistake of wasted time, nor does He us. The Ascension revalued time, multiplying it by every disciple who would appropriate the power and labour in the promise: "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." No circumstance or attraction must be allowed to filch God's time. Therefore, in the magnitude of Ascension truth, we ask simply: "Why stand ye gazing?"

When Heaven is Open

Why, may we enquire, are prayer and worship the neglected exercises and their athletes so few? Why are they hustled and bustled into any old corner of life while this needy world cries out for a Saviour and parched lives thirst for the truth? Schemes, programmes and people can achieve nothing eternally durable unless we see and believe again in all the resources of an open heaven.

Watch that man Stephen in the act of martyrdom pray: "Lord, lay not this sin to their charge", and be sure to observe that he is the same one who declared, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God". If we are to pray with compassion and force we must, as did Stephen, behold the holiness and glory of God and His Son in an open heaven.

When Christ is Blessing.

As He did at His Ascension, so he does today. His ministry of blessing has never ceased, for "this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Then let Holy Oracles enquire, "Why art thou cast down, O my soul? and why are thou disquieted in me?" On what circumstance or mood have we gazed while Satan has robbed and plundered us of blessing and the "uttermost" experience? Where was it that we forgot to hope in God?

Let us never be so destitute of spiritual values as to seek the transient materialistic blessing of those who believed because of the loaves and fishes, but let us rather turn our eyes upon Him who makes "all things work together for good to them that love God" and who causes the fruit of our lives to remain.

When the Comforter has come

Third-generation Pentecostal believer, where are you gazing? Is it backward, a nostalgic reminiscence of bygone days? Is it inward, the dreamy, slumbering gaze of those who have "fared sumptuously", but who have forgotten that food is intended to produce energy for work? Is it downward, the somewhat sceptical, minute analysis of everything charismatic that is taking place before our eyes? Is it upward and outward towards the tree tops where we hear "the sound of marching" (R.V.) and hearing cry, "We need revival! We must have revival!".

Let us move quickly from Olivet, the place of parting and gazing, to Jerusalem, the place of filling and service, there to present ourselves through Christ's blood as living sacrifices unto God, that the fire of the Holy Spirit may cause our lives to radiate with fruit and gifts for his glory in this dark world.

When all Power has been given to Christ

"All power is given unto Me in heaven and in earth. Go ye therefore . . . I am with you alway". This truth is the driving force behind world evangelism. At its utterance devils trembled. At its practice darkness fled from light, millions of lives

were changed and made eternally secure in Christ. We know and love this truth. What are we doing with it?

Imagine a brave warrior receiving the gift of a new sword, then watch as delightedly he admires its point, edge, beauty and balance. It is given pride of place in his house. He lavishes care on it, dreams of doing exploits with it. Suddenly the enemy is upon him in reality. He takes his sword, but, alas, in battle they are not as one, for he has never trained with it. Soon he lies mortally wounded and his house is plundered. Let us rather be like Eleazar, the son of Dodo, one of David's mighty men who "arose and smote the Philistines until his hand was weary, and his hand clave unto the sword and the Lord wrought a great victory that day; and the people returned after him only to spoil."

When the Lord is working

Speaking of rank and position, we say that our Queen is on the throne. Likewise, Mark says of Jesus that he "sat down on the right hand of God". Both Stephen and John saw him standing, however. Jesus has paid the price of redemption, "it is finished", but regarding the winning of the lost he is actively, energetically involved.

Stephen had witnessed conversions, changed lives, healings, miracles, prisoners set free from the dark dungeons of evil and Satan's power broken. He knew that these blessings followed the preaching of the Word. As he concluded his last great sermon, see that expectant heavenward gaze! The answer came, consciences were harpooned and reacted with all the fury of the wounded beast. Soon Stephen was with the Lord. Before long another onlooker lay slain by the power of God in Damascus Road to serve Him as the apostle to the Gentiles.

When Jesus walks in the Churches

John saw the ascended Lord among the seven golden candlesticks representing the churches of Asia. We have Christ's promise to be with the smallest plurality of those who meet in His name. To Him the few are as important as the many. To loyal Philadelphian Churches, where His real presence is truly acknowledged and where men's gaze is expectantly towards Him, the doors of blessing and opportunity are thrown wide open. Such has been the case with St. Cuthbert's Church, York. When David Watson took over, he found a congregation of six people. They began praying and in consequence the enlarged congregation outgrew their building in only a few years to move into the larger St. Michael-le-Belfrey and they have now been offered York Minster for their lunch-time evangelistic services. Just before Christmas 2,600 people attended one of their special guest services in the Minster. "I have set before thee an open door, and no man can shut it" (Revelation 3:8).

When He holds His Ministers in His Hands

In his vision of the ascended Lord, John noticed that Jesus held seven stars in His hand, the seven angels or messengers of the Churches of Asia. What strength of encouragement lies here for those specially commissioned by God and sent forth as messengers of divine truth! Such a one is a star because he illuminates with the brightness of the Holy Spirit, his shining thus guiding many to heaven, because he is held in his place by the almighty hand of Jesus by whose power and authority the worlds hang in space, because by the light of the gospel he reveals the track and course of men's lives.

John knew the strength of that hand when he wrote; "I was in the Spirit – rapt in His power" (Amp. V.). As we turn from the preoccupations of ministerial responsibility to gaze again at the nailprint, we are moved to repeat the great words of C.T. Studd, missionary pioneer to the Congo: "If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him."

When Christ longs to sup with His People

The Laodicean situation was that of compromise and mixture, to God, as is revealed under old and new covenants, a sickening situation. It seems that people were materially prosperous, yet spiritually poor, just like these days, when more and more of the material and physical side of life is being dished up on the self-service counters of the world, tempting to covetousness and greed, beguiling, intoxicating and ensnaring as surely as any drug. How easy it is for the Christian to find himself gazing at the display, toying with the goods, finally buying that "which is not bread" and "that which satisfieth not", while Christ stands outside yearning for a chance to satisfy man's deepest needs. Turn your eyes upon the One who yearns to fellowship with you. "Eat that which is good, and let your soul delight itself in fatness.

On the island of Patmos, prison conditions produced in John the experiences of "tribulation" and "patience", yet it was there that he responded to the voice of Jesus. Has he said to you: "Why stand ye gazing at such a time as this?" Is it not time to turn our gaze from the fleeing landscape of life to the constant, unchangeable face of Jesus? Hear John again: "I turned to see the voice that spoke with me, and being turned, I saw" What revelations! What mighty expressions of the purposes of God! What service rendered!

Lord, we would gaze on You, and seeing You, we would serve You. Amen.

Not like Rufinus



by K. J. Marriott, Pastor of our Knottingley Church

WHEN the Tabernacle was reared up in the wilderness, a cloud covered the Tent of the Congregation and the glory of the Lord filled the Tabernacle (Exodus 40:34). It was a cloud of divine presence.

As Jesus stood on the Mount of Transfiguration with Peter, James and John, a bright cloud overshadowed them and a voice out of the cloud spoke to them (Matthew 17:5). Again, it was a cloud of divine presence (2 Peter 1:17).

On the Day of Ascension, Jesus stood on Mount Olivet, His hands raised in blessing, when literally He began to rise and, as He did so, a cloud received Him out of their sight, a cloud, not of our atmosphere, but the cloud of divine presence. Jesus was being transported to heaven in the glory cloud. Divine presence had enveloped Him, and His followers, gazing steadfastly, could see Him no more. As He disappeared from view, two men in white apparel suddenly appeared and spoke only one sentence to them, but it was sufficient to challenge, bless and reassure them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). How wonderful is the Lord, that He should send those two messengers just to speak for about fifteen seconds, yet their powerful words sent the disciples back to Jerusalem with great joy and in the attitude of worship.

We consider those words of Acts 1:11 first as **a call to active participation.** "Why stand ye gazing up into heaven?" the angels asked. The apostles were allowed to witness the Ascension, to share the climax of the Master's earthly ministry; now there was work to be done. The time for gazing was over; there was a world to be evangelized.

Rufinus was a monk of the fourth century, and no doubt a very sincere and brilliant scholar, but he spent a long time as a recluse on the Mount of Olives. Shutting himself away, he spent a long period gazing into heaven. The Lord does not desire His followers to be like Rufinus, but to follow the pattern of that group three hundred years before him, who left their unprofitable gazing to engage in fruitful evangelism. Their evangelistic ministry started with preparation, fellowship, prayer and worship. They were endued with the power of the Holy Spirit and began to fulfil the Commission for world evangelism. Those early witnesses were never too busy to pray, to break bread together, to join in fellowship with each other, and to visit the house of God regularly. Worship and witness go hand in hand. "Gazing" is time wasting. The message of Ascension Day is a call to mobilisation, to active service, to a practical, positive and valuable Christian life.

We may criticize the monk on the Mount of Olives for his inactivity and yet remain as inactive, living like spiritual hermits in our own unwalled monasteries, shut off from the unevangelised people who dwell around us. So often we are ready to state what we do not like, what we do not practise, to what we object. We live negative lives, so backward in proclaiming the positive message of the gospel of our Lord Jesus Christ. The world needs Jesus and Jesus depends on dedicated, willing workers to preach the gospel of peace. How challenging are the apostle's words, "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Romans 10:14).

Active participation leads to **thoughtful consideration:** "This same Jesus, which is taken up into heaven". Christ Jesus, by ascending into heaven, did not go to a place where God the Word had not previously been, but to a place where the Word made flesh had not before been seated. The Ascension was a climax to a victorious earthly ministry. The Word entered into a known sphere; "flesh" was entering into an area never before ventured into. One of the Early Church writers described the entry of our Lord Jesus into heaven as follows: "His entry through the gates of Heaven struck its door-keepers and princes as something novel and, as they saw fleshy nature penetrating the secret recesses of heaven, they uttered to one another the words which David, under the Holy Spirit's influence foretold, 'Lift up your heads,

O ye Gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle" (Psalm 24:7,8).

Ascension Day calls for our thoughtful consideration of His past earthly mission. Augustine wrote, "This is the festival which confirms the grace of all festivals together, without which the profitableness of every festival would have perished. For, unless the Saviour had ascended into heaven, His nativity would have come to nothing . . . His passion would have borne no fruit for us and His resurrection would have been useless".

It was a conquering Saviour who was "carried up into heaven". He had come to destroy the works of the devil, and destroy them He did!

Consider *His incarnation*. The Word became flesh; God became Man. J.G. Davies, in his *Bampton Lectures,* writes: "God put Himself in man's place at the Incarnation and Man was put in God's place at the Ascension". Our wonderful Saviour condescended to our wretched, low estate. It is sufficient to quote the definition of condescension: "stooping to equality with an inferior".

Reflect on *His crucifixion*. The beautiful words of Paul in Philippians 2:6–11 give us the circle of His journey from heaven to earth and back to heaven. At the cross He reached the extremity of His mission, when He suffered and died for our sins.

Contemplate *His resurrection*. Though the resurrection and the ascension are closely linked, we often fail to distinguish between them. They are, however, two distinct elements in the redemptive work of Christ. The resurrection was the vanquishing of death. Christ was alive and no longer subject to the conditions of mortality. The ascension was the crown and climax of His earthly mission. He was exalted to the right hand of God.

Ascension Day calls for our thoughtful consideration of *His present heavenly ministry*. When He ascended, He sent forth the Holy Spirit (Acts 2:33) and He gave gifts unto men (Ephesians 4:8–11). Believers can obtain mercy and find grace to help in time of need (Hebrews 4:14–16). He intercedes on our behalf (Romans 8:34). He has gone to prepare a place for us (John 14:1–3). The unconverted can be saved from sin (Hebrews 7:25).

He is an active High Priest, ministering on our behalf, and He is the King of Glory, displaying His kingship in various ways. He rules over the subjects of His kingdom and works with His people, confirming the Word with signs following. His kingdom is continually being extended. He is perfecting, directing, guiding and blessing His work on earth.

High in His holy seat He bears the righteous sway,
His foes beneath His feet shall sink and die away.
Join all on earth, rejoice and sing,
Glory ascribe to glory's King.

His past work and His present ministry demand our thoughtful consideration. This will help us to appreciate what He has accomplished for us and to rejoice in His triumph.

We may also share in **joyful anticipation**: "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven". The heavenly messengers reassured the startled apostles. There is something to look forward to: "this same Jesus" is coming again! Thank God for the abundance of Scriptures relating to the promises of His return. We may belong to different schools of thought, theories as to the chronological order of events concerning the end-time may differ, but the great message of the return of our Saviour is shared by us all: "Watch and be ready".

The Lord Jesus impressed it upon His followers that they ought to be alert, watchful, occupied in service, faithful in all things, throwing themselves completely into the work of the Kingdom. He is coming again and, as He departed in the cloud of divine presence, so we are told, He will come "in the clouds of heaven with power and great glory" (Matthew 24:30). "The dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16,17).

As we await His glorious return, let us not be like Rufinus the recluse, but let us be believers working, witnessing, worshipping and watching, until the day we are caught up in the clouds of divine presence to meet our beloved Saviour.

ELIM BIBLE COLLEGE

Open Day and Graduation
Saturday 16th June

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3 pm GRADUATION AND PRESENTATION OF AWARDS
(Miss J. Seymour, Headmistress—S. Africa)

6 pm GUEST PREACHER: JOHN PHILLIPS
(Executive Council, A.O.G.)
Chairman:
L. Wigglesworth (Secretary of E.M.S.)

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Children's Corner



The most important Thing

1 Samuel 16:1–13, Luke 6:45

Words and drawing by Sheila Price

THE prophet Samuel decided that he had worried over king Saul and his wicked deeds long enough. He prepared to go to Bethlehem to seek another king to take Saul's place. Knowing that Saul would kill him if he found out the purpose of the journey, Samuel pretended that he was going to Bethlehem to have a feast with the people there.

When Samuel arrived in Bethlehem, the elders of the town asked, "What do you want this time, Samuel? Do you come in peace or anger?".

"I come in peace", replied Samuel. "I am going to prepare a feast and I want you all to be there. I especially want Jesse and his sons to come, so go and tell them to get ready".

Everyone was gathered, eagerly waiting to begin. "There is something that I want to do before we start eating", Samuel said. "I want to see Jesse's sons".

One by one Jesse's sons went forward, each one tall, good-looking and smartly dressed. Samuel could see that they would all make fine kings, but something told him not to choose any of them. "Are you sure that all your sons are here?" he asked Jesse. "Yes, Samuel. Well, all but my youngest son, David, and he is out in the hills rounding up the sheep at the moment," was Jesse's reply.

"Then fetch him!" ordered Samuel, "The feast will not start until I have seen him!"

A messenger was sent to get David, who soon came running down from the hills. What a sight he looked in his dirty, ragged shepherd's clothes and dusty sandals, but God spoke to Samuel, telling him that he was to choose this young shepherd boy to be the future king. Samuel anointed David, making him a prince of all Israel.

Some people think that to be tall and handsome and to have a large house and fine clothes is the most wonderful thing in the whole world. God tells us that more important than all these is a good and clean heart, for He does not judge us by our smart clothes and good looks. God never looks at our outside appearance. *He sees our hearts!*

Thoughts from the Book of Genesis

27. Jacob and Esau (Genesis 25:29–34)

by F. Lavender, Pastor of our Croydon Church

THOUGH Esau and Jacob were twins, they were different from each other in character, for, while Esau was a "sporty" man who loved to hunt, Jacob was a quiet ("harmless" v.27, R.V. margin), home-loving man. What is more, Esau had no regard for the Lord and His promises, whereas Jacob had a deep desire for the blessing of God. As the firstborn, however, Esau would naturally inherit the blessing and, as he was, in addition, Isaac's favourite son, it seemed that Jacob would be excluded; yet Esau held the promises of God and His blessing in such contempt that he sold his birthright for a dish of stew and Jacob became the rightful heir of the covenant made by God with Abraham.

The two brothers represent two opposing ways of life. Esau was the materialist, so wrapped up in the things that he could see and touch that he missed the best and highest and only came to appreciate what he had lost when it was too late. Jacob saw that all he possessed could not be compared to the superior value of the promises of God. We must choose our life's direction, the way in which we would walk. We find it very easy to let the things of this life become supremely attractive – after all, these are things that we can touch and handle – yet the Lord Jesus calls us to seek first His Kingdom and His righteousness, and these we cannot see or touch. This age offers us such attractions that we can quickly lose our vision of the will of God and of His promises, but it is those who follow the call of God who inherit His blessing and who will finally hear His "Well done". Which way are we taking?



Margaret M. Ladlow's page

David Livingstone Centenary

I FIRST visited the Scottish National Memorial to David Livingstone in 1945. We were living in Glasgow at the time and travelled to Blantyre, some nine miles south, to his actual birthplace in Shuttle Row, a quaint, picturesque tenement built in 1780 on the banks of the Clyde. The building is part of the extensive Memorial Park. Opened in 1929, it was specially designed to attract and give pleasure to the Sunday school scholars of Scotland.

I must admit that I was deeply moved when, having climbed the stone spiral stairway, passing the old "jaw-boxes" in the walls, I entered the cosy room which was home to the Livingstone family. Just a single room, with two box beds in the wall recesses, no water supply, yet here David Livingstone was born and reared. There were seven in the household. These poor, working-class folk, were rich in love and had high standards of Christian conduct. It is worth recalling, too, that David Livingstone was greatly influenced by the godly men in the community, one of whom was David Hogg, who challenged him on his deathbed: "Now lad, make religion the everyday business of your life and not a thing of fits and starts; for if you do not, temptation and other things will get the better of you". It has been said that these words remained with him to the end of his days and, though he was employed by other agencies, including Her Majesty's Government, at various periods of his life, he always maintained that first and foremost he was the servant of Jesus Christ. One writing of him says: "Livingstone was an explorer all his life and a British Consul for half the period he spent in Africa, yet, for a true appreciation of his career it must be remembered that, through all his life one master passion possessed him – the bringing of Christ's kingdom to Africa, hence he was always a missionary."

There is much else to be seen in the memorial rooms and museum. The darkened gallery, with its vivid tableaux of the great missionary's life and work, summed up for me his complete devotion to the cause of Christ. The tableaux are entitled "Vision", "Truth", "Faith", "Courage", "Mercy", "Renunciation", "Endurance" and "Sacrifice". In recalling them, I salute one of the greatest missionary pioneers of all time, the centenary of whose death we celebrate this year. I heard a speaker on the radio say that the Christian Church is growing at a greater rate in Africa at the present time than anywhere else in the world and that by the end of the century Africa could be a Christian continent and leader of the world-wide Church. I felt that this was the greatest tribute to the man who pioneered the Christian message in what was then known as "The Dark Continent".

It is fitting to quote the poem composed in his honour by John Oxenham and simply called "Livingstone":

To lift the sombre fringes of the Night,
To open lands long darkened to the Light,
To heal grim wounds, to give the blind new sight,
Right mightily wrought he.

Like Him he served, he walked life's troublous ways,
With heart undaunted, and with calm, high face,
And gemmed each day with deeds of sweetest grace;
Full lovingly wrought he.

Like Him he served, he would not turn aside;
Nor home nor friends could his true heart divide;
He served His Master, and nought else beside,
Right faithfully wrought he.

He passed like light across the darkened land,
And dying, left behind him this command,
"The door is open! So let it ever stand!" Full mightily wrought he.

Forth to the fight he fared,
High things and great he dared,
In his Master's might, to spread the Light.
Right mightily wrought he.

He greatly loved –
He greatly lived –
And died right mightily.

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Seasonal Domestic workers wanted for Christian Guest House, from June – October immediately. Ring 26831 Jersey C.I. Central. C.2870

MARRIAGES

RITCHIE–THOMSON. On April 25th, at our Hove Church, James B.D. Ritchie, Pastor of our Weston-Super-Mare Church, to Thelma Thomson, daughter of Pastor and Mrs. Thomson. Officiating ministers: G.W. Gilpin and W.R. Jones.

SANDERS–FROGGATT. On May 26th, at Gospel Mission, Beeston, Nottingham, David G. Sanders to Sally A. Froggatt, both Long Eaton Crusaders. Officiating ministers: R.L. Currie and A. Whelan.

TALBOT–GEECH. On April 14th, at our Westcliff-on-Sea Church, Essex, Michael Talbot to Winifred Geech. Officiating Minister: J.J.B. Hounsome.

WITH CHRIST

BARTER. On April 27th, Bessie May Barter, aged 84 years, of Winton. "With Christ. . .far better". Officiating minister at funeral G.N. Backhouse.

BELSEY. On April 16th. Frederick Belsey, aged 52, of Eastbourne, passed suddenly into the presence of the Lord. Beloved husband of Joyce and father of Laurel and John. Former member of the London Crusader Choir and greatly respected member of our Eastbourne Church. Officiating ministers at funeral: J. Hywel-Davies, E. Gaudion and J. Lancaster.

GRAY. On May 4th, George Gray, aged 83, passed into the presence of the Lord. Member of our Gloucester Church. Officiating minister at funeral: L.C. Quest.

IRWIN. On May 2nd. Margaret ("Peggy"). Faithful and beloved member of our Portadown Church. "For ever with the Lord". Officiating ministers at funeral: S. Shaw, W. McCandless, Major A. Keepin (S.A.).

MARNIE. On April 19th, Mrs. Margaret, sister in the Lord and foundation member of our Dundee Church, beloved mother of Mrs. Esme Cant and Ina Anderson, was called home. Severed only till He come. Officiating minister at funeral: David Watson.

ITINERARIES

The London Crusader Choir (with D.B. Gray):
June 3, Maidstone and Smarden; 10, Wandsworth and Wormwood Scrubs prisons; Homerton; 17, Hainault; 23, Guildford (Cathedral); 30, Streatham.

Miss Joan Caudell:
May 26, Whitehaven; 27, Carlisle.

Joseph Smith:
May 6-27, Hastings; 28-31, Hove; June 2-8, The Lanes, Brighton; 9-14, Portsmouth.

The President (Rev. J. Lancaster):
June 12, Oldham; 13, Chorlton-cum-Hardy; 14, Stockport; 15, Glossop; 16, Wigan; 17, Blackpool, Marton (a.m.), Jubilee Temple (p.m.); 18, Bolton; 19, Blackburn; 20, Southport; 21, Birkenhead; 22, Holyhead; 23, Crewe; 24, Macclesfield; 25, Hanley; 26, Longton; 27, Silverdale; 28, Hadley.

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Weeknights, including Friday, at 7.30 pm, Sundays at 8 pm, Tuesdays at 3 pm.

COMING EVENTS

ABERYSTWYTH. June 2,3. Elim Pentecostal Church, New Street. Ladies' Weekend. Speaker: Mrs. Cynthia Price Stephens. Saturday at 6. Sunday at 11 and 6.

ALDERSHOT. June 2. Elim Pentecostal Church, Holly Road. South London Presbytery rally. Preacher: Frank Lavender. At 7.30.

BALLYMONEY. May 26–29. Elim Pentecostal Church, Edward Street. Annual Convention. Sat. At 3.30 and 6.30. Preachers: R.J. Morrison and A. Wilson. Sun. 11.30 and 7.30. Monday and Tuesday at 8.

CAMBERWELL, London. May 27,28, Elim Pentecostal Church, Benhill Road, S.E.5. Preachers: J. Dick and F.A. Hodge. Sunday at 11 and 6.30. Monday at 3.30 and 7. (refreshments provided).

CLACTON ON SEA. May 26-28. Elim Pentecostal Church, Hayes Road. Annual Convention. Preachers: W.LI. and Mrs. B. Bell. Ipswich Choir on Monday. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30 (tea provided).

CLACTON ON SEA. June 9. Retirement Service of Harold and Vera Burton-Haynes in Pier Avenue Baptist Church (Kindly lent). Organ recital at 6.45. Thanksgiving led by Chelmsford Elim Choir and Clacton Salvation Army Band. Chairman: D.W. Anthony, (District Superintendent). At 7. June 10. Elim Pentecostal Church, Hayes Road. Farewell Services. Family Service at 11. Gospel Service at 6.30, followed by Communion. Preacher: J.T. Bradley (Secretary-General).

CROYDON. June 10. Elim Pentecostal Church, Stanley Road. Mr. and Mrs. Geoff Wildey (Singapore). June 17. David G. Hathaway. June 24. H.W. and Mrs. Greenway. Sundays at 11 and 6.30.

EASTBOURNE. May 26-28. Elim Pentecostal Church, Hartfield Road. Preacher: Gordon Hills. Conveners: E. Gaudion and J. Lancaster. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30.

EDINBURGH. May 26. Opening of the new Elim Pentecostal Church. The City Temple, George IV Bridge by the President, John Lancaster, at 3. Followed by Dedication service. Preacher: J.C. Smyth. Thanksgiving rally. Preachers: J. Lancaster and J.C. Smyth. At 7. Sunday, 27. Preacher: The President. At 11, 6.30 and 8.15. June 2-5. Annual Convention. Preacher: D.G. Woodfield, with Edward Matthews, the Kilsyth Trio and Marilyn Hutton. Saturday at 7. Sunday at 11 and 6.30. Tuesday and Wednesday at 7.30.

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EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

GRIMSBY. May 23—June 3. Elim Pentecostal Church, Tunnard Street. Crusade conducted by John M. Cuthbert and team. Weeknights at 7.30. Sundays at 6.30. Monday, May 28 (Spring holiday) at 3 and 6.30 (tea provided between meetings).

HARROGATE. May 26-28. Elim Pentecostal Church, Park View, East Parade. Spring Convention. Preacher: A.R. Thomas. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided).

HOVE. May 26-28. Elim Pentecostal Church, Portland Road. Spring Holiday Convention. Preachers: A.P. Johnston and J. Smith. Saturday at 7. Sunday at 11 and 6.30. Monday at 6.30.

KINGSTON UPON THAMES. May 26,27. Elim Pentecostal Church, Thames Street. Induction of P.F. Sanderson conducted by F. Lavender. Saturday at 7. Preacher: P.F. Sanderson. Sunday at 11 and 6.30.

LEIGH ON SEA. May 26-28. Elim Pentecostal Church, Glendale Gardens. Spring Holiday convention. Preachers: J. Egyir-Paintsil (Church of Pentecost, Ghana), L. Wigglesworth and E. Dainton. Singing by Chelmsford Choir. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided).

MERTHYR TYDFIL. May 26—29. Elim Pentecostal Church, Court Street. Whitsuntide convention. Preacher: R. Cox. Convener: R.C. Stacey. Saturday at 7. Sunday at 11, 3 and 6.30. Monday and Tuesday at 3 and 6.30.

MIDDLETON. Commencing June 3. A pioneer crusade in the Large Marquee, Town Centre, (opposite Public Baths), conducted by L.E. Lambert, B.C. Vidamour and W. Hunter. Sundays at 8. Weeknights at 7.30, and Tuesdays at 3.

NORWICH. June 2. Stuart Hall. At 3.30 and 6.30 (tea provided, but please phone Norwich 22112 at least seven days early). June 3-5, Elim Pentecostal Church, Trory Street, Vauxhall Street. Sunday at 6.30 and 8. Monday and Tuesday at 7.30. Preacher throughout: Gerald Coates (Festival of Light) and team.

OXFORD. May 27. Elim Pentecostal Church, The City Temple, Botley Road. Preacher: Len Magee. At 11 and 6.30. June 10th. Visit of Elim Bible College Students on Sunday at 11. Blackbird Leys branch Sunday School 2.30 at Community Centre, 6.30 at City Temple.

PORTH. May 26-27. Elim Pentecostal Church, Pontypridd Road. YOUTH WEEK. Different Youth Groups conduct and contribute to the programme each evening. Saturday at 7.30. Sunday at 6.30 and Coffee Bar at 8.15.

ROMSEY. June 9. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by E.J. Thomas and the Harvesters. At 7.30.

TORQUAY. May 27,28. Elim Pentecostal Church, Princes Road, Ellacombe. Spring Holiday Rally. Preacher: A.A. Biddle. Sunday at 11 and 6.30. Monday at 3 and 6. Tea provided.

TAMWORTH. June 2. Birmingham Presbytery Youth Rendezvous. Castle Bandstand. Recreational facilities at 2. Open air rally at Bandstand at 4, followed by tea. Rally in Elim Pentecostal Church, Bamford Street. Preacher: Jack Newman, Convener: Terry Jacobs. Items by young people — bring instruments. At 7.

WESTCLIFF-ON-SEA. June 3. Elim Pentecostal Church, Electric Avenue. Visit of Rev. J. Egyir-Paintsil from Ghana. At 11. June 17-21 Visit of Felix Lloyd-Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

YEOVIL. June 10-12. Elim Church, Southville. Whitsuntide convention. Preacher: Stanley Beresford. Convener: E.J. Thomas. Sunday at 11 and 6.30. Weeknights at 7.30.



To all our Churches—
Please pray for the
Pioneer Crusade in Middleton

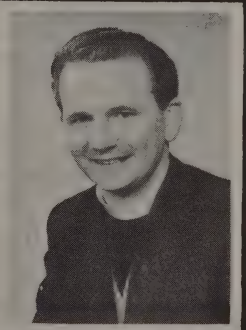
MIDDLETON . . . where on earth is Middleton? You've never heard of it? Well, let me explain.

It's a town of 60,000, five miles from Oldham and about six miles north of Manchester. There is no Pentecostal work there at all at the moment. We are going in for God with a pioneer venture during the first three weeks in June.

As yet we do not know one person in the place, so, if you live nearby, perhaps you will support us on some nights. Wherever you live will you support us by prayer every day. The tent site is right in the town centre. Some buildings have been demolished and, just before they commence rebuilding, we have time for a crusade. We start on Sunday, June 3rd, at 8 p.m. and continue every night, including Fridays, for three weeks.

There are some fine helpers coming, but you can help us most of all by PRAYER. "Helping together by prayer for us" (2 Corinthians 1:11). Crusade work is hard these days, but there is no place too hard for the Lord.

L. E. Lambert



Youth page

What's in your dustbin?

by A. Cecil Jarvis, Pastor of our Vazon Church, Guernsey

AS I went to put some rubbish in the dustbin the other morning, I discovered that it had been turned over and most of the contents strewn around. Doubtless it was the work of a dog rummaging around to find something to his liking. It set me thinking. I remember a dustman being interviewed on the radio a little while ago. He declared that he could tell how folk lived by what was in their dustbins. It seems odd that people can be assessed by what they throw away, but on consideration, how right this is.

No-one would dream of putting the dustbin in the lounge; it is certainly no ornament nor is it of artistic value. Yet there are very few houses, if any, in the whole country without one. It is vital to the health of the home and the community to have a receptacle for rubbish. Indeed it was realised only too well when the "dirty jobs" strike was on that the health of the whole nation could be jeopardised by the rotting refuse left around.

My meditation on a dustbin leads me to ask what happens when evil thoughts intrude into the mind? The harbouring of them soon produces a crop of evil germs which pollute the soul. The Bible abounds in illustrations of this. Had Achan consigned the covetous idea of taking the dollars and the latest fashion "with-it" styled Babylonish outfit to the dustbin, he would have spared himself, his family and those who died in the abortive attack on the city of Ai. Likewise a different story would have been told concerning Ananias and Sapphira had they resisted the temptation to lie to the Holy Spirit. They ought to have put the whole plot into its rightful place – the dustbin.

Many a good Christian life has been ruined through nursing a grudge. Joab was such a man. A general in King David's army, he was in an excellent position of honour, but the death of his younger brother Asahel rankled in his mind. The silly youngster had brought death on himself by not taking the advice of his older opponent, but Joab would not see that it was his brother's own fault. He refused to put the grudge in the dustbin. It rankled and produced an epidemic of hatred, until Joab stained his hands with avenging blood. Murder resulted, whereas a dustbin could have been the remedy.

There are some – I guess that you've met them too – who always have the latest juicy bit of gossip. The modern term for them is "character-slayers", and how terribly true, for they are often just this. What do you do when they come with their malicious tongues? Sometimes it is difficult not to hear what they say. This is when you need the dustbin. Throw out every bit of the evil. Don't allow it to pollute your mind and soul.

Paul's challenge to Timothy just before he laid down his life for the Gospel was: "Keep thyself pure". In these days when standards are low, don't be a "dustbin Christian". Rather be one who, by pure thoughts and holy desires, together with a heart kept cleansed by the blood of Christ, lives a life that will stand out and be attractive by its very purity. Thus, when an opportunity to witness comes, not only will the words be weighty, but the living of the message will be weightier still.

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Full tea Saturday—no charge, but please notify at least seven days before to Norwich 22112. D.2862

The Family Altar

Scripture Union Portions — **Notes by L.E. Lambert**

Monday, May 28th — Romans 2:17–29

"Teachest thou not thyself?" (v.21).

PRACTISE what you preach. This well-known phrase seems to paraphrase and summarise Paul's reasoning here. In teaching others, teach yourself (v.21). Telling others not to steal, not to be immoral, is useless if we are doing the things we condemn. We must not have double standards, condoning in ourselves what we condemn in others. The unconverted are watching (v.24) and they are quick to sense hypocrisy. If we do not practise what we profess, God's name is dishonoured. May the Lord help us to live more nearly as we pray.

Tuesday, May 29th — Romans 3:1–8

"The oracles of God" (v.2).

WHAT a priceless possession is God's word! To us have been committed the oracles of God. We need to study God's Word carefully, not rushing through the reading (the psalmist said that he "meditated" on God's Word), prayerfully, asking God before you read to open the eyes of your understanding, to lead you into all truth, that you might understand the Scriptures and "darefully" (if I may coin a word), do what the Word tells us in obeying its commands. Hearing and understanding the Word is not enough; we must obey it implicitly, immediately, individually. Be doers of the Word, not hearers only.

Wednesday, May 30th — Romans 3:9–20

"No flesh be justified in His sight" (v.20).

HOW apt we are to think that car accidents happen to other people. How easy it is, too, to apply truth to other folk. When we read of the evil habits that emanate from the heart of man, however, it is our portrait that we are seeing. "Guilty, vile and helpless we" – some hymnbooks have changed some of the words of the old hymns; they no longer sing "vile and full of sin I am". Yet without God and without Christ we are lost in the world. How glad we are, therefore, that God loves the sinner. He hates sin, but loves us, and He sent Jesus to bear the awesome penalty for our sin. We are dependent upon His free grace. Nothing that we can do will merit heaven. By the deeds of the flesh no-one is saved. Thank God for sending Jesus. Thank You, Jesus, that You came!

Thursday, May 31st — Acts 1:1–14

"This same Jesus" (v.11).

THIS is Ascension Day. Forty days after the resurrection, the Lord Jesus ascended back into glory. A cloud received Him out of their sight, but not out of their presence. Heaven must be very near. It is just another dimension, much nearer than perhaps we ever realise. The angels promised the disciples that "this same Jesus" will return. He never changes; He is always the same. Whether we see Him at His return, or on our own ascension into heaven, we will meet the very same Jesus who walked and talked with men. So there is no fear in death. As loving hands awaited our entrance into this world, so the loving arms of Jesus will welcome us into the next.

Friday, June 1st — Romans 3:21–31

"Just, and the Justifier of him that believeth in Jesus" (v.26).

THIS immense problem – how He at one and the same time can be just and yet justify the sinner – took the infinite wisdom of God to solve. Paul declares in 1 Corinthians 1:24 that the cross illustrates the wisdom of God; not the expanding universe, the majestic mountains, the delicacy of a flower, but the cross shows us the wisdom of God. It was there that love and justice met; there God demonstrated His love for men and yet His hatred of sin. I look at Calvary and see what a terrible thing sin is, that it should demand such a penalty. I look at the cross and see what a tremendous thing is God's love; it gave Jesus to die. Men with their puny minds think that they can provide other ways to God, but there is no other way *save the cross*.

Saturday, June 2nd — Romans 4:1–12

"Blessed are they whose iniquities are forgiven, and whose sins are covered" (v.7).

PAUL, with relentless logic, pursues his argument that man is accepted with God by faith in Christ alone. He calls David as a witness (v.6) and Abraham. (v.3). The Jews were depending upon the rite of circumcision for merit. Paul shows that this rite commenced after Abraham had been counted righteous with God and that it was the seal of that acceptance. The various sacraments we observe – communion, baptism – are not the means whereby we are saved, but the evidence that we have been converted. "Blessed" means "happy"; we should he happy today, for our sins are gone. They call v.7 "the tenth Beatitude"; where are the nine?

Sunday, June 3rd — Romans 4:13–35

"Who against hope believed in hope" (v.18).

AGAIN an historical illustration is used as a spiritual vindication. Faith, mighty faith caused Abraham not to stagger at the promise of God and this faith was accounted to him for righteousness. Humanly speaking Sarah could have no child, but Abraham staggered not at the promise of God, and was strong in faith (v.20).

You may be confronted by circumstances which render your greatest desire impossible humanly speaking, but do not lose heart or hope. God is able; He is the God of miracles. "Faith in God can move a mighty mountain". He can do something for you. Only believe. All discouragement is of the devil.



A group of those who attended

Elim Conference 1973

Open Air Witness on the Foreshore



THE ELIM EVANGEL

Vol. LIV No. 22 June 2nd, 1973 5p



The Elim Missionary Council photographed at the Conference: James T. Bradley, L. Wigglesworth (Secretary), R.B. Chapman (Chairman), David Newington (who was meeting the Council at the time), G.S. Hillman, D.J. Ayling, G. Wesley Gilpin, Mrs. Gladys Gorton, H.W. Greenway, G.L.W. Ladlow and A. Nicolson.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

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WHEN I first commenced my journey
People said I'd run away,
But they all have been deceived
In the faith I'm still today.

It was my great privilege recently to preach at our Northampton Church on the occasion of their sixth anniversary. If you are anything like me, your immediate reaction will be to exclaim, "Sixth?!". Yes, you are right; the years do fly!

I want to share with you the blessing of the weekend. Many prayed and sacrificed in order that the original crusade conducted by evangelist Alexander Tee and party might take place. It is good to know that God has richly blessed the Church since those campaign days. The Pastor, John M. Cuthbert, and his wife have ministered there since the foundation of the Church. Our brother has maintained a virile evangelistic programme throughout and has held efforts in several districts around the town. He celebrated his tenth anniversary in our Elim ministry at the same time as the Church celebrated its sixth. A congregation of over 100 on the Saturday evening of the anniversary weekend was followed by not many fewer on the Sunday morning and by almost 200 on the Sunday evening. In addition to the splendid numerical support it was encouraging to observe the high spiritual standards of the Church, not least in the time of worship on the Sunday morning.

We want to do all that we can to encourage our evangelists and their efforts. They are assured of the backing in prayer of the whole movement, indeed of the *involvement* of the whole movement. There are still numerous towns in the United Kingdom where there is no Pentecostal witness and where there is but little evangelical witness. In these days when many of us feel that the tide is turning, we need to pray as never before that the Lord of the harvest will thrust out labourers into the harvest. At every level — church, presbytery, the whole Fellowship — evangelism must be the order of the day. It will be recognised that not every attempt will produce a Northampton. There may be apparent failures, reckoned at any rate at the human level. Can any soul-saving endeavour really be a failure if the pure gospel is proclaimed? We have a duty to declare the truth irrespective of outward results and God must be glorified whenever the grand old gospel is preached in Pentecostal power.

Pentecost must make a greater impact on Britain than it has up to now.

May God guide us to the means of producing many more Northamptons!

Church Reports



BIRKENHEAD **Pastor: P.A. Epton**

OUR photograph shows the scene at the opening service in the new Elim Pentecostal Church, Birkenhead. The evangelist, Alexander Tee, can be seen in the pulpit. To his left respectively are L.E. Lambert, the District Superintendent, who opened the building, and P.A. Epton, the first Pastor of the new Church. We would like to thank the many who prayed and supported the crusade.

CHORLTON–CUM–HARDY **Pastor: J.T. Glass**

WE recently celebrated our Pastor's nineteenth anniversary. What wonderful years these have been! Pastor and Mrs. Glass have worked hard and faithfully over these years, seeking in every way possible to present the gospel and to reach the lost for Christ. The Pastor has moved from hired halls and purchased the present Church and Manse. Through the years the building (which was just a hall) has been transformed into the beautiful Church which stands on the site today. Three young men and one young lady have entered the Elim Bible College. Of these, Pastor and Mrs. John J. Glass and Pastor and Mrs. Keith Lannon are now serving in the Elim Ministry.

During this year the Church and Manse have been freed of all debts and the properties handed over to the Elim Trust Corporation.

For the special weekend we enjoyed the forthright, anointed ministry of Pastor James Craig Kennedy. On the Saturday night we were joined by the Tamworth Elim Choir and their Minister. At this service the Stockport Church gave good support and Pastor E.H. Snelling was with us. Extra seating had to be brought in for the record congregation. The Choir brought great blessing. Our Pastor was presented with a three-way light by Mr. R. King and Mrs. Glass received a floral present from the missionary secretary, Miss Mary Nealy. The Pastor's youngest daughter, Susan, was presented with a spray of flowers. Mr. R. King expressed the Church's deep appreciation of the faithful ministry of our Pastor and his family.

On Sunday night the ministry in song was provided by our own Crusaders. During the final rally on the Monday night we were richly blessed by the singing of Newton Heath Evangelical Ladies' Choir. Pastor Kennedy brought a wonderful weekend to a close with a final message from the Word of the Lord.

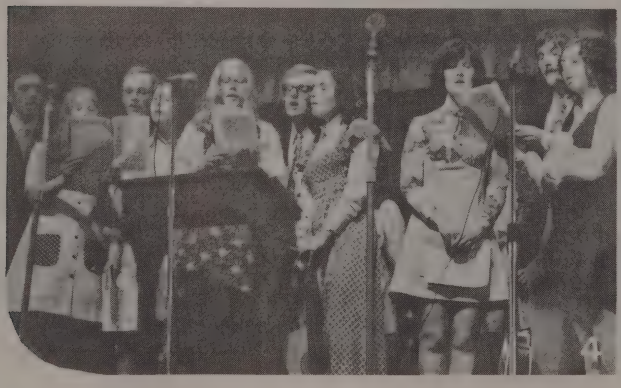
We thank God for a wonderful, enjoyable and blessed weekend. We thank Pastor and Mrs. Kennedy, Pastor R.T. McDonald and the Tamworth Church Choir, the Newton Heath Choir, and the Stockport Church and their Pastor for their support. As we look back we thank our Pastor, his wife and family, for all their faithful, untiring service, but above all we give God all the glory and praise for souls saved, bodies healed and for Christians who have been lead on to know more and more of the Lord and His Word.

R.B. PITT







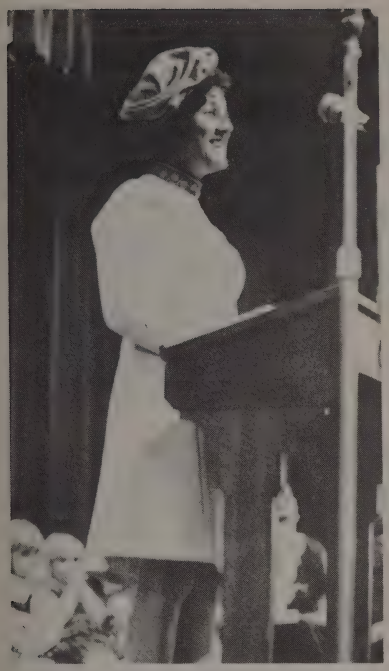


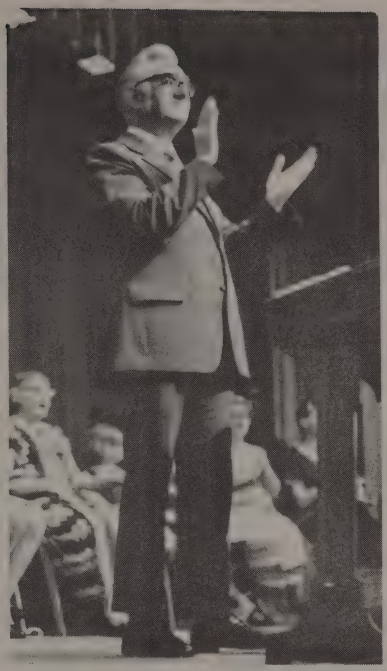


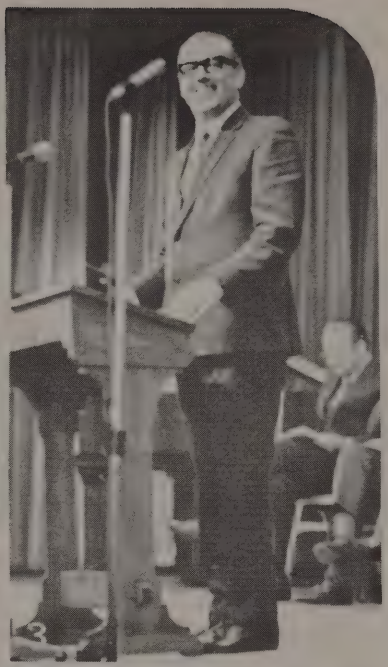
1973 Conference

1. The President and his wife and family
2. The group from Eastbourne
3. Mrs. Dorothy Rammell busy at the bookstall
4. E.B.C. students in song
5. Maldwyn Jones and 6. Lionel Currie receiving their thesis prizes





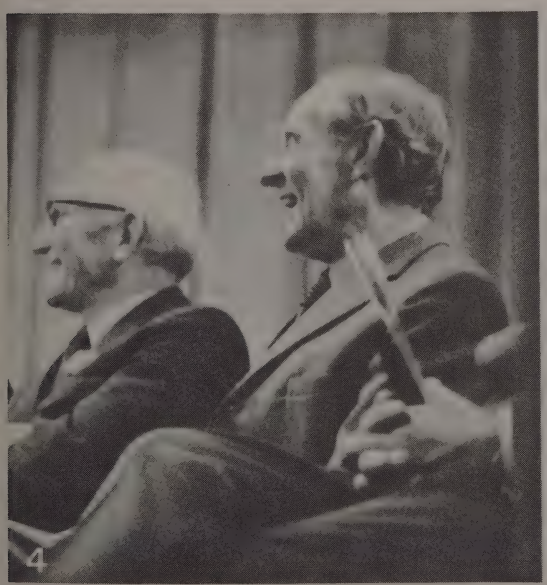




All smiles —

1. Joan Caudell . . .
2. and G. L. W. Ladlow . . .
3. and James T. Bradley and
4. H. W. Greenway and Samuel Gorman
5. and Leslie Wigglesworth and Mrs. Gladys Gorton . . .
6. and Mrs. Parsons, Arnold Brooks, Mrs. Hyde, Mrs Mrs. Greenway, Mrs. Gorton and Mrs. Brooks.

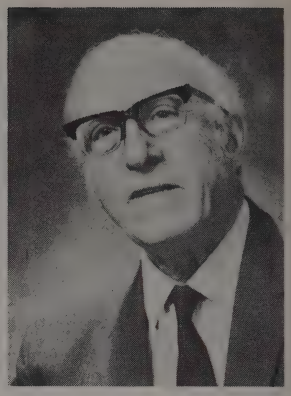






The Letter to the Romans

30. Part III. Practical (12:1—15:33) Continued



by J. Alexander Wright

WE are considering civic duties (13:1–7) and the Christian's relationship to magistrates. "There is no power but of God" (v.1): all human authority is derived from God ideally speaking, and tyrannous rulers break God's laws. "Damnation" (v.2) equals judgment, condemnation. "The sword" (v.4) is the symbol of authority. "Wrath" (v.5) is God's righteous verdict as expressed through human judges, His servants. Alas for the purity of Roman government, that those ministers literally used that sword on the innocent man who wrote this letter, if the story of his decapitation by Nero is true.

So pay your taxes and revenues to your government (v.6) as you pay your tithes to your church – both are God's "ministers". "Attend continually" (v.6), for they have a job to do in keeping good order, and give them your respect (v.7).

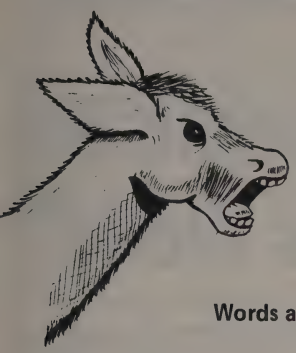
Back of civic duty is the secret and motive (vv.8–14). All our conduct lies in the discharging of the universal debt of love. That obligation is ever with us: "a debt of love I know I owe". "He that loveth hath fulfilled the law" (v.8). "Paul, as a Jew, thought that man should keep the law in order that they might be saved. As a Christian he saw that they must be saved in order to keep the law" (Anderson Scott). All duty is comprehended here. It is the perfect tense of completed action, every time you love. If love is the fulfilment of law, then no law is fulfilled apart from love.

To the obligation of love, Paul adds the powerful motive of Christ's return and the approaching consummation (v.11). To go to sleep here is fatal (vv.11–12). To "put on the armour of light", is to "put on the Lord Jesus Christ" (v.14). When the guilt-ridden young Augustine (Saint Augustine), walking in his garden at Milan, heard the words, "Take, read" being chanted from a school next door, he took them as the very voice of God to him, and, opening his New Testament at these verses (vv.13,14), he found in them the message of God to the salvation of his soul.

The exercise of Christian love and liberty (chapter14) is seen in the matter of meats and drinks and holy days, etc. The influence of certain Jewish purists among the very devout Jewish converts was strong. The "meats" spoken of were not only such, but included that mentioned in 1 Corinthians 10:19–28. Read also 1 Corinthians 8. "The shambles" is old English for butchers' stalls and is still current. Obviously, for quality, the best joints were those offered in the pagan temples and afterwards sold to the public. A strong broad-minded Christian, Jew or Gentile, would be without qualms in the matter, but there were those "weak" ones whose consciences would be offended at the idea of eating meat once offered to idols. We think that the words "weak" and "strong" in our context ought to be used in quotes like this, denoting stances and attitudes rather than actual relative qualities. It appears that something in the nature of a controversy had arisen in the Early Church in general about these things (Galatians 4:10; Colossians 2:16, etc.). Paul's sympathies seem to be with the "strong", but the "weak" ones who join the Church are to be heartily received into the fellowship, and there must be no criticism of their private opinions about these things (v.1). The apostle recognises, as our Lord taught, that food of itself cannot be morally or spiritually defiling (v.14; Mark 7:18–23), yet he takes sides with the weak. Man must be true to conscience even in the smallest things, and all must respect the consciences of others. This applies also to the matter of holy days. Must Gentile Christians keep the Jewish Sabbath, or Jewish Christians observe the Gentile (pagan) holy days (vv.5,6)? Verse 7 does not merely mean that our lives have an effect upon other people's, but rather that we are to regard our relationship to Him as supreme. We all have one Lord to whom we are each responsible (vv.7–10), and Christ is that Lord Jehovah (vv.11,12).

These questions about meats and drinks may seem trivial and irrelevant to us in our day, but what arises from them is of real and permanent significance. Paul will not have all men pressed into the same mould. The temptation of the Church in every age has been to do just this, to prescribe what its members must believe and do, but individual Christian freedom is greater.

Children's Corner



The speaking Donkey

Words and drawing by Sheila Price

THIS donkey led an unhappy, miserable life, for it had a cruel master, Balaam, who beat it frequently. One day, a messenger called at Balaam's house. "I have come from the king of Moab", he said, "the Israelites are on their way to Canaan and the king is afraid of them. He wants you to go and set a curse upon them."

As Balaam prepared to go, God spoke to him: "Do not go, Balaam. You shall not curse the children of Israel. They are My people."

Balaam took no notice of God. He got on his donkey and set off. God was angry at His having been disobeyed and He sent an angel to rebuke Balaam.

Balaam did not see the angel standing in the roadway. The donkey did, however, and it turned and ran into a nearby field. Balaam was most annoyed and beat his donkey, forcing it to return to the road. The angel was still there and, as soon as the donkey saw him, it threw itself against a wall, crushing Balaam's foot against the rough stones. Balaam, his anger roused once more, struck the donkey again, but it refused to go any further. It fell to its knees, throwing Balaam to the ground. Balaam was furious. He got up, brushed the dust from his clothes and, picking up his stick, began to beat the donkey yet again. At that moment God gave the donkey the power of speech and it said to Balaam, "Master, what have I done? Why do you treat me so cruelly? Why do you beat me? I have always served you well."

Balaam gazed at his donkey in astonishment. He could hardly believe his ears. Suddenly, he saw the angel. "Balaam", said the angel, "you have beaten your donkey three times, yet it has saved your life. If it had not stopped when it saw me, I would surely have killed you. You disobeyed God, Balaam, but your donkey, which you have treated so badly, preferred to be beaten and punished rather than disobey God. Let this be a lesson to you, Balaam. Obey God always and you will never go in the wrong direction."

This is a lesson which each of us can learn.

Thoughts from the Book of Genesis

28. A Test of Faith (Genesis 26:2)

by F. Lavender, Pastor of our Croydon church

A TIME of famine came to the land of Canaan where Isaac was living, but it appears to have been a local problem, because it did not affect Egypt. Isaac was strongly inclined to leave Canaan and go with his family to Egypt, but the Lord told Isaac to stay in the land in spite of the present difficulties. He said that He would pour His blessing upon him if he were obedient. This brought Isaac face to face with a critical trial of faith. Should he follow human wisdom and go to a land of plenty or should he obey the apparently unreasonable word which God had spoken? Isaac emerged triumphantly from this test, for he stayed in the land of Canaan and he became by faith the true inheritor of the promises to Abraham.

We all face stern trials of our faith from time to time and it is very necessary that this should be so, because faith is proved and strengthened by testing. As I look back across my Christian life, I realise that the most important and decisive times have been the occasions when my faith has been so severely tried that I have had either to lean completely on the Lord against all appearances, or else break under the strain. I would never ask the Lord to send trials to my life. I can never sing, "Break me, melt me," etc., because the Lord tells us to pray: "Lead us not into temptation [trial]"; but, when the Lord has seen it necessary to put my life to severe trial, He has, through the testing, ultimately caused me to trust His love and His providential care more fully.

Hallelujah!

ELIM BIBLE COLLEGE

Open Day and Graduation
Saturday 16th June

SERVICES IN MARQUEE

3 pm GRADUATION AND PRESENTATION OF AWARDS
(Miss J. Seymour, Headmistress—S. Africa)

6 pm GUEST PREACHER: JOHN PHILLIPS
(Executive Council, A.O.G.)
Chairman:
L. Wigglesworth (Secretary of E.M.S.)

Vocal and instrumental items by Student Groups

D.2879



From the President's pen — John Lancaster

"The Great Commision in Today's World"

The Presidential Address given at the 1973 Conference

THE theme of this fortieth Conference of the Elim Pentecostal Churches —"Into All the World" — demands an immediate and total response. Spoken in the clear sunlight of post-resurrection Galilee, the words of the great Commission gave the first disciples a thrilling sense of opportunity. Spoken, however, in the nuclear twilight of a dying civilisation they sound an alarm which calls us from our preoccupation with lesser things to face the deep needs of our day and age.

For one thing, the technological advances of the twentieth century make Christ's words capable of almost complete fulfilment, so that we are without excuse. Modern means of travel and communication make it possible for us to "let the whole world know" and provided we have the vision, the determination, the willingness to learn new skills, the sacrificial readiness to make money available, plus the vital direction and enabling of the Holy Spirit, we *can* preach the Gospel to every creature. Moreover, the historical situation demands that we do so as effectively and swiftly as possible. We are living in the last days.

It is against this background of an urgent call to world evangelism that I wish to point to three statements of Christ which I believe to be of vital importance for the Church as a whole and for Elim as a movement. In each of them (Matthew 9:35-38; Luke 10: 1–3; John 4:35-37) He speaks of the world as a harvest field and He lays down certain principles which are essential to the fulfilment of His Great Commission.

We must face the realities of the contemporary situation.

"Lift up your eyes, and look on the fields" (John 4:35).

These words remind us that there can be no true evangelism without an informed and sympathetic understanding of the situation in which we are called to minister. Christ Himself saw clearly the needs of those to whom He ministered, and it was this deep insight into human need that made Him speak of a plentiful harvest: "When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then said he. . .the harvest is plentiful" (Matthew 9:36,37). He saw them — "like sheep without a shepherd". How do we "see" our contemporaries? Merely as an audience for our words? Simply as "cases" to be dealt with? As statistics in our annual reports? Unless we see them as He saw them we shall fail.

To begin to understand our day and age we must take into account several things. Firstly, the disillusion of a materialistic society. Despite the imposing facade built by modern technology, men are still " harassed and helpless". Modern man can no more live by the contents of his freezer alone than his predecessors could by bread. TIME magazine has recently said that there is a "feeling of meaninglessness" prevalent today and has pointed out the growing scepticism which "questions whether any system can ever fully surmount the recalcitrance and perversity of man". Surrounded by all his gleaming scientific toys, modern man still feels like a motherless child. He is without hope and without God in the world and it is this that accounts for most of his social and psychological problems.

Secondly, there is the intrusion of demonic power. The New Testament foretold the increase of demonic activity in the last days (1 Timothy 4:1f) and alongside it the breakdown of society (2 Timothy 3:1f). While we must not over-estimate the extent of this, we would be foolish to ignore it. "There are forces at work that civilised men can no longer comprehend," wrote a leading newspaper columnist about the situation in Ulster. We ought not to press his words too far, but they are a reminder that behind the violence and perversions of our blatantly immoral society lie supernatural forces. It is salutary to remember that not only in temptation but also in evangelism we wrestle against principalities and powers as we seek to turn men "from the power of Satan unto God" (Acts 26:18).

Thirdly, there is the confusion of the religious world.

The ecumenical movement with its cry for *unity;* the charismatic movement, with its quest for *vitality*; and the "freedom movement" with its call for *liberty* are three of the major factors in the life of the modern church. In many cases the lines are hopelessly crossed. Doctrines are debated, traditional structures are challenged, old convictions are lightly tossed aside while new "insights", new methods of evangelism, new definitions of holiness and new experiments in church order clamour to take their places. To quote Matthew Arnold:

And here we are as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.

This is the environment of modern man. This is his dilemma. This is our opportunity.

We must learn the principles of effective evangelism.

To see the need is not enough. We must know how to meet it. To do this we must listen carefully to the Lord Jesus Christ as He talks about the harvest field.

Firstly, we must learn to see the possibilities already open to us. Evangelism is not something to be postponed to a more conveneint season – the fields are "white already". Christ saw tremendous possibilities for evangelism in Samaria where lesser men would have merely seen a "race problem" (cf. John 4:9). We need to take another prayerful and careful look at our own situation in order to see it as He sees it.

Secondly, we must re-affirm the supreme importance of evangelism. To proclaim the Gospel to dying men is to "gather fruit unto life eternal" (John 4:36) and to convert a sinner from the error of his way is to save a soul from death and cover a multitude of sins (James 5:20). It is eminently worthwhile.

Thirdly, we must recognise the principle of mutually dependent ministries (John 4:36,37 and 1 Corinthians 3:5–8). The man who sows, the man who waters, and the man who reaps are all of equal importance to the whole process of harvest. No single encounter with an unsaved man is likely to bring about his conversion. It results from a series of such encounters and a variety of influences. Nor does one form of evangelism have any claim to exclusive rights over others. We must explore every legitimate form of evangelism, we must be willing to adapt our methods to our opportunities, but we must also see our particular method as only part of the whole operation. We must be "workers together", not only with Him but also with each other.

Fourthly, we must depend upon the creative power of God. He is "Lord of the harvest", not only because He directs the ingathering but also because without Him there would be no harvest to gather. It is God who gives the increase (1 Corinthians 3:6,7); it is only the Holy Spirit who can convict men of sin (John 16:8) and make preaching effective (Romans 15:18,19; 1 Corinthians 2:4,13).

Finally, we must submit to the lordship of Christ. It is His field and His harvest. His is the absolute right to direct the activities that go on in His name. Thus "pray ye" precedes the "go your way" of Luke 10:1–3. True evangelism is not measured by the amount of human sweat it produces but by its closeness to the will of Christ. In this, His own ministry is the prototype of ours: "I must work *the works of Him that sent me,* while it is day: the night cometh, when no man can work" (John 9:4).

We must accept the responsibilities that devolve upon us.

The words of Christ contain a strong emphasis on personal responsibility: "Lift up *your* eyes"; "pray *ye*"; "Go *your* way; behold I send *you*. . ." As a movement, as local churches, as individual believers, we must see clearly our responsibilities and accept them. As we look out on our troubled world, frustrated and afraid, oppressed by the devil and bewildered by so many conflicting voices, we must also look upward and ask the Lord of harvest, "What wilt Thou have me to do?". The answer may differ from church to church and from man to man, but certain responsibilities are common to us all.

We must recover a genuine concern for human need. We love Elim, but denominational growth must never become our first concern. We value our local churches, but we must never be so concerned with the statistics of numbers and finance, the improvement of the building or the organisation of activities that we lose our sensitivity to the real needs of man and women. We can spend hours discussing methods of evangelism and a great deal of money and energy in promoting schemes for evangelism, but unless our motives are right, our methods however clever will never know the blessing of God. Unless we are moved by a burning desire to glorify God and a loving concern for men we shall fail. Speaking of his earlier unsuccessful attempts at learning to play the violin, Albert Einstein said, "I really began to learn only after I had fallen in love with Mozart's sonatas." He added: "I believe. . .that love is a better teacher than a sense of duty." Love found a way to redeem our souls and it will still teach us the best way of reaching the lost.

We must rediscover the full potential of Pentecost. "It is no use," wrote Professor James S. Stewart, "having a milk and water passionless theology: no good setting a tepid Christianity against a scorching paganism. The thrust of the demonic has to be met with the fire of the divine." We who boast of Pente-

Continued on page 12

The Elim Pentecostal Church, Bradford



THE Elim work in Bradford was started well over forty years ago when George Jeffreys had a month-long crusade in the City. The converts enthusiastically worshipped in hired halls until God graciously enabled them to purchase Southend Hall, off Leeds Road.

In recent years the church has suffered seriously from the changing area around the building, the City Corporation having decided that it should become and industrial area. Vandalism and burglary were monthly events. An attempt was made in late 1969 to destroy the building, resulting in serious damage caused by a fire. This caused the Church to seek a different site on which to erect a new building.

God reserved an enviable site near the centre of the City and provided the means for a new property to be erected in Wakefield Road. The new Church, a multi-purpose building, was opened in March, 1972, by the Secretary-General, J.T. Bradley, and the Lord Mayor of Bradford and a local Member of Parliament. The Church has an education block to accommodate the thriving youth work and all-age Christian education programme. The Pastor, Derek J. Green, has specialised in this system of teaching, which caters for infants through to adults.

Joyce C. Riddiough wrote in the ELIM EVANGEL eighteen months ago, "I now really look forward to the new style Bible study . . . the studies are informal and relaxed with plenty of opportunity for us to enter into discussion. Almost every Sunday sees new faces. People come to see what it is all about and return the following week with their families . . . I feel sure this is the way to bridge the gap between Sunday school and Church."

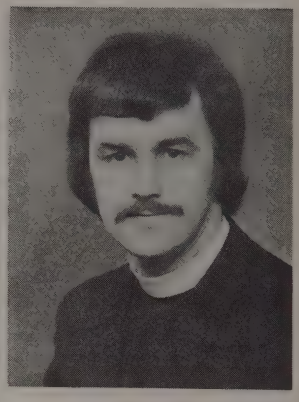
The all-age Christian education programme has been running very successfully for two and a half years and now there are over 200 on the registers. It is no problem to accommodate these numbers. A newspaper records, "The new-look programme has been so successful that the modern building has been designed to give every department maximum comfort and the best facilities".

Throughout the week a full time day nursery is operating, the first of its kind in Elim Churches. It caters for about thirty children every day.

During the first year the new building has attracted a number of conferences and many visitors, some of whom have found Christ as their Saviour and made it their spiritual home. Four baptismal services have been held during the year, in fellowship with neighbouring churches.

The Pastor asks:

What's the Problem?

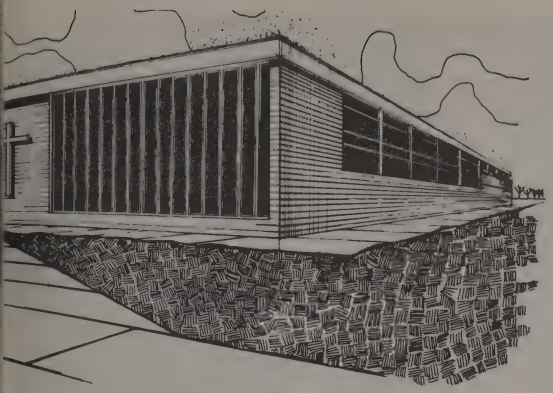


by Derek J. Green

THE wise Ethiopian traveller who had just been won for Christ asked a good question: "What doth hinder me?" (Acts 8:36). It would be a good question for all of us to ask ourselves.

In the context the question was asked in relation to water baptism. Many Christians of much longer standing than this new convert have been hindered from being baptized. "I have a fear of water!"; "I am too shy to go out in front of a crowd of people!"; "I'm too old!"; "I'm not well enough!"; "I'm not sure if it is God's will!" are some of the many answers we hear to the question. They reveal certain basic attitudes and problems which relate to the question of water baptism and indeed to most aspects of Christian activity and obedience.

"What doth hinder me?". UNBELIEF is often the answer. Many people do not believe that there is any value in water baptism. On the broader scale many just do not believe. Jesus frequently criticized the lack of faith in His hearers and even in His disciples. When a person is baptised in water, he is identifying himself with Christ's death and resurrection. It is a recognition of the value of the cross. Unbelief will not accept Christ's death as the governing factor in their life.



"What doth hinder me?" FEAR is another underlying answer. In relation to water baptism, it could be fear of water, fear of people's opinion or fear of the crowd. Fear is a very real problem; it hinders many from fulfilling their best intentions.

Fear caused Nicodemus to come to Jesus by night. Fear made Zacchaeus hide in a tree. Fear of an insecure future made the rich young ruler turn away from Jesus very sorrowfully. Fear can be a deadly thing. It can be a brake on progress. It can hinder a Christian from service. It can silence our witness.

"What doth hinder me?" – the answer is often TRADITION. Many churches teach that sprinkling of children is the more convenient way of continuing the Bible practice of baptism. Unfortunately this is an over-simplification of a great truth. If a symbol is to mean anything, it must contain all the ingredients to make it meaningful.

Many people with preconceived ideas say that they were baptized when they were children. Baptism is intended to be an outward symbol of an inward experience of salvation. The fact that a child has had no such experience is often overlooked. A study of the Scripture makes it clear that baptism is a total immersion of the candidate. The fact that sprinkling is a longstanding tradition hinders many from being completely obedient to Christ in being "buried with Him" in baptism. In the general sense, traditions can also be a hindrance. "What always has been done always must be done" they say, so we remain in our rut. Is tradition hindering our Christian progress in some way?

"What doth hinder me?" – there must be many other answers, but let us think of just one more common one: APATHY. There are many people who have never been baptised because they just never think too much about it. They made a decision to be a Christian. They know enough Scripture to make them feel saved and they are quite content. To sit back contentedly can be a real hindrance to our Christian progress. We need to be baptised (Mark 16:16; Acts 2:38). We must witness (Acts 1:8). We should try to win others for Jesus Christ (Proverbs 11:30). We need to study the Scripture regularly (2 Timothy 2:15). We should attend prayer meeting and Bible studies regularly (Acts 2:42). We need a missionary vision (Matthew 9:37,38).

Apathy can kill all this!

The newly-converted Ethiopean asked, "What doth hinder me?". By his immediate action he showed that his answer was NOTHING!

What is YOUR answer?



John Woodhead speaking at the opening of the new building in March, 1972.

THE GREAT COMMISSION–*from page 9*

costal doctrine must see that we never lose Pentecostal power. If the forces of spiritual darkness are massing in the modern world then it behoves us to seek for a fresh experience of the Holy Spirit. There may be problems caused by misuse and lack of discipline in the exercise of Spiritual Gifts, problems which might tempt us to opt for the easy way out, but we must never allow these things to cheat us of our full spiritual heritage. As a movement, as local churches, as individuals, we need to recognise our increasing need of the presence and power of the Holy Spirit in our midst. We need to covet earnestly the "best gifts", we need to "seek to excel" in their use, we need to recognise that the Spirit bestows His gifts "severally, as He wills" and that not to special categories of Christians but to the whole Church. We need a fresh anointing of the Spirit.

We must provide mature fellowship. In these confused days when the Church is suffering from exaggerated emphasis on certain points of doctrine, aspects of experience and matters of church government, there is an increasing need for sound and sensible fellowship. We must provide all-round Christian teaching based on the whole of Scripture, not on isolated texts; we must provide sensitive leadership based on a willingness to discern what the Spirit is saying to the churches without being swayed by every wind of doctrine; we must provide patient and understanding fellowship which will not condemn every new thing simply because it *is* new but will adapt itself where necessary to new situations while refusing to go back on true biblical principles; we must *really* recognise the priesthood of all believers and provide great opportunities for the ministry of the whole assembly.

Let me close with some moving words spoken by our dear brother and former Secretary-General, Pastor E.J. Phillips, when I visited him in hospital just recently: "The most important thing is that we have men of God." Perhaps it was an echo of some past crisis in Elim's history. I don't know. But what I do know is that those words, whispered in the quietness of that hospital ward, moved me to tears. For, after all, this is what all of us – pastors, deacons, church members – must be: men and women of God.

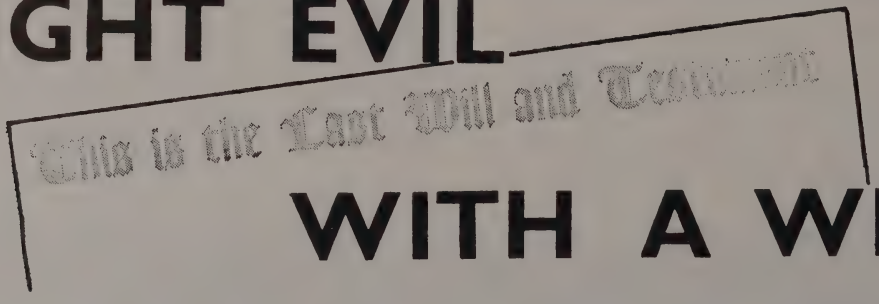
New book by the President

The Spirit-filled Church by JOHN LANCASTER

Price 45p (postage and packing 7p extra)

From: Grenehurst Press, P.O. Box 38, Cheltenham

FIGHT EVIL



WITH A WILL!

Do not leave the distribution of your estate to chance. Here are some reasons why you should make a will:

1. It prevents misunderstanding over your intentions about your estate.
2. It provides opportunity for you to continue to exercise Christian stewardship.
3. It helps to avoid heavy expenses, which can sometimes drain away valuable assets.
4. It gives you opportunity to designate who shall benefit from your possessions.

You can show your gratitude for blessings received and also continue the fight against evil by making a gift to the Elim work in your will.

The following wording can be incorporated in a will or codicil:

I bequeath to the Elim Pentecostal Church, of 117 St. George's Road, Cheltenham, Glos, the sum of £ ..... free of duty for the general purpose of its work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

Is it not better to know that your possessions will be used for the Lord's work rather than be spent by those who have never honoured or revered His name?

D.2808



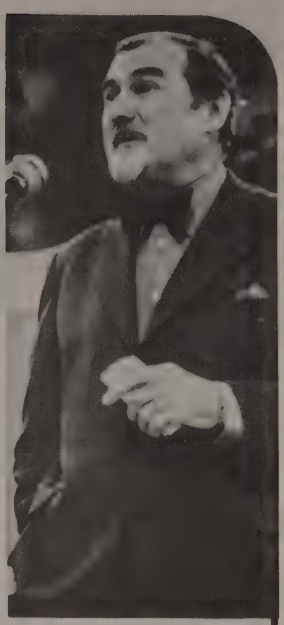
Mrs. McKeown



Pastor James McKeown



Pastor Oliver Raper



Pastor David Newington

Distinguished visitors at our 1973 Conference

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From T. H. Stevenson

Ireland since the Famine is a new, interesting book by Professor F.S.L. Lyons of Kent University. I found his statement about the "Two most important external influences" in Irish affairs of recent years as near the truth as any yet stated. He describes the two main influences as: the rise of the ecumenical movement, and the revival of Republicanism. We know much about the latter, but little has been realised of the former, possibly even within N. Ireland itself.

Inevitably at this point the author names Dr. Ian Paisley (whose earliest protests were against visits made by modernists Dr. L. Weatherhead and Lord Soper), who spearheaded his thrusts against the ecumenical trends. In this, other evangelistic and fundamentalist churches seem to have stood outside the arena. Perhaps Dr. Paisley's strategy and tactics were sometimes disconcerting, as gradually his religious combat led him into the political arena. The truth stands, however, that the major denominations by their ecumenical efforts wrought on ill-effect, with an end result also of their losing their almost stranglehold on religion in N. Ireland. Even now there has just been completed a first statement of agreement towards unification of the Church of Ireland, the Presbyterian Church in Ireland, and the Methodist Church.

Writing from Ireland, I have witnessed a true ecumenical move during ministry began some days ago. In Newtownards, Christians from several denominations shared in the blessing of ministry on the Baptism and ministry of the Holy Spirit. A Brethren lady came to her first Pentecostal meeting, only to find that what to her had been an inexplicable experience in her own room and which in her ignorance she feared (since she had not sought such), was indeed an Acts 2:4 experience. When the dear sister came the next night, she was transformed. An anxious countenance was now radiant with joy and peace in the knowledge and assurance of her experience.

Two nights ago from this moment of writing, in Dundonald Elim Pentecostal Church, as I finished preaching, I came down among the people immediately to continue in seeking God's blessing upon believers. In less that one minute a Presbyterian brother was filled with the Holy Spirit. A few seconds later a Church of Ireland lady was at the very point of such blessing, when we were distrubed by a lady entering the building telling us excitedly that the building was on fire! A separate wooden youth hall was ablaze. Cars had to be moved to allow access for the fire brigade. We reluctantly ended our prayer time. The young peoples' hall used for coffee-bar evangelism was gutted and the fire had reached and destroyed one small window of the main building. It is a young, fast-growing church, and I believe that ALL the fire experienced that night has been for gain. Incidentally, Dundonald, like numerous areas of Belfast, bears little semblance of a politically troubled area. As I have viewed devastated and well known districts of the City, they seem almost a replica of the German blitz on Belfast with destruction in the industrial and populated parts and city commercial areas, except that a week of air raids wrought statistically much more change, and many more deaths. The great tragedy today is that the internal and ever-prolonging character of the strife seems no nearer solution.

Prayer and Praise

by F. H. Coleman

THERE are quite a number of magazines which reach my desk morning by morning, but one came recently which had in it a report which had the wonderful title, "Unfinished Task". The work of this missionary school will go on, they trust, while there is a need for workers with the gospel overseas. Then came a letter from a lady who had a burden laid on her heart for the Jews in the Argentine. For years her interest has been as keen as ever. She prays for the Jews in that land and gives as generously as she can to a society seeking to win Jews for Christ.

Somehow I feel that I must put these two together: the unfinished task of taking the gospel to men and women everywhere, and praying in particular for some section of the work or for some missionary. While the task remains, we need those who will pray. Prayer is more effectual if it is concentrated on one field or group of missionaries. So my plea is that, as you read this, you will seek to uplift some part of the mission field in your prayers and, if you can, give your support as well.

Why not write to those missionaries telling them what you are doing and ask them to put you on their mailing list for their newsletters?

Continued on page 20



Mrs. Caroline Horner *Photograph: Sheffield Newspapers Ltd.*

Margaret M. Ladlow's page

Our God is able

MOST of us retain a soft spot for our home town and enjoy receiving news from there. I still have a warm affection for the bustling City of Sheffield with its cheerful, down-to-earth people. I felt that it was "one up" for the City of my birth when over the radio I heard that the *Sheffield Telegraph* and *The Star* were printing a good news column as an antidote to all the bad news of the day.

Imagine my delight when I received a front page cutting extending over four columns including this photo and the caption: "The Happiest Pictures are in *The Star.*" The newspaper, dated March 22nd, told the story of the miraculous healing from multiple sclerosis of Mrs. Caroline Horner of Sheffield. Particularly gratifying and glorifying to God is that already news of Caroline had appeared in the paper telling of the collection made by neighbours and Elim friends and the subsequent purchase of a Chairmobile to help in her disability. Many Elim friends will have read the account of our sister's healing as reported by Pastor Peter Smith in the ELIM EVANGEL dated April 14th. Others heard the story from her own lips at the Friday evening service at the Conference. Nevertheless I felt that I must pass on some extra details and background information concerning so wonderful an act of God.

The Sheffield Church, of which Mr. and Mrs. Horner are members, have been in prayer for healing and revival. After special prayer meetings after the evening services and half-nights of prayer, the church has experienced a move of the Holy Spirit and was full of expectation for God to work. Two particular Scriptures were given repeatedly in preaching and by the Gifts of the Spirit: "I will come and heal him" (Matthew 8:7) and "He sent His word and healed them" (Psalm 107: 20). Thus God prepared the way for five wonderful acts of healing. A climate of active faith pervaded the whole assembly. I am sharing this with you, not only to give God the glory, but also to encourage faith in the hearts of all who long to see His healing power displayed. I am taking the liberty of allowing a precious personal letter written to Pastor and Mrs. Gorton four months before Caroline was healed to speak for itself and to indicate the very peak of daring faith and implicit trust:

Dear Pastor, Mrs. Gorton and all our dear Brothers and Sisters in Christ,

Carol and I have been completely overwhelmed by the love and concern which you have shown toward us during the recent months. How great our God is! When it was confirmed that Carol had multiple sclerosis she says that she knew immediately that many were praying for her. What is so wonderful to her is that this is still with her. How can we express our heartfelt thanks to you for your CONTINUED prayers? It would be impossible to tell you in this letter the details of the Lord's hand in leading us at this time, but no doubt Carol will be able to tell the story in full when the Lord stretches out His mighty hand of healing toward her. In the meantime we have much to PRAISE and THANK the Lord for. He gave Carol into the care of a Christian doctor while she was in hospital, and she is now in the daily care of a district nurse who also is a Christian. Praise His wonderful name!

May we also take this opportunity to thank all those who have written letters and sent cards. It would be impossible to answer them all, as letters alone number

Continued on page 16

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.: 35484. C.2778

BOURNEMOUTH. Mr. and Mrs. L.J. Withams welcome you for a happy holiday and fellowship, close sea and shops. Car Parking. Open all year. S.a.e. "Kedron", 13 Montague Road, West Southbourne. Tel: Bournemouth 43601. C.2763

CORNWALL, Pentire, Newquay. Belsfield Christian Hotel. Offering excellent accommodation for 100 people. Personal supervision, Christian Fellowship. Facilities include coffee lounge, indoor games, launderette, shower suites, free car park, close to Fistral beach. Conference and coach parties welcome. S.a.e., Mr. and Mrs. E.J. Bate. C.2760

DORSET (West Bay). Large 6-berth caravans to let most weeks April-September. Reduced rates for pensioners April, May, September. Attwell, Manor Farm, Kingsdon, Somerset, TA11 7LG. C.2857

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ILFRACOMBE, Devon. Maranatha Christian Hotel, Lower Torrs Park. Excellent catering, comfort and fellowship. Reductions O.A.P.s early and late season. Stamp for brochure, Mr. & Mrs. Chappell. Tel.: 3245. C.2761

ISLE OF WIGHT. Salem Christian Guest House. In spacious grounds on Undercliff with panoramic views of sea and downs. Families and church parties catered for. Happy fellowship. Ample car park. Stamp for brochure to Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, or telephone 0983852823 C.2790

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SOUTHPORT. A warm welcome, Christian fellowship, good food at "ORLEANS", 125 yards Promenade, parking. S.a.e. brochure: Williams, 8 Lathom Road, Southport, Lancs. (Tel.: 4907). C.2772

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London – south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.2779

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.2764

LOW FARES available for Christians travelling to U.S.A., Canada, Africa, India, Far East, Australia, etc. Dept. V., Lighthouse Fellowship, 1 Hamilton Road, Southall, Middlesex. C.2780

WANTED

A copy of the 1971 Elim Conference Record urgently required by Rev. D.B. Gray, at the London Office. Full cost will be refunded. C.2871

GOLDEN WEDDING

LAWES–DUFALL. On June 2nd 1923, the marriage took place between Walter Ernest Lawes and Ethel Beatrice Louise Dufall at St. Marys Church, Alderbury, Salisbury. The Vicar the Rev. Jervis. C.2876

WITH CHRIST

BURGIN. On May 8th, William John Burgin, aged 76, founder and leader of Elim Pentecostal Church, Goldthorpe. "Forever with the Lord". Officiating minister at funeral: G. Harpin.

HARRISON. On May 5th, Miss Constance B. Harrison of York. Officiating minister at funeral: J. Woodhead.

SIMPKINS. On May 9th, Florence Theresa Simpkins, aged 85 years. Faithful member of Southampton Church for many years. "Gone to be with Christ." Officiating minister at funeral: J.C. Kennedy.

SMITH. Eileen Patricia, aged 45, beloved wife of David, mother of Pauline and Michael and faithful member of our Springbourne Church, went home to the Lord after much suffering. Now "with Christ, which is far better". Officiating minister at funeral: J. Osman.

BIRTHS

BRYAN. On May 16th, to Philip and Jenny Bryan, both members of our Northampton Church, a son, Stuart James, a brother for Heather.

POLDEN. On April 5th, to Norman (Crusader Secretary) and Beryl, of our Springbourne Church, God's gift of a son, Mark Ian Polden, a brother for Debra.

ITINERARIES

The London Crusader Choir (with D.B. Gray):
June 3, Maidstone and Smarden; 10, Wandsworth and Wormwood Scrubs prisons; Homerton; 17, Hainault; 23, Guildford (Cathedral); 30, Streatham.

Joseph Smith:
June 2-8, The Lanes, Brighton; 9-14, Portsmouth.

The President (Rev. J. Lancaster):
June 12, Oldham; 13, Chorlton-cum-Hardy; 14, Stockport; 15, Glossop; 16, Wigan; 17, Blackpool, Marton (a.m.), Jubilee Temple (p.m.); 18, Bolton; 19, Blackburn; 20, Southport; 21, Birkenhead; 22, Holyhead; 23, Crewe; 24, Macclesfield; 25, Hanley; 26, Longton; 27, Silverdale; 28, Hadley.

WAVELENGTH–ELIM ON THE AIR

England
Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 8.30 p.m.

Brazil
Radio Clube de Londrina – 5.45 - 6 a.m. (Brazil time), each morning.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

OUR GOD IS ABLE –*from page 15*

fifty. Many have been so faithful in giving Carol regular practical help, which we appreciate more than we can say. Thank you each and every one.

Through this time Carol says that she has never doubted the Lord's leading. There were many lives touched while she was in hospital, and now at home contact and friendships with neighbours are becoming deeper, so we are praying that our family life may shine for Christ. One life that has been touched greatly through her illness has been my own. The Lord has spared Carol's life and we together as a family unit are now closer knit than ever before, and the more determined to live our lives under the complete guidance of the Holy Spirit. We do thank the Lord for the way Stewart has reacted to his Mummy being ill. He tells her every day that Jesus will make her better.

I am pleased to be able to tell you that after her collapse last Sunday, Carol is now feeling much better. The doctor insisted that she have complete rest for a week, but now she cannot get back to the meetings quickly enough! Our hearts go out to you in great love and gratitude..

Above all let us all keep looking to the ONE who gave us such a great Salvation, and as Carol says: "OUR GOD IS BIG ENOUGH FOR ANYTHING – ALL WE HAVE TO DO IS TRUST".

With our love,

Roger, Carol and Stewart.

COMING EVENTS

ABERDARE. June 10. Elim Pentecostal Church, Monk Street. Sunday School Anniversary. At 6.

ABERYSTWYTH. June 2,3. Elim Pentecostal Church, New Street. Ladies' Weekend. Speaker: Mrs. Cynthia Price Stephens. Saturday at 6. Sunday at 11 and 6.

ALDERSHOT. June 2. Elim Pentecostal Church, Holly Road. South London Presbytery rally. Preacher: Frank Lavender. At 7.30.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road. June 2. Presbytery rally. Preacher: D.E. Edmonds. Supporting items. At 7. June 3. Sunday school anniversary. At 6.30. June 9-11. Convention. Preachers: R.J. and Mrs. Morrison. Convener: J. Osman, Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6. Tuesdays at 7.30. Visitors welcome.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

CLACTON ON SEA. June 9. Retirement Service of Harold and Vera Burton-Haynes in Pier Avenue Baptist Church (Kindly lent). Organ recital at 6.45. Thanksgiving led by Chelmsford Elim Choir and Clacton Salvation Army Band. Chairman: D.W. Anthony, (District Superintendent). At 7. June 10. Elim Pentecostal Church, Hayes Road. Farewell Services. Family Service at 11. Gospel Service at 6.30, followed by Communion. Preacher: J.T. Bradley (Secretary-General).

CROYDON. June 10. Elim Pentecostal Church, Stanley Road. Mr. and Mrs. Geoff Wildey (Singapore). June 17. David G. Hathaway. June 24. H.W. and Mrs. Greenway. Sundays at 11 and 6.30.

DARLINGTON. June 8-10. Elim Pentecostal Church, Bowman Street. Anniversary services. Preacher: A.K. Chamberlain. Musical items, testimonies. Convener: G.J. Fearn. Friday at 7.30. Saturday at 3 and 6 (Tea provided). Sunday at 11 and 6.30. June 12. Visit of David Mills (Ghana). At 7.30.

EDINBURGH. June 2-5. Elim Pentecostal Church. The City Temple, George IV Bridge. Annual Convention. Preacher: D.G. Woodfield, with Edward Matthews, the Kilsyth Trio and Marilyn Hutton. Saturday at 7. Sunday at 11 and 6.30. Tuesday and Wednesday at 7.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. June 9. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly Rally at 7.30. June 10. Guest Preacher: J. McAvoy. Soloist: Myrtle McAvoy. Convener: J.R. Brown. At 6.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

GRIMSBY. June 2,3. Elim Pentecostal Church, Tunnard Street. Crusade conducted by John M. Cuthbert and team. Saturday at 7.30. Sunday at 6.30.

MIDDLETON. Commencing June 3. A pioneer crusade in the Large Marquee, Town Centre, (opposite Public Baths), conducted by L.E. Lambert, B.C. Vidamour and W. Hunter. Sundays at 8. Weeknights at 7.30, and Tuesdays at 3.

NORWICH. June 2. Stuart Hall. At 3.30 and 6.30 (tea provided, but please phone Norwich 22112 at least seven days early). June 3-5, Elim Pentecostal Church, Trory Street, Vauxhall Street. Sunday at 6.30 and 8. Monday and Tuesday at 7.30. Preacher throughout: Gerald Coates (Festival of Light) and team.

OXFORD. June 10th. Elim Pentecostal Church, The City Temple, Botley Road. Visit of Elim Bible College Students on Sunday at 11. Blackbird Leys branch Sunday School 2.30 at Community Centre, 6.30 at City Temple.

ROMSEY. June 9. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by E.J. Thomas and the Harvesters. At 7.30.

ROTHERHAM. June 9-14. Elim Pentecostal Church, Canklow Road, Westgate. Nightly at 7.30; Sundays at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Visitors welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: I.R. Hall.

SHEFFIELD. June 9-10. Elim Pentecostal Church, Lee Croft, Campo Lane. Farewell and retirement services for Pastor and Mrs. Arthur V. Gorton. Saturday at 7. Sunday at 10.45 and 6.30.

STOCKPORT. June 2,3. Elim Pentecostal Church, Mottram Street. Minister's third anniversary. Preacher: John Woodhead. Convener: E. Snelling. Saturday at 7.30. Sunday at 10.30 and 6.30.

TAMWORTH. June 2. Birmingham Presbytery Youth Rendezvous. Castle Bandstand. Recreational facilities at 2. Open air rally at Bandstand at 4, followed by tea. Rally in Elim Pentecostal Church, Bamford Street. Preacher: Jack Newman, Convener: Terry Jacobs. Items by young people — bring instruments. At 7.

TREALAW. June 16-19. Elim Pentecostal Church, Miskin Road. Ladies Weekend. Preacher: Mrs. E. Glass. Convener: Mrs. Jeanette Lannon.

WESTCLIFF-ON-SEA. June 3. Elim Pentecostal Church, Electric Avenue. Visit of Rev. J. Egyir-Paintsil from Ghana. At 11. June 17-21 Visit of Felix Lloyd-Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

YEOVIL. June 10-12. Elim Church, Southville. Whitsuntide convention. Preacher: Stanley Beresford. Convener: E.J. Thomas. Sunday at 11 and 6.30. Weeknights at 7.30.

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STATISTICS for 1972 show that, since the invention of printing, at least one complete book of the Bible has been published in 1,500 languages and dialects. There was an increase of forty-three over the 1971 figure. The total is made up as follows: Scripture portions (complete books of the Bible) - 899 languages; New Testaments - 346 languages; complete Bibles - 255 languages.

Complete portions were published for the first time in forty-two languages, ranging from Apalai, spoken in Brazil, to Zongkhar, spoken in Bhutan. Mark's Gospel was the most popular, accounting for thirty-one of the forty-two languages (in four cases it appeared with other books of the Bible).

Complete Bibles appeared for the first time in Paite and Thado (Kuki), both spoken in India.

B.F.B.S.

Youth page

In Fashion or In Favour

by John Harrison,
Youth Commissioner, Eastern Presbytery

ARE you in fashion with the world or in favour with God?

It is not possible to be both. Young Christians of the first Century made the mistake of being in fashion, hence Paul's instruction: "Don't let the world around you squeeze you into its own mould" (Romans 12:2, J.B. Phillips).

Being in fashion assures you of a place in society, but what is fashion? Surely it is simply the whims and fancies of men and women that have caught on. We have fashions in clothes, hairstyles, morals, language, etc. Some young ladies think that they are in fashion if they wear seductive clothing, have sex before marriage, take drugs and are able to swear as well as their boy friends. Young men are in fashion if they wear tight-fitting clothing, have hair and sideburns that reach to the shoulders, have a good command of choice swear words, and are able to knock a few pints back at weekends.

This kind of mould is evil and is no good for Christian young people. The world and its power are very much stronger than we are and have a tremendous effect on young people. The devil uses this power to great effect in seducing the senses and dulling the intellect.

Why was it that the testimony of the very first Christians was that "they have turned the world upside down"? They were different; they were not in fashion. The Living Bible says in Romans 12:2: "Don't copy the fashions and customs of this world, but be a new and different person with a fresh newness in all you do and think. Then you will see from your own experience how His ways will really satisfy you."

Paul proved by his experience that to be in fashion was to be out of favour with God. Being in fashion so often means that we have already been squeezed into the world's own mould, and, as a result, have become mouldy, lukewarm Christians.

How can we be successful without being squeezed into the world's mould? In the words of the Authorised Version: "Be ye TRANSFORMED"! Notice that Paul said "transformed", not merely reformed. This transformation is the work of the Holy Spirit and comes about firstly by conversion. As we accept Jesus Christ as our own personal Saviour, we should also accept Him as Lord of our life. He should be at the centre of everything we say and do.

Transformation comes about by the Baptism in the Holy Spirit. Have you been baptised in the Holy Spirit? If you have never had this experience, then you are missing much of what God has for you. Why not have a talk with your Pastor about it? Having the power of the Holy Spirit will give you a newness and the person whom you will want to please is the Master Himself.

In fashion or in favour – the choice is yours!

BRIDLINGTON YOUTH CAMP

(28th July—11th August)

We are pleased that Week Two is now fully booked but sorry that you did not make it!

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The Family Altar

Scripture Union Portions — **Notes by L.E. Lambert**

Monday, June 4th — Romans 5:1–11

"Tribulation worketh patience" (v.3).

BEING a Christian does not prevent our being confronted by calamity, in fact the believer is sometimes more assailed than the unbeliever. We have a virulent enemy, but, like Paul, we can glory in our tribulations. They can work for us, producing in us some Christlike quality. We all need more patience, even after we have done the will of God. We prefer quick results, an easy path, but often in prayer, in Sunday school work, in door-to-door activity, we need patience. So out of the very problems we face God is making good to come and is making us patient. "Patience is a virtue ... possess it if you can."

Tuesday, June 5th — Romans 5:12–21

"They which receive abundance of grace" (v.17). "WHERE sin abounds, grace does much more abound" (v.20). God's grace is always sufficient for our sin, service or suffering. As the oyster turns the irritant into a pearl, so God's grace can transform suffering into something beautiful.

John Bunyan wrote *Grace abounding*. He was in prison for twelve years for serving Jesus; he did not cry, he composed. Paul was imprisoned for Jesus' sake; he did not sigh, he sang. The cross is not greater than His grace. Whatever He asks you to do or suffer, He will give you abundant grace. "He giveth, and giveth and giveth again".

Wednesday, June 6th — Romans 6:1–11

"We are buried with Him by baptism" (v.4).

NOTICE "we are". We say that baptism is an outward sign of an inward change. It is this, but it is much more than this. It is also the recognition of a fact, the appropriation of a principle. "Reckon ye also yourselves to be dead indeed unto sin" (v.11). "Our old man is crucified with Him" (v.6). A corpse cannot hurt anyone. We must live daily as if the old nature were completely dead; we must in no wise acknowledge its demands or desires. We must live in the new life that Jesus gives (v.8). Victory is allowing the life of Jesus to live through you.

Thursday, June 7th — Romans 6:12–23

"Servants of sin" (v.17); "servants of righteousness" (v.18).

WHAT a contrast – servants of sin become the servants of righteousness! A servant does what he is told. Before conversion, we thought that we were controlling our lives, when actually it was the principle of evil. We thought that we sinned when we wanted to; actually our wills and minds were dominated and enslaved. We were the servants, sin the master.

Now, thank God, we have a new power in control: righteousness. We are to obey this new ruler as implicitly as we did the previous one. He will lead us into holiness (v.19). We are now under this new Master; all that we have to do is to yield. Every command of righteousness will give us the best, the beautiful, the beneficial.

Friday, June 8th — Romans 7:1–6

"Married to another" (v.4).

SO close is our relationship with Christ that we are told here that we are married to Him. Paul uses the analogy of a marriage being dissolved through death to reveal that God does not deal with us now according to the law, but through Christ. The law became dead by the body of Christ (v.4). His body on the cross paid all of the law's demands. The basis of marriage is mutual love, the exclusion of others, the producing of fruit. We love Him because He first loved us. He desires unqualified devotion. He will not share our lives with other things. The fruit is the fruit of the Spirit (v.6). It is not "till death us do part", but "as long as we both shall live".

Saturday, June 9th — Romans 7:7–13

"Sin, that it might appear sin" (v.13).

SO perverse is sinful man that evil can be construed as good. So cunning is Satan that he can warp our sense of judgment, so that evil actions become plausible and pleasing. In order that we might always know the moral standards that God requires, He gave us the law. Sin is the transgression of the law. God did not give us the law to stop our enjoying ourselves, but to stop our destroying ourselves. As a dark object is clearly seen when it is held against a light background, so sin is seen to be what it really is against the standard of God. Jesus did not come to destroy the law.

Sunday, June 10th — Romans 7:14–25

"Who shall deliver me?" (v.24).

WHETHER Romans chapter 7 is a pre- or post-conversion autobiography has occupied theologians for years. This I do know: it is a perpetual biography. "Sin dwelleth in me" (v.17). One moment we are delighting in the Law of God (v.17), another we are struggling against the law of sin (v.23). We need God's saving and keeping power every moment of every day. "Jesus saves me all the time, Jesus saves me now". A drowning man who is rescued by a boat is saved when he is lifted from the waves. He is being saved as the boat bears him towards the shore. He is fully saved when landed upon terra firma.

Question: "Who shall deliver me?" (v.24); Answer: "Jesus Christ our Lord" (v.25).

Friendship



by A. S. F. Horne, Pastor of our Ipswich Church

FRIENDSHIP has engaged the attention of thinkers in all ages. The wise man said, "Thine own friend, and thy father's friend, forsake not" (Proverbs 27:10). The family friend is one who has stood the test of time.

So many people in all walks of life make friends too easily. The Greeks said, "Do not make friends quickly". Many have lost all – money, home and faith in God – through wrong friendships.

Aristotle said, "A friend is one soul in two bodies". How very careful we ought to be, then, in our choice of friends. We cannot choose our relatives, but we can choose our friends. True friendship is the manifestation of the finest quality of love. There are four kinds of love: the love born of admiration – a lover's love; sympathy – a father's love; pity – a mother's love; reverence or regard – a friend's love.

In the proverb of Charon, marriage is a matter of remaining friends rather than of remaining lovers, or, as the French say, "Friendship born of love is better than love itself."

All friendships will be tested, and the great test of friendship is loyalty. C. Elliott wrote:

O Thou, the contrite sinner's Friend
Who loving, lovest them to the end.

Jesus is the tried, tested sinner's Friend, not once has He failed.

A Friend when other friendships cease,
A Friend when others fail;
A Friend who gives me joy and peace,
A Friend who will prevail

Friendship with Jesus,
Fellowship divine;
O what blessed sweet communion,
Jesus is a Friend of mine.

He is a Friend who sticks closer than a brother for, as the Amplified Bible puts it, "There is a friend who sticks closer than a brother" (Proverbs 18:24).

Amanieu des Escas, the troubadour, expresses it: "Better a friend than money in time of need."

Someone with a beautiful voice and under the anointing of the Spirit once sang, "I'd rather have Jesus than silver or gold." The French have a saying, "A treasure is not a friend, but a friend is a treasure." Wesley knew the value of this friendship and in hymn after hymn, he expressed it, e.g:

I know Thee, Saviour, who Thou art,
Jesus, the feeble sinner's Friend;
Nor wilt Thou with the night depart,
But stay and love me to the end;
Thy mercies never shall remove,
Thy nature and Thy name is Love.

The only way by which you can know the friendship of Jesus, God's lovely Son, is to accept Him into your life as Saviour and Lord.

Stephen of Saba wrote:

If I ask Him to receive me,
Will He say me nay?
Not till earth and not till heaven
Pass away.

Before you put down this EVANGEL, say to Him now:

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come.

Ann Bronte, with great assurance, wrote:

In my Redeemer's Name,
I give myself to Thee;
And all unworthy as I am,
My God will welcome me.

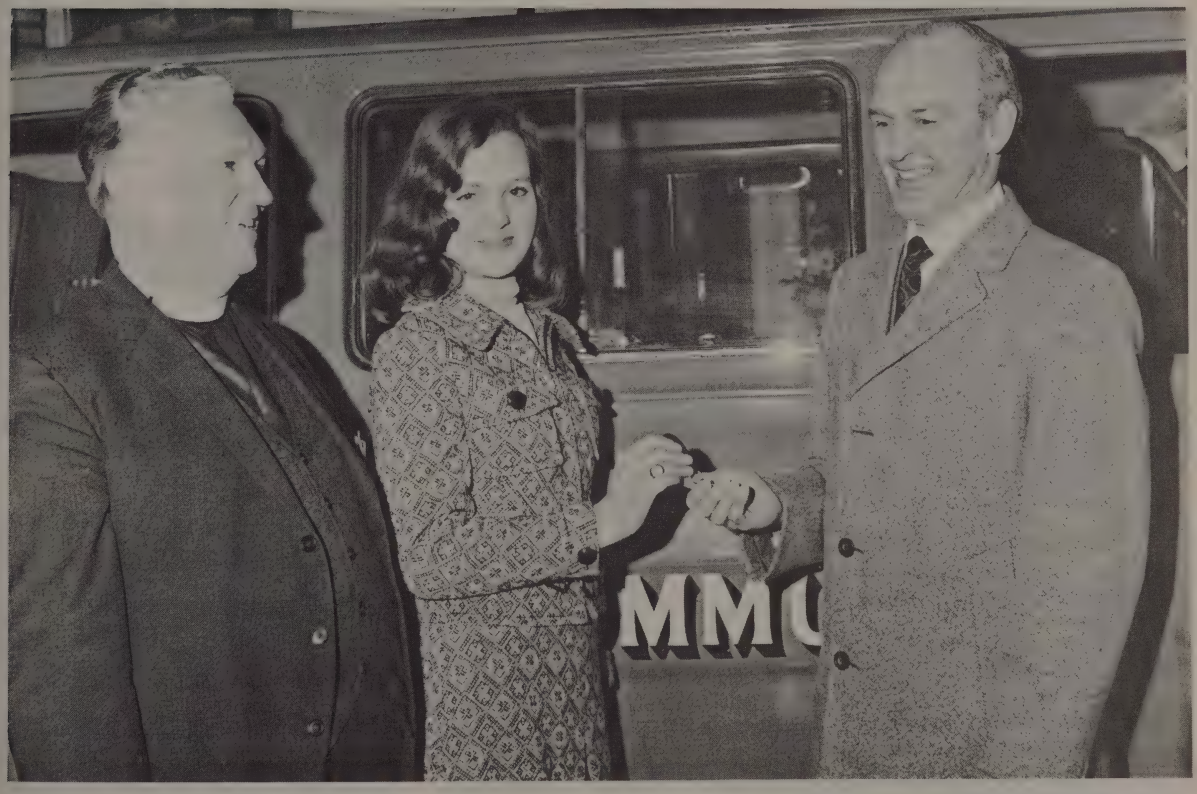
F. H. COLEMAN –*from page 14*

I recall a young couple some years ago who received a call to go to a certain land with the gospel. They did not seek a society or church to support them. They went in faith, with the promise of another couple who would uphold them in prayer and give what financial support they could. Twenty years later, thousands had been saved, and hundreds of Pentecostal churches had been established. A faithful couple had kept their promise. They were able to see the results of their faithfulness before both passed on to be with the Lord. Today in that land there are many churches whose membership is recorded in hundreds and, in one case, over a thousand.

Remember that the task is unfinished. Your prayers are needed!

THE ELIM EVANGEL

Vol. LIV No. 23 June 9th, 1973 5p



Miss Connie Worsley of the Green Shield Stamp Co. Ltd., handing over the keys of the twelve-seater minibus to Pastor Ron Stripp, Minister of our Hadleigh Church, with Pastor A. S. F. Horne looking on (report on page 3)

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

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Please remember the next

Week of Prayer

July 1st—8th

THIS is the real Whitsuntide, tomorrow being Whit Sunday. One has to mention this these days as the alteration from Whit Monday to Spring Bank Holiday Monday confuses most of us!

I want to think with you of perhaps the most familiar Pentecostal text of them all: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . unto the uttermost part of the earth." (Acts 1:8). Let us see that the basic direction of this verse is **objective**. One's personal experience of the power of the Holy Spirit is highly subjective, of course. It could not be other. Anyone who has been privileged to have an experience which leads him to be able to claim, "I was filled with the Holy Spirit" must have had an encounter of such sublime, moving, penetrating proportions that words — certainly *English* words — cannot describe it. The vocabulary dries up when you attempt to explain. Words fail, like the few drops of a small shower on desert sand.

Its being such an emotive, personal happening, however, must not blind us to the thrust of the original promise made to the apostles by the Lord almost at the moment of His Ascension (Acts 1:8-11). "Power . . . witnesses. . . uttermost part" are the salient features. The power is certainly subjective, *but its bestowal has an objective purpose.* Do you think it possible that we have tended to overdo the personal experience aspect to the detriment of the fundamental intention of Scripture? The yardstick must be whether one is an effective witness and whether one has a global vision. One's own spiritual enjoyment and the doings of one's own spiritual backyard are only a small part of the vision held before us. This is not to denigrate the Gifts and manifestations of the Holy Spirit in the slightest; it is simply to go back to the first of the first principles of Pentecost.

Imagine the task: everybody everywhere, anybody anywhere. Think of ourselves and our limitations. Said our Lord, knowing both full well: "Ye shall receive power". Clinical investigations into comparitive niceties of emphasis regarding manifestations are all very well, but the first blunt question we ought to ask and keep on asking is, "Are we effective witnesses?"

You have only to read the first few chapters of the Acts of the Apostles to learn that the first recipients of Pentecostal power were!

Church Reports

HADLEIGH, Essex **Pastor: R. Stripp**

IN the autumn of 1970 plans were laid to acquire a new Church Minibus by saving Green Shield Stamps. For a small Church this was a formidable task, but with a Church Motto "Have Faith in God" success was assured from the beginning. On March 24th 1973 after well over two years of hard and determined saving, the new Ford Transit twelve-seater minibus was handed over. Our front cover photograph shows Miss Connie Worsley of the Green Shield Stamp Co. Ltd., handing the keys of the vehicle to the minister, Pastor Ron Stripp with Pastor A.S.F. Horne of Ipswich looking on. Pastor Horne offered the prayer of dedication asking God that the vehicle might be blessed of God to the salvation of old and young in the growing town of Hadleigh, Essex, which is in the Maplin Airport catchment area. A Pentecostal Evangelistic Rally for the South-East Essex area followed in the Church when Pastor Horne ably convened. The speaker was Alan Cooper and God's blessing was experienced by the crowded congregation.

Once the Church Minibus Project was made known, stamps began to flow in from all parts of the United Kingdom, with a remarkable response from Northern Ireland, and hundreds of Christians of all denominations had the joy of helping. Local people and members of the Church now feel that the vehicle is really theirs and share credit in all the blessing it will bring to the community. Initially, the requirements were just under 1,100 books, but due to inflation, the vehicle obtained required 1,596 books. Delivery came at the time of the gas strike when the Ford Transit factory was closed down and, with the added problem of panic buying before introduction of VAT, the bus acquired was one of only three available in the south of England.

During the saving period, a concrete garage was erected and the long drive-in concreted, this work being under the direction of the Pastor's son, Bernard, ably assisted by a band of faithful helpers. We praise God for His great goodness and humbly believe that many souls will be reached in Hadleigh before Jesus comes.

RON STRIPP

BRIGHTON, The Lanes **Pastor: F.A. Hodge**

THE claim that Dr. David Livingstone was married in Brighton – at the Elim Church in The Lanes – was made today on the centenary of his death.

The pastor, Frederick A. Hodge, came across the Livingstone link in an old record. Under a large notice, which describes the Elim Church (formerly called the Meeting House of the Huguenots) as Britain's oldest Nonconformist Church and the second only to St. Nicholas' Church as the oldest in Brighton, it states: "David Livingstone, famous missionary and explorer, married Mary Moffat here."

Mr. Hodge said today: "Mary Moffat, who was the daughter of fellow-missionary Dr. Moffat, was a worshipper at the Meeting House, as our church was then called, and Dr. Livingstone married her there in 1844 during one of his leaves from Africa. Dr. Livingstone took his bride back with him to Africa and, for the benefit of the Africans, another marriage ceremony was arranged, with Dr. Moffat officiating."

The Elim Church was built in 1688 on what had been the site of an earlier meeting house of the Huguenots going back to 1562.

In the early part of this century it became disused and for a time was used as a temporary post office. It became the Elim Church in 1927.

– *Evening Argus*

RYDE **Pastor: I.R. Hall, B.D.**

A WONDERFUL weekend began with a treasure hunt and car outing organised by the Young Adult Fellowship for the older members. The route through the picturesque centre of the Isle of Wight was devised by Mr. Peter Rowe, the Church Treasurer. Each of the nine cars used was equipped with a Bible and a map which had to be consulted en route to answer a questionnaire. On returning to the church some two hours later a cream tea was provided for about forty-five people by Pastor and Mrs. Hall.

The service which followed was the opening meeting of the Ladies' Weekend. Miss R. Abbott, a founder-member, presided. Various sisters took part. The sisterhood choir ministered in song and Mrs. F. Taylor preached the Word. On Sunday evening the ladies witnessed in song, testimony and recitation. Mrs. A. Hurley gave the Word and Mrs. Hall, the Sisterhood President, convened.

This fine weekend made one wonder what the Church would do without the ladies. On our island we certainly do not need records to keep us occupied when we can enjoy such ministry!

H.G.W. FEASEY

WINTON, Bournemouth **Pastor: G.N. Backhouse**

SIX of us Elim Bible College students travelled down from Capel to Bournemouth to conduct a youth campaign for one week. It was very evident throughout that the Winton folk had prayed much about this work. God had prepared hearts and opened doors in ways which amazed us.

We went to three schools to take R.K. lessons and Christian unions. The response was thrilling. Many

young people were eager to know about Christ and about the relevance of Christianity today. They stayed behind after classes and after school to ask serious and important questions. Many missed their lunch – they were more hungry for God! In one school we were scheduled to take just one period in which we showed a film. The interest by both pupils and teachers was so tremendous that we were asked to stay for the whole day. Maths and English lessons were cancelled and we were free not only to teach, but openly to preach the gospel to different classes.

During the evenings we held coffee bars. There were no gimmicks or trimmings; we just talked about Jesus. The highlight of the week was Thursday evening when we showed the film "Son Worshippers". Seventeen accepted Christ as Saviour in the appeal. In all we witnessed about thirty decisions for Christ.

In our short stay at Winton we proved that God *is* moving by His Spirit and that young people are hungry for the truth. Gone are the days when we sat in our church pews and prayed, "O God, send them in". The message is, "Go", and the time is "now".

K. LEGG

LEYTON **Pastor: G.L. Taylor**

WE recently enjoyed the ministry of Pastor L. Wigglesworth. Not only were we challenged by his ministry, but we were reminded of the simple but practical help to our missionary work of collecting trading stamps. During the evening service our missionary secretary handed over a few books of trading stamps to Pastor Wigglesworth.

At Easter, we had the pleasure of hearing Pastor H.W. Greenway, who gave us some inspiring messages. We were also pleased to welcome several visitors, including members of Pastor Taylor's family, who took part in the services.

We are looking to God to bless us during the coming months, especially in the meetings for children and young people which we have started.

S. PRAIL

YORK **Pastor: A. Brooks**

A GOODLY number of children and some parents gathered for the prize-giving at York Sunday school. I was impressed by the number of children who received awards for almost perfect attendance. I am convinced that the interest in the Bible which attracts these children to Sunday school is coupled with the diligent way in which the teachers present Bible truths to them. As a former Superintendent I appreciate how faithful these teachers are. I often think that my Sunday school teachers should have received a prize for tolerating me every Sunday. How great is the grace of God in bringing us to Himself!



Mrs. Cadamy with Superintendent Miss Olive Hartley and scholar

The speaker was Pastor David G. Woodfield, who was in York for a week's campaign. The prizes were presented by a former scholar, Mrs. Judith Cadamy, who was visiting York, and who is the eldest daughter of the writer. A good number of Bibles were presented, all requested by the recipients. One lad received a Bible for the second year, having worn out the first one! I trust that the Word dwells in his heart richly.

May the Lord encourage the teachers in their good work for the Gospel.

ALEX LAWRENCE

KNOTTINGLEY **Pastor: K.J. Marriott**

"GREAT, INIT" said an excited youngster as he fought his way through about sixty children waiting outside the Church half an hour before one of the crusade meetings. Pastor Francis Lamming, assisted by Tommy the talking doll and Mr. Blackboard, conducted a hectic five-night crusade with attendances topping the 200 mark one night and over 150 on the other nights. Not content with five nights, he reached an estimated 1,000 children in sessions at the local schools during the daytime. He was given a free hand for over half an hour in the ten sessions in the schools. There was not one refusal for him to visit and conduct thses school crusades. We felt that this was the answer to the weeks of prayer that had preceeded the crusade.

Competitions, quizzes, stories, flannelgraphs, paint-

ing competitions, Tommy's colour television, Mr. Blackboard and of course Tommy were the order of each evening. All were aids to presenting the Gospel.

An after-meeting for the tens and over brought a good response and the gospel was again presented. Children who had made their commital to Christ were invited to write a letter saying that they had said the prayer of commital and were counselled the next evening.

We are grateful to God and to Pastor Lamming for his untiring work over the week. The two meetings held during the following week were well attended. We seek God's will that we may use these precious gifts that he has entrusted to our care.

B. W. MILLER

ST. HELENS **Pastor: J. Tetchner**

HUNDREDS of homes in our town were visited with leaflets announcing our crusade conducted by Pastor John Woodhead. We were all blessed by his visit and were inspired by his enthusiasm in the preaching of the Word. We thank God for those who gave their hearts to the Lord. The sick were prayed for in each meeting.

We praise God for what he has done for our dear brother in the healing of his body, and for the strength he has given him. We truly thank him for the time he spent with us and for the inspiration he has left. A word of thanks must go to the Kingstanding Choir for their special visit. Truly the Lord blessed their music and song.

J. PHILLIPS

Points for Preachers

by J. Alexander Wright

An Outline

FOR ALL THAT!

1. **EVEN ME** (Genesis 27:34). THE anguished and heart-broken cry of Esau, the pathos of which Elizabeth Codner caught over 100 years ago, was the cry of a lost soul.

Pass me not, Thy lost one bringing,
Bind my heart, O Lord, to Thee.
While the streams of life are springing,
Blessing others, O bless me.
EVEN ME, EVEN ME.

"Bless me, even me also, O my father".

2. **EVEN THERE** (Psalm 139:10). The divine omnipresence reveals that there is no conceivable situation of life where He cannot hold and keep me.

Could I be cast where Thou art not
That were indeed a dreadful lot,
But regions none remote I call,
Secure of finding God in all.

Madame D.L.M. Guyon, herself imprisoned for ten years in the dreadful Bastille for her faith in Christ, penned these words.

3. **EVEN NOW** (John 11:22). When human hope has gone, do not say, "too late". It is never too late for Jesus, our wonder-working Lord.

4. **EVEN SO** (Matthew 11:26). Submissively content with the Father's will and wisdom, we can say, "If Satan should buffet, if trials should come, let this blest assurance control". "For so it seemed good in Thy sight" (Romans 8:28). In His dark hour His faith never faltered. Are you losing by trickery and fraud what is rightfully yours? Are chance and circumstance carrying you far away? Are tragedy and bereavement invading your life? May we be enabled to say, with Jesus, "Even so, Father".

An Open Letter

"Dear Pastor . . ."

"WHEN you announce a hymn, you usually say, 'Shall we sing hymn No. X?' Some day some bright wit may reply, 'No, let us sing No. Y instead.' Why put it in question form? Rather, invite all to join you, saying, "Let us sing No. X". The indicative is better than the interrogative here. Another thing, Pastor. My friend, having occasion to go to the church of another communion, remarked to me, 'How sweetly they sing there.' Do we overdo the hearty singing? The silly remarks about the durability of the church-roof to withstand our loudest and exhortations about 'pulling out all the stops', reminiscent of Moody and Sankey and American harmonium days, are not very well received by today's congregations. Besides, no competent organist ever 'pulls out all the stops' (I've watched our own even when the preacher has enjoined it!). Let such expressions die. Some churches actually have electric organs these days! Volume when appropriate, yes, but let us also 'Sweetly sing for Jesus' sake'."

A Loyal Member

A Poem

Christ for Me

If Jesus Christ is a man
And ONLY a man I say
That of all mankind I will cleave to Him
And to Him I will cleave alway.

If Jesus Christ is a God,
And the only God, I swear,
I will follow Him through heaven and hell,
The earth, the sea, and the air.



The Holy Spirit mirrored in the Old Testament

by Christopher Gornold Smith

THE work of the Holy Spirit did not begin on the Day of Pentecost. He was there in the beginning.[1] "The Spirit of God was moving over the face of the waters" (Genesis 1:2, R.S.V.). It is no coincidence that the word for the Spirit here and elsewhere in the Old Testament is *rûah* meaning "breath" or "wind", for in the New Testament we find the same concept regarding the activity of the Holy Spirit. Jesus said, "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit" (John 3:8, R.S.V.). On the Day of Pentecost, "a sound came from heaven like the rush of a mighty wind . . . and they were all filled with the Holy Spirit" (Acts 2:2,4, R.S.V.).

When God wished Israel to know His presence dwelling in the centre of their camp and when He gave instructions for the building of the Tabernacle, He said, "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and *I have filled him with the Spirit of God,* in wisdom, and in understanding, and in knowledge, and in all manner of workmanship" (Exodus 31:2,3, A.V.). Bezaleel's task was to build the Tabernacle. He was cabinet-maker, weaver, embroiderer, silversmith, goldsmith, jeweller, engraver and much more all in one. The gifts that he received through the Holy Spirit were creative. He had to take a great variety of precious materials and work them into a unified structure of breathtaking magnificence and beauty fit for the glory of God to dwell in.

Usually we look on the Tabernacle as a type of Christ, but do we see here a parallel to the Christian Church? We are God's Temple, God's building (1 Corinthians 3:9,16, et al). What a variety of backgrounds we come from! How different we are from many other Christians in nationality, race, culture and temperament! But God brings us together into one Church, the Body of Christ, and in us He dwells and through us He speaks to the world. This miracle is achieved through the work of the Holy Spirit, not least through the Gifts of the Spirit (1 Corinthians 12–14). These Gifts are to edify (build up) the Church and surely the Word of Wisdom and the Word of Knowledge are especially creative in this way (Acts 15:28, et al).

In the Book of Judges we see an even more striking example of the Holy Spirit at work. "But the Spirit of the LORD came upon Gideon" (Judges 6:34, A.V.), rendered literally "The Spirit of the LORD clothed Himself with Gideon". The same expression occurs in 2 Chronicles 24:20: "Then the Spirit of God clothed Himself with Zechariah". In both cases there were dramatic results. Gideon, the man of action, led Israel to sudden victory. Zechariah prophesied in the name of God.

The work of the Holy Spirit is very evident in the lives of the prophets, both in ministering to their own generations and in writing Scripture. With special reference to their Messianic predictions Peter wrote, "The prophets who prophesied of the grace that was to be yours searched and inquired what person or time was indicated by *the Spirit of Christ within them* when predicting the sufferings of Christ and the subsequent glory" (I Peter 1:10,11, R.S.V.). "First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men *moved by the Holy Spirit* spoke from God." (2 Peter 1:20,21, R.S.V.).

The word *nabhî'* (prophet) carries the idea of calling, whether it was God calling the prophet or the prophet calling upon the people to repent. The call from God must come first. W.F. Albright underlines the idea that *nabhî'* means "one who is called by God", noting that the verb *nabû* "to call" in Accadian almost always carries this sense, and that the verbal adjective *nabi'* means "called" in the Code of Hammurabi. "This interpretation of the word suits its meaning exactly; the prophet was a man who felt himself called by God for a special mission, in which his will was subordinated to the will of God, which was communicated to him by direct inspiration. The prophet was thus a charismatic spiritual leader,

directly commissioned by Yahweh to warn the people of the perils of sin and to preach reform and revival of true religion and morality."[2] So, the prophets were called by God and then empowered by the Spirit. "And when He spoke to me, the Spirit entered into me" (Ezekiel 2:2, R.S.V.).

Scholars have searched for a counterpart to the Old Testament prophet in the other nations of the ancient Near East, but no true parallels have been found. This line of Hebrew men, called by God and equipped by His Holy Spirit, stands unique in the annals of the world, but the prophets themselves foresaw a day when God would both widen the scope of His calling and pour out His Spirit in a greater way than before. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh" (Joel 2:28)[3]. Peter saw the fulfilment of this on the Day of Pentecost (Acts 2:14–21), but the Old Testament predictions had looked upon this outpouring largely in relation to Israel, and Peter himself did not seem to realise the implications of his message: "You shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to Him" (Acts 2:38,39). When God sovereignly poured out the gift of the Holy Spirit on Gentiles, none was more surprised than Peter (Acts 10:44–48)!

In the Old Testament the prophets, judges and others had been individuals chosen from among God's people Israel to perform special work and the empowering of the Spirit which they experienced was to equip them for those specific tasks. The presence and power of the Holy Spirit were now for all believers. It was the norm of the New Testament Church and should be for us. Previously it had been the exception; now it was to be the rule. Formerly it had been for particular tasks; now it was for every aspect of Christian living. Immediately people had responded to the Gospel and been baptised in water, the next concern of the Apostles was that they should receive the Holy Spirit (Acts 8).

It was apparent that this was more than a mere widening of Old Testament blessing. God had established an entirely new relationship between Himself and all who would turn to Him in repentance and faith. The Messiah had come and had spoken of the New Birth, but this experience of Divine power was more than even that! Before His ascension, the Lord Jesus had gone further and spoken of the Baptism in the Holy Spirit (Acts 1:5). John the Baptist had predicted this: "He will baptise you with the Holy Spirit and with fire" (Matthew 3:11, R.S.V.). Now it had happened!

There were problems, as at Corinth, and again one is reminded of an Old Testament parallel. In spite of all the irregularities which had to be corrected in the Corinthian Church, Paul's last word on the subject of Spiritual Gifts was full of grace and encouragement: "So, my brethren, earnestly desire to prophesy, and do not forbid to speak in tongues; but all things should be done decently and in order" (1 Corinthians 14:39,40, R.S.V.). In ancient Israel two men had prophesied in the camp rather than at the Tent of Meeting. This was out of order and Joshua asked Moses to forbid them, but Moses said, "Would that all the LORD's people were prophets, that the LORD would put His Spirit upon them!" (Numbers 11:29, R.S.V.). The same sense of proportion between encouragement and discipline holds good in the New Testament: "Quench not the Spirit. Despite not prophesyings. Prove all things; hold fast that which is good" (I Thessalonians 5:19–21, A.V.).

Notes

1 The Holy Spirit was there in all the glory and love and communication of the Trinity before the beginning. This is discussed by Francis Schaeffer, *Genesis in Space and Time* (Hodder & Stoughton, 1973), pp. 15–27.

2 W.F. Albright, *From the Stone Age to Christianity* (Doubleday Anchor, 1957), p.303.

3 See also Ezekiel 36:26,27.

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Children's Corner

All the Way

(Isaiah 41:13)



Words and drawing by Sheila Price

CONSTABLE Bennett patrolled the far end of town. Last night he was on duty as usual, checking the shops and factories and making sure that they were securely locked, when a message came through from the police station on his walkie-talkie. "A young boy has been reported missing in your area," the sergeant's voice said. "His name is Tommy Smith. He is six years old and is wearing a black blazer and green trousers."

"I will search at once", replied Constable Bennett. He made his way along the lane, past the railway station and the school, keeping a sharp look-out as he went. When he turned the corner, he saw a little boy standing near the railings. "Hello, lad", he said, "You are out late tonight, aren't you?"

"I stopped too long in the park", said the boy, "and now I can't find my way home. All the streets look the same in the dark."

"Yes, they do", Constable Bennett agreed. "Supposing you tell me the name of your street and we'll see if we can find it."

"I'm Tommy Smith from High Street."

"Well, Tommy Smith, I know just where that is. Come with me, I'll soon have you safely home."

Constable Bennett looked after Tommy until the boy was safely delivered to his parents. "He was such a friendly policeman", Tommy told his mother and father. "He let me carry his walkie-talkie, and he held my hand all the way home!"

Jesus is the Friend to all children. Not only did He come from heaven to seek and to save us, but He cares for us until we reach our heavenly Home. Our Saviour walks hand in hand with His children, leading them safely all along the way.

Thoughts from the Book of Genesis

29. The Tragedy of Isaac (Genesis 27:1–4)

by F. Lavender, Pastor of our Croydon Church

BEFORE Jacob and Esau were born, the Lord declared that He had chosen Jacob and that he would rule over Esau. Their lives confirmed the correctness of the Lord's choice. As we have pointed out previously, Esau had no regard for the promises made by God to Abraham, whereas Jacob, though not a very attractive man, yearned to inherit those promises. It was on Esau, however, that Isaac had set his affection and the Bible says plainly that it was "because he did eat of his venison". Although Esau had sold his birthright to Jacob for a dish of stew, Isaac allowed his natural affection and love of food to come before the revealed will of God and he said that he would give his blessing to Esau. By this means he provoked a crisis, tragedy and distress within his own family, while His choice of Esau was openly overruled by the Almighty.

The Lord Jesus was rejected by the people of His day; they chose instead the rebel nationalist Barabbas. He is still not popular today. His demands are too severe for our age of easy morality, but the Lord God has clearly chosen Him as the King of mankind and has affirmed His choice by raising Him from the dead and by overturning the evil that men did to Him. Jacob or Esau, Christ or Barabbas, the purpose of God or popularity and personal comfort, such choice comes to us constantly. Not only when we first turn to the Lord to save us from sin, but every day we are called to choose between right and wrong. May we say a glad "Amen!" to everything that honours our Lord.

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The Letter to the Romans



31. Part III. Practical (12:1—15:33) Continued

by J. Alexander Wright

CONTINUING The Exercise of Christian Love and Liberty (chapter 14), Paul pleads for mutual respect and love. The "strong" must respect the "weak", but equally the "weak" must respect the "strong". There must be mutual tolerance. There will always be some who are angular, awkward and over-scrupulous, with queer ideas of this, that, and the other, ideas which they do not always keep to themselves! These we must gently bear with. The great central point and inspiration for all is that the real essence of the kingdom of God in our lives is not found in these minor rituals and taboos, but in the realm of supernatural life and experience, in "righteousness, peace and joy in the Holy Ghost" (v.17). These are the vital qualities that please God and commend His gospel to men.

To say, with St. Augustine and others, of v.23 ("Whatsoever is not of faith is sin") that "Every good action done by unbelievers is of the nature of sin" and that "There is no real merit or virtue outside the Church", is surely false and wrong and quite out of this context besides. Paul simply says that a believer sins when he does what his faith and conviction do not approve of.

Continuing the theme, 15:1—13 tells us the secret and motive of that Christian love and liberty and points us to the supreme Example (vv.1—3). The inspiration for all our Church-relationships and for all of living is ever to be found in the One who left us an example that we should follow in His steps (1 Peter 2:21). This is frequently proferred to us in the New Testament. The strength given to the "strong" is to be displayed in helping to build up the "weak" and in receiving them as He received us all (Romans 15:7). There was a remote as well as an immediate purpose in the writing of Holy Scripture (v.4). It was for our profit that their patience (endurance), comfort (strength) and hope were given, that these qualities of the God of patience, comfort and hope, might be begotten in us (vv.5,13). The Bible-inspired hope is not for a political millenium, but of the universal victory of Christ. He reigns, He must reign, and He shall reign and rule! In the triumphs of King David, prophecies of the triumphs of great David's Son are seen (vv.8—12). In this hope we abound by the power of the Holy Ghost (v.13).

Chapter 15 now divides to bring us matters personal and explanatory (vv.14—33). First comes something about the writer and why he wrote (vv.14,15). He is not "telling them" here, but just reminding them of the nature of his calling; wise homiletic! His evangelism of the Gentiles (Romans) is likened to a priestly sacrifice (v.16); "minister" is a priestly word (cf.1:9 and 12:1, notes), but Paul is no sacerdotalist. It is saved souls and not sweet incense that he offers to God (cf. Isaiah 66:20). In this sense, all Christians are sacrificing priests, bringing our persons (12:1), our praise and our purses (Hebrews 13:16), and, as here, our penitents to the Lord. That great ministry of Paul's, all the way from Jerusalem to Jugoslavia, was in deed as well as in words, ever breaking new ground for Jesus (Romans 15:18—21). "Striven" means "made it my ambition" (R.S.V.). They are interesting things, people's ambitions. Is yours like Paul's? "Much hindered" (v.22), he wrote, little realising how much more he was still to be hindered, or how, before he would reach Rome (read Acts chapters 25—28). "Great desire . . . many years" (v.23): sometimes we have to wait years for the fulfilment of our desires and prayers. "Spain" (v.24): from the eastern extremity of Europe, Phillipi, to its westernmost end was, in perspective, his second great mission field. Concerning this, the New Testament is silent. Tradition says that he got there: "Paul, having taught the whole world [Roman] came to the extreme limit of the West" (Clement, A.D.95). First, however, he went in an opposite direction, to Jerusalem (v.25), there to be arrested and "brought" to Rome as a prisoner. So much for "the great desire of many years" (v.23). "It would seem that the dream of a great Western mission was never to be fulfilled" (E.F. Scott, *Romans*). He got to the capital city, but in chains.

The Baptism in the Holy Spirit



by John M. Cuthbert,
Pastor of our
Northampton Church

THIS article will join a mountain of others that have been written on this important theme. In fact, the volume of literature telling of the Pentecostal truths has greatly increased over the past decade as more and more writers from mainstream Christendom have felt compelled to air their views pro and con the Baptism in the Holy Spirit and Spiritual Gifts. What was once considered a peculiar and questionable feature of the Pentecostal Movement, is now defended and condoned by moderators, bishops and priests. Amazing, isn't it? We welcome this interest and enthusiasm for the supernatural and demonstrative aspects of New Testament Christianity, but there are dangers if the emphasis continues to centre on speaking with tongues and on little else.

My intention is to re-examine the message of Pentecost, the motivation which should provoke us to seek such an enduement of divine power, and the scriptural manifestation of such power in the life of the individual.

The Message

"Go ye into all the world, and preach the gospel to every creature" was the commission which the first disciples received from the risen Saviour. It seems evident that they knew what the Gospel was and had experienced its power to save those who trusted in the Messiah. For three years He had instructed them and demonstrated His love and authority in ways that confounded His enemies. Then, so it seemed, those who hated Jesus triumphed and secured His condemnation. For those lingering hours they witnessed the searing agony of the cross, a despairing scene they would never forget, but now this same Jesus was alive, and they knew it! All who put their faith and trust in Him would be forgiven, released from the prison house of sin, and experience the living presence of the Son of God. Surely no time should be lost in proclaiming such a message. The frontiers of spiritual darkness must be pushed back and the name of Jesus announced throughout the known world and beyond.

One could understand frenzied activity and immediate "crash programmes" in these exciting circumstances, but they were COMMANDED (Acts 1:4), not just invited or urged, to stay in Jerusalem until the coming of the Holy Spirit. This was not to be an optional extra, but rather a divine, imperative requirement. They knew enough, but the message needed igniting and their ministry demanded an irresistible propulsion. Only the Baptism in the Holy Spirit could so effectively equip them. These followers of Jesus could have planned and programmed their evangelism without the "plus of the Spirit". No doubt some people would have been influenced by their earnestness and sincerity, but not the Devil. To succeed against him and the kingdom he controls, the power of God is essential.

Primarily, then, the message of Pentecost is geared to meet the spiritual requirements of evangelism; it provides the energy for the fight of faith. Whatever thrills and ecstacies people testify to having received when they were baptised in the Holy Ghost, Jesus Christ said, "Ye shall receive power . . . ye shall be witnesses unto Me". This introduces the motivation, the reason why we should seek to be filled with the Holy Spirit.

Motivation

It is God's declared will that we should be filled with the Holy Spirit, and to love him is to obey Him. When we are filled, every aspect of life will feel the impact and know the benefit. Our usefulness to God will multiply, prayer life will be revolutionized, soul-winning will become a compulsion, holiness a desired aim as never before. The local church will notice the difference in zeal, attitudes and availability. Whereas once you may have been indifferent to the appeals for workers in the local evangelistic programme, now your burning desire will be to be used of God. Being baptized in the Holy Spirit has many repercussions and these are the scriptural reasons why Christians should be encouraged to seek the Lord in this way. The Baptism in the Holy Spirit signals our total involvement in the spiritual arena to do battle in the name of the Lord.

We must be clear in our minds as to the purpose of this baptism, otherwise it becomes merely a badge of attainment, an answer to worldliness, a source of vocal joy, a prerequisite for the exercise of Spiritual Gifts. It is SO MUCH MORE. It is the coming of the

Armourer and the armoury, the arrival of an irresistible spiritual weapons-system, the beginning of a new overcoming era. For the sake of Jesus, the Church, and the unconverted, you must be filled with the Holy Spirit.

Manifestation

I expect people who are baptised in the Holy Spirit to speak with other tongues. The New Testament is clear on this point (Acts 2:4, 10:46, 19:6; 1 Corinthians 14:5). It is wonderful, glorious! Springs of living water burst forth from the soul (John 7:38), a supernatural experience of indescribable release.

Here is the danger. Is initial, primary evidence all that we should look for? What is the long-term evidence of this mighty Baptism? It is unquestionably power for Christian service. The Spirit of God wants to DO something through us: to act, to move, to accomplish, for the glory of Jesus. His ministries are turned outward toward the world that so much needs God, not inwardly, for the exclusive use of a sterile, holy huddle. For too long we have tolerated the ornamental, on-the-sidelines, attenders who feel that their Pentecostal service comprises the occupation of a pew and the occasional participation in the exercise of Spiritual Gifts – and nothing more. Think of all that wasted potential! A family I once knew kept their polished war souvenirs, hand-grenades, shells and bullets, on the sideboard! A person who is baptised in Holy Ghost power is made for the battlefield (2 Corinthians 10:4), equipped to do exploits for God, ready and willing to do this part.

Why do we want to be filled with the Spirit? Perhaps we should ask the question more regularly at Pentecostal gatherings. I often cringe when I hear or read that this is the answer to LSD, a "Jesus trip" for free, and other such jargon which reveals a very egocentric approach to the subject. Most quarries have an explosives stores building where dynamite etc. is available for blasting purposes. The law demands that a record be kept of all requisitions for dynamite, how much was used and for what purpose. When we ask God for His explosive power, we ought to be able to answer the enquiry, "For what use?". This is the mightiest energy in the universe and is definitely not for decorative or ornamental purposes.

Jesus, confirm my heart's desire
To work, and speak, and think for Thee.
Still let me guard the holy fire,
And still stir up Thy gift in me.

Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal
And make the sacrifice complete.

A Comment on the Times

SUNDAY
by David G. Woodfield

SOMEWHERE in the distance Pete heard the bells ringing. He wasn't sure whether the noise was in his head or where.

He leaned over and heaved up again. It was getting worse. He pulled the sheets of the newspaper closer to him and shivered in the cold dampness of the room.

It was a room with a view. One wall was completely missing and he could clearly see the other derelict houses in what had once been a street.

He would probably die today. And he didn't care. It was Sunday.

He remembered Sundays of a thousand years ago: the smell of Sunday dinner, the family all home, the young people's fellowship and the gang from St. Something-or-Other.

Forget it.

What a drag – the factory job and the small town and the terraced box called home; down to the Smoke, that was it.

He remembered the good times. The girls and the West End and the late nights and early mornings. The parties with people he'd never really known. He remembered the first sweet smell of a strangely-rolled cigarette. He remembered all right. It was heaven and cloud nine and everything you ever wanted all rolled into one. It stayed that way for a time until heaven got more expensive, more elusive, more expensive. Finally heaven turned into hell.

He would probably die today, but he wouldn't *go* to hell. He was there already, he felt.

The bells went on ringing, Pete went on dying, God kept on loving and nobody came.

Then it was Monday and the bells didn't ring anymore. Pete didn't care.

He couldn't.

"Make love your aim – earnestly desire spiritual gifts"



(1 Corinthians 14:1, R.S.V.)

by C. J. Watkins, Pastor of Hull City Temple

IN any conversation about speaking with tongues or the Gifts of the Spirit one is sooner or later made aware of a movement of thought in one of two directions. Some become all emphatic about Spiritual Gifts and wax warm on the importance of ecstatic utterances at most gatherings of believers. Others shift their thinking to an insistence upon the importance of the Fruit of the Spirit, especially love. For them love is all, that more excellent way which leaves speaking with tongues as something allowed but hardly necessary if we all pursued the highest and the best, namely love.

We maintain that Spiritual Gifts and the Fruit of the Spirit belong together and putting them together in equal emphasis and value makes for a harmony of function and the well-being of the Church of God. The passage of Scripture which we have as 1 Corinthians chapters 12 to 14 must be taken as a whole. We make a mistake if we try to extract little bits and pieces to suit our ideas, or if we remove chapter 14 altogether as if it had nothing to do with the operation and encouragement of the use of Spiritual Gifts in a company of believers. Here is one whole section dealing with the right way to use Spiritual Gifts, the essential ministry of believers in relation to one another and the overruling principle of proper function, which is the principle of love. All service, sacrifice, effort and endeavour must have as the impulse the dynamic of love. Without love our service degenerates into mere activity, sacrifice gains nothing and ministry is but the noisy gong or clanging cymbal.

Spiritual Gifts and the Fruit of the Spirit are not opposing camps and are not engaged in any conflict. When they are made to appear to do so the indication is of a great lack among and within the people of the Lord. In a truly Scriptural sense they complement each other. They are joined together and must not be put asunder. Everything to do with the Holy Spirit is a glorious unity as is the case in every manifestation and revelation concerning the Triune God.

A Unity of Confession (1 Corinthians 12:1–3): "Jesus is Lord"

This confession unites believers throughout Christendom. We have many different, varied ways of conducting our gatherings and expressing our witness to Christ. We may have differences of thought and outlook on a number of items which are of minor importance. Procedure and policy are infinitely variable. Those who lay great stress on Spiritual Gifts and others who seem to extol the Fruit of the Spirit have a common ground of foundation truth here. We say it together and shout it loudly: "JESUS IS LORD". All that is of the Spirit confesses this at all times.

A Unity of Origin (1 Corinthians 12:4–6)

"There are varieties of gifts, but the same Spirit" and "there are varieties of service, but the same Lord" and "there are varieties of working, but it is the same God who inspires them all in every one". The ministries of service belong in a unique way to the risen, ascended Lord, while the manifestation of the Gifts of the Spirit and the produce of the Spirit's indwelling belong uniquely to the Holy Spirit and the inspiration of all is God, whose eternal pleasure is being worked out. The Godhead is one glorious unity of thought, purpose and action. There is no call therefore for any imbalance in matters of the Spirit, for genuine Spiritual Gifts have their origin in the Holy Spirit and the Spirit's Fruit in the life of the believer is not the produce of self-effort.

A Unity of Purpose in Manifestation (1 Corinthians 12:7)

"To each is given the manifestation of the Spirit for the common good". Every manifestation of the Spirit through Spiritual Gifts should draw attention to Jesus the Lord. They magnify Him always, confer no honour upon an individual and should not be used to attract attention to any one person. It is an honour to be so used in things concerning the glory of our Lord; to acknowledge treasure in earthen vessels is to extol the Lord whose grace is so wonderful. We must notice, however, that the great purpose behind and

permeating each manifestation of the Spirit through Spiritual Gifts is the good of all believers. In the context of the local assembly, this means the company of believers who meet regularly to break bread and to share the Word of God and fellowship. In a very real sense the Fruit of the Spirit, which is to be seen in the lives of all believers, results in the common good of the people of God. The things of the Spirit of God are not for entertainment, nor for indulgence, but for the common good of believers. The operation of Spiritual Gifts should always edify, encourage and uplift the company of God's people in the things concerning their walk and faith in their common Lord and Saviour.

A Variety of Manifestations (1 Corinthians 12:6–10)

So often this is forgotten and a sad sameness is found in the pattern and function of many churches. One could be forgiven for thinking that the only moving of the Spirit was in a small sphere of speaking with tongues and interpretation of tongues with the occasional use of the Gift of prophecy. The fresh awareness of the Spirit's power is being brought home to us again through the charismatic revival of today and with it comes again a reminder of the wonderful variety in the affairs of the Holy Spirit.

The Sovereignty of the Spirit

This must be recognized in the Gifts of the Spirit: "All these are inspired by one and the same Spirit, who apportions to each one individually as he wills" (1 Corinthians 12:11). Our privilege is to desire and to ask for Spiritual Gifts, always acknowledging the sovereignty of the Spirit. No man can give the Gifts of the Spirit. Jesus the Lord is the Baptizer and the prerogative in the Spirit's diversity of manifestation is the Spirit Himself. In matters of the Fruit of the Spirit the same sovereignty is to be recognized, for natural good taste and charm and cultivated manners may be had by human effort alone. The Spirit must be allowed His sovereign way in the life for the Fruit of the Spirit to be manifest.

The Involvement of the Body of Believers (1 Corinthians 12:27–31)

The biblical pattern for a Pentecostal gathering is not a feature of churches in many cases today. The same two or three operate Spiritual Gifts almost without any variety, but the ideal way is the involvement of the whole body of believers. The Baptism in the Spirit is not an attainment indicating that we have arrived, but rather an indication that we are beginning what ought to develop into a real usefulness in contributing to the upbuilding of the assembly. Today great effort is made to involve everyone in the witness churches should carry out. Equally so, everyone may play a part in ministering in the sphere of the Gifts of the Spirit to the company of believers meeting together week by week. The glorious variety of the Spirit's manifestation makes this possible and needful.

We see that the part dealing with the vital factor of love is placed in the middle of this passage concerning Spiritual Gifts. Chapter 12 deals with the importance and place of Spiritual Gifts in the Church. In chapter 14 we learn how the proper function and ordering of these Gifts should take place within the context of the fellowship of believers. The chapter on love which is placed between shows the essential motivating emotion of love, which is very necessary for the correct operation of Spiritual Gifts, as it is for every branch of service and activity in Christian life and witness. The apostle desires not just an orderly, legalistic approach, but the warmth of genuine love to be the guiding factor in assembly life. Not for him a clinical carefulness and insistence upon correct procedure carried out under the critical eye of an overbearing leadership, for the controlling force and governing influence which he desires above all is love.

Galatians 5:22,23 brings before us the ninefold nature of Fruit of the Spirit in born again people. This Fruit has to do with character. There are not nine separate fruits, but one Fruit which is produced by the Spirit in believers as the outworking of the inward work of the Spirit. Here is the deep spring of all our life and witness. Where the Holy Spirit holds sway in the lives of the saints, the manifestation of the Spirit in Spiritual Gifts will result in the glory of the name of Jesus the Lord, everything will be done decently and order, and the sum of our fellowship together will be profit to both local churches and the Church of God at large. So aim for love. It is that most excellent way in all of your Christian life and the only effective way to exercise Spiritual Gifts or to influence people to faith in Christ as Saviour.

(All quotations from R.S.V.)

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Book Reviews

Young World Guitarist, *by Fred Bock. Published by Marshall, Morgan and Scott, price 40p, postage and packing 5p extra.*
THIS is a useful book for the Christian who plays the guitar, but you will need to know more than the basic chords for each key. The chord progressions are good, modern and a stimulating change from the old three chord routine. The chart at the back is helpful.

The melodies are new to this country, with the exception of a few well-used old ones. This book will help to raise the standard of guitar playing, but many of the verses would not stand up to theological inquiry. It is worth 40p for the music, however.

JIM DICK

Bible Characters and Doctrines – Bathsheba to Rehoboam, *by E.M. Blaiklock. Published by Scripture Union, price 35p, postage and packing 6p extra.*
THIS book is very readable and could be profitable to anyone, though I found the system of alternating subjects tended to make the reading seem patchy. I liked particularly the coalescing of Old and New Testament passages in the doctrinal section, showing unanimity of message.

I was surprised, however, by some omissions in the doctrinal section. For example, why in dealing with the origin of man is there virtually no reference to the theory of evolution, one of the most common problems with which young people especially have to contend? In the character section exposition sometimes gives way to imagination, e.g. whether Chimham (2 Samuel 19), Barzillai's son whom David received, set up a hospitable-shepherd dynasty which lasted a thousand years and welcomed David's Son!

JOHN HARRIS

Early Church History, *by Stephen Benko and John J. O'Rourke. Published by Oliphants, price £3, postage and packing 14p extra.*
THIS book is a symposium of papers on the theme of the Imperial Roman background of primitive Christianity. A scholarly book, it deals in a comprehensive fashion, amply documented, with the political, social, economic and religious aspects of the Roman Empire from Augustus to Hadrian.

One feels that the sub-title "The Roman Empire as the setting of primitive Christianity" describes the contents more accurately than "Early Church History", for it is Rome rather than the Church which is the dominant theme, particularly in the early chapters.

While the book may suggest some new lines of thought to students of Church History, there are other books at a lower price which would be more useful to those requiring a guide to the background of the New Testament.

A.D. HATHAWAY, B.A., A.K.C.

Prayer without pretending, by Anne J. Townsend. *Published by Scripture Union, price 35p, postage and packing 5p extra.*
THE author's smooth, easy style holds the reader from beginning to end. With obvious expertise, she tackles the vast subject of prayer and particularly intercessory prayer. She clearly expounds the eternal intellectual arguments on the why, what, who and how of prayer and deals a deft blow to them all as she relates her own spiritual emotions and reactions to various circumstances in her life which brought her to discover the reality of prayer and relationship with God. She is a missionary doctor in Thailand besides being a wife and mother. Every missionary will appreciate her frank treatment. Her forthright approach to prayer and fasting is most enlightening and I endorse her conclusions.

I heartily recommend the book to the younger generation as it is written in their terminology.

GLADYS M. GORTON

Understanding the Bible, *by John R. W. Stott. Published by Scripture Union, price 50p, postage and packing 5p extra.*
ARE you overweight, flabby? Are you undernourished, weedy? What you need is a well-balanced diet and essential exercise.

I am not reviewing a book about nutrition, but John Stott's latest – *Understanding the Bible,* an excellent book. At 50p for 250 pages it is worthwhile your obtaining a copy and reading it. The author, the Rector of All Souls, Langham Place, London for over twenty years, needs no introduction to well-informed evangelicals, his previous better known books being *Basic Christianity* and *Christ the Controversialist.*

Young people studying Scripture at school or college will find this book helpful. It is scholarly informative, yet easily understood. New converts will find it invaluable as an introduction to the Bible. Older Christians will find that it will give them a fresh stimulus to read and study God's Word.

Chapter 1 contains a good outline of the doctrine of Christ. Chapter 2 gives not only accurate geography, but Biblical geography in that it is linked with the sacred records. The author's brief reference to evolution in Chapter 3 is unfortunate and needs further explanation, if it is not to be misunderstood, as there are so many theories of evolution. A good summary of basic Christian doctrine is found in Chapter 5. . .but why not read it for yourselves! It is essentially an introductory book, but it certainly does help us in understanding the Bible.

S. D. HUNTLY, B.D.

The Quiet Captain, *by Prescot Stephens. Published by Henry E. Walter Ltd. Price 40p, postage and packing 4p extra.*
This is a delightful biographical account, written by his son, of an ordinary Christian naval officer who made extraordinary claims upon God. He was married to a Jewess. Their Bible-land exhibitions were honoured by God. Captain Stephens was instrumental in relieving suffering and rescuing young Jews during the World War II Nazi onslaught.

This dedicated life in retirement (until his ninety-second year) endeared himself to the Waldensian people. He travelled tirelessly by mule in the Italian Alps in company with his Salvationist friend. The centre for evangelism at Falerna Mare was dedicated in August, 1970 to the Captain's memory, linking his name with the great Waldensian pastor and martyr, Luigi Pascale.

Reading this book is an inspiration to launch out in God's will. The quiet captain glowed for God and men were warmed by his glowing.

NOREEN MAGEE

Spirit-controlled Temperament, *by Tim LaHaye. Published by Coverdale House Publishers Ltd., price 60p, postage and packing 8p extra.*
THIS book gives a psycological analysis of human temperaments and then seeks to show the adequacy of the Spirit's work in relation to the strengths and weaknesses of each. All of us will catch a glimpse of ourselves in the analysis and could benefit greatly from the practical application of the Spirit's workings.

Sometimes, however, the curing of psycological illness has been over-simplified, e.g. when the practice of things which are part of every-day Christianity, such as confession and prayer, are presented as a quick and easy way out of depression (chapter 10 and 11). My main criticism is of theological deficiencies. "The sin that dwelled in him [Paul] was the natural weakness that he, like all human beings, inherited from his parents"; and "temperament is called in the Bible 'the flesh', 'the old man'", (p.11) are inadequate. The same criticism applies to the "cure" section, where the filling with the Spirit is equated with the sum total of the Fruit of the Spirit from Galatians 5. The filling is viewed as a process which involves self-examination, confession, submission, asking, believing and thanking, "independent of feeling" (pp.79-85).

JOHN HARRIS

The Kennedy Explosion, *by E. Russell Chandler. Published by Coverdale House Publishers Ltd. Price 45p, postage and packing 6p extra.*
This book recounts the amazing growth in membership of an American church from seventeen to 2,500 in ten years by regular door-to-door outreach by the Minister and his members. It should be read by all as a stimulus to fresh attempts a door-to-door evangelism and especially by those who hold that ministers and laity are two distinct sections of the Church, each with its own separate responsibilities.

A probationary period of 4½ months' theoretical and practical training is recommended before solo work is attempted. It is significant that hesitant workers became successful after the commencement of practical work.

One wonders whether the lack of such spectacular results in the British Isles is explained by the more favourable attitude of the American people to the gospel, but undoubtedly there is a need for vision, of training and of enthusiastic workers in our churches.

L. NORTHCOTE

Danger – Saints Still at Work, *by Jean A. Rees. Published by Victory Press, price 45p, postage and packing 6p extra.*
THIS is the book we have waited for, containing as it does "inside information on Christian outreach". Christian workers, personal soul-winners, ministers and chairmen, young and mature alike, will be amused and helped by the "pert sayings", "talks for the tactless" and the "pithy epigrams" it contains. Saints come in all sizes, leaping from every page, to snatch the chance of a life-time to work among those who never go to Church. "Coffee bar evangelism is a point of contact", but they soon realise that it is not fun venturing into the enemy camp". The advice given by the authoress on the hazardous enterprise of the unskilled attempting to witness to the "under-privileged spiritually" is doubly welcome because it is wholesome advice wrapped up in humourous language.

This little book on how not to do the work of God is the best I have ever read on how to do God's will sanely and correctly.

WILLIAM J. PATTERSON

Hope for Tomorrow, *by Hazel B. Goddard. Published by Coverdale House Publishers Ltd., price 55p, postage and packing 8p extra.*
THIS is a very interesting book, but it is not easy to read.

The Foreword by Dr. Paul Tournier requires deep concentration, but such effort is very rewarding. I was surprised that he declares himself to be "a hopeful pessimist". Can a Christian ever be a pessimist of any kind?

The book abounds with stories taken from the author's vast experience in dealing with people old and young and with the problems which beset them. The titles of a few of the chapters will show something of the nature and expanse of this book. "Can we love again?" deals with broken marriages and presents a possibility which many, no doubt, had thought to be impossible. "Alcoholics hopeless?" raises the important question, "Is commitment to God sufficient of itself?" The author's view is clearly stated and is one with which, I think, most ministers would agree. "The Search Generation" is a chapter on youth and its problems. In this is revealed a counsellor who is well-trained and highly skilled and who has a deeply sympathetic heart that feels and does.

For those who face the problems portrayed in this book it will surely prove to be a most hopeful message. For ministers and others engaged in seeking to help people with these difficulties, it must prove to be a most helpful book and confirm us still as "prisoners of hope" (Zechariah 9:12).

JAMES McBURNEY

All books reviewed or advertised in "Elim Evangel" can be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.



Margaret M. Ladlow's page

Left Behind

I HAD ample evidence at our recent Conference that Elim retains the family spirit, for I was overwhelmed with gifts and offers of clothing when it was discovered that we had left one of our suitcases behind in Salisbury.

My husband was no less kindly treated, for Pastor Leslie Wigglesworth loaned him a brand new suit. He was also given a new shirt and a very attractive tie, specially bought by a loving friend. It was both gratifying and comforting to be reassured by such tokens of love, which were to me a proof that the New Testament standards of caring and sharing are still upheld in our fellowship. In fact our final problem was that of packing all the extra gifts of clothing we had received so unexpectedly and I feel that it is appropriate here to say a BIG THANK YOU to all who helped us.

I suppose that one of the penalties of middle age is absent-mindedness and the development of an active "forgettery" in the brain cells. I have sometimes wondered if the Apostle Paul suffered in this way. I rather like the intimate personal glimpse we have of him in 2 Timothy 4:13 when he instructs his friend in the following words: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments".

The articles he mentioned fall easily into three categories and suggest a sensible balance to keep when providing for the needs of our tripartite nature. The cloak or tunic Paul required reminds us of the necessity of caring for our physical well-being. The books mentioned surely emphasise the care of the mind, intellect and personality, developing in ways of uprightness and nobility of character, studying so that we may use our powers of thought and reason to be better men and women. The parchments which were especially precious and urgently needed, refer to portions of the Old Testament Scriptures, manuscripts, or even the apostle's note-books, all containing precious material vital to the spiritual welfare of the child of God. Body, soul and spirit, all need wise care; their steady growth and potential must be maintained if we are to serve God to the best of our ability.

Do not neglect your body; it can be the vehicle of God's power. Furnish your mind and soul with books which provoke wholesome thoughts; remember Phillipians 4:8. Most important, never forget the reading and consistent study of God's Word. Record your thoughts and points for future reference.

One Scripture quotation sums it all up. Our Lord said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment".

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MARRIAGES

COTTER—BURKE. On May 1st at Elim Pentecostal Church, Markethill, Raymond Cotter (Pastor of our Markethill Church) to Constance Jean Burke. Officiating ministers: W. McCandless and S. Shaw.

CREASEY—FISHER. On April 21st, at Hull City Temple, Brian Creasey to Ann Fisher. Officiating ministers: D.G. Woodfield and C.J. Watkins.

McAVOY—JAMES. On May 19th, at St. Peter's Church, Chelmarsh, near Bridgnorth, Trevor Anthony McAvoy to Janet Elizabeth James. Officiating ministers: M.D. Smalley and James McAvoy.

WITH CHRIST

LATHAM. On May 21st, George, dear husband of Iris, father of Cyril, one of the founder members of our Swindon Church, was called to be "Forever with the Lord". Officiating ministers at the funeral: W.R. McKibbin and F.J. Day.

HAMILTON. On May 7th. Emma, aged 88 years. A beloved mother and highly-esteemed member for many years of our Lisburn Church. Now with the Lord whom she loved and served. Officiating minister at funeral: S. Shaw.

ITINERARIES

The London Crusader Choir (with D.B. Gray):
June 10, Wandsworth and Wormwood Scrubs prisons; Homerton; 17, Hainault; 23, Guildford (Cathedral); 30, Streatham.

Joseph Smith:
June 9-14, Portsmouth.

The President (J. Lancaster):
June 12, Oldham; 13, Chorlton-cum-Hardy; 14, Stockport; 15, Glossop; 16, Wigan; 17, Blackpool, Marton (a.m.), Jubilee Temple (p.m.); 18, Bolton; 19, Blackburn; 20, Southport; 21, Birkenhead; 22, Holyhead; 23, Crewe; 24, Macclesfield; 25, Hanley; 26, Longton; 27, Silverdale; 28, Hadley.

COMING EVENTS

ABERDARE. June 10. Elim Pentecostal Church, Monk Street. Sunday School Anniversary. At 6.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30. June 9-11. Convention. Preachers: R.J. and Mrs. Morrison. Convener: J. Osman. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. June 17-July 1. Preacher: Felix Lloyd-Smith. Convener: J. Osman. Weeknights at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome. June 23,24. Minister's fortieth anniversary in the ministry. Preachers: P.S. Brewster. Items on Saturday by Wessex Gospel Choir (conductor: Don House). Saturday at 7.30. Sunday at 11 and 6.30.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

CARLISLE. June 16,17. Elim Pentecostal Church, West Walls. Annual Convention. Preacher: Harold Womersley. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Special singing items.

CLACTON ON SEA. June 9. Retirement Service of Harold and Vera Burton-Haynes in Pier Avenue Baptist Church (Kindly lent). Organ recital at 6.45. Thanksgiving led by Chelmsford Elim Choir and Clacton Salvation Army Band. Chairman: D.W. Anthony, (District Superintendent). At 7. June 10. Elim Pentecostal Church, Hayes Road. Farewell Services. Family Service at 11. Gospel Service at 6.30, followed by Communion. Preacher: J.T. Bradley (Secretary-General).

CROYDON. June 10. Elim Pentecostal Church, Stanley Road. Mr. and Mrs. Geoff Wildey (Singapore). June 17. David G. Hathaway. June 24. H.W. and Mrs. Greenway. Sundays at 11 and 6.30.

DARLINGTON. June 9,10. Elim Pentecostal Church, Bowman Street. Anniversary services. Preacher: A.K. Chamberlain. Musical items, testimonies. Convener: G.J. Fearn. Saturday at 3 and 6 (tea provided). Sunday at 11 and 6.30. June 12. Visit of David Mills (Ghana). At 7.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. June 9. Elim Pentecostal Church, Masonic Building. Swan Lane. Monthly Rally. Preacher: T.J. Broomhall. Musical items and testimonies. At 7.30. June 10. Guest Preacher: J. McAvoy. Soloist: Myrtle McAvoy. Convener: J.R. Brown. At 6.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

GRIMSBY. June 23. Elim Pentecostal Church, Tunnard Street. North-East Presbytery youth rally, with The Second Advent (Birmingham) and The Kinning Brothers (Northampton). Preacher: John M. Cuthbert. At 6.30.

MIDDLETON. Now proceeding. A pioneer crusade in the Large Marquee, Town Centre, (opposite Public Baths), conducted by L.E. Lambert, B.C. Vidamour and W. Hunter. Sundays at 8. Weeknights at 7.30, and Tuesdays at 3.

OXFORD. June 10th. Elim Pentecostal Church, The City Temple, Botley Road. Visit of Elim Bible College Students on Sunday at 11. Blackbird Leys branch Sunday School 2.30 at Community Centre, 6.30 at City Temple.

ROMSEY. June 9. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by E.J. Thomas and the Harvesters. At 7.30.

ROTHERHAM. June 9-14. Elim Pentecostal Church, Canklow Road, Westgate. Nightly at 7.30; Sundays at 11 and 6.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Visitors welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: I.R. Hall.

SHEFFIELD. June 9-10. Elim Pentecostal Church, Lee Croft, Campo Lane. Farewell and retirement services for Pastor and Mrs. Arthur V. Gorton. Saturday at 7. Sunday at 10.45 and 6.30.

TREALAW. June 16-19. Elim Pentecostal Church, Miskin Road. Ladies Weekend. Preacher: Mrs. E. Glass. Convener: Mrs. Jeanette Lannon.

WESTCLIFF-ON-SEA. June 17-21. Elim Pentecostal Church, Electric Avenue. Visit of Felix Lloyd-Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

WATFORD. June 9-11. Elim Pentecostal Church, St. Albans Road. Convention. Preacher: David Rees-Thomas (Springfield, U.S.A.) and David G. Hathaway. Saturday and Monday at 7.30. Sunday at 11.15, baptismal service (in swimming baths, Hempstead Road), at 3.15 and 6.30.

YEOVIL. June 10-12. Elim Pentecostal Church, Southville. Whitsuntide convention. Preacher: Stanley Beresford. Convener: E. J. Thomas. Sunday at 11 and 6.30. Weeknights at 7.30.

Church Reports

CREWE **Pastor: M.J. Epton**

EASTER brought us to the climax of our week-long crusade, which terminated in an Easter week-end convention. At the beginning of our cursade we were expecting God to move in a wonderful way and our prayers and expectations were not without fulfilment of promise and fruit. One of the things we prayed for was not great numbers, but that the fruit might remain and grow. The Lord perfectly fulfilled His promise by signs and wonders following the preaching of the Word. We witnessed the healing of bodies and we praise God for this alone.

At the end of the crusade we discovered that there were a number of definite decisions for Christ and also a number of enquirers. Our evangelist for the week was David S. Williams, Pastor of our Silverdale Church. We thank God for his ministry and we look for a steady growth in the Church.

Pastor K.J. Hathaway revealed God's word to us in a very blessed, inspired way during our Easter convention.

J.D. TALBOT

SCARBOROUGH **Pastor: S. Penney**

THE lovely Scarborough holiday resort had according to statistics, a flourishing Easter, and it can be said that our Scarborough Church also flourished by the preaching of the Word and the praising of His name. Our building had had a "face-lift" in preparation for our annual convention and our members' faces had been uplifted in prayer, beseeching God to pour out His Spirit. In our first convention service on the Good Friday morning, God did just that. He set His seal upon our gatherings and we all experienced His nearness and the wonderful joy of His presence.

Our visiting preachers, Pastor J.H. Sainsbury and W. Hunter, brought challenging, inspiring messages and we were also blessed too by Pastor Hunter's anointed singing. The York male voice group served us well and our own musicians were inspired as together we magnified the Lord and sang heartily. It was good to enjoy the old-fashioned preaching of the Foursquare Gospel which satisifes and meets the need of all ages.

B. WHITE

YOUTH PAGE

One Thing thou Lackest - Power

by D. D. Phillips,
Pastor of our Weoley Castle Church, Birmingham

"WHAT'S gone wrong?" cried my wife as the house went into total darkness. The answer was simple. "No power". Someone had decided to switch off the main supply.

Jesus looked at a rich man and said, "One thing thou lackest" (Mark 10:21), but that "one thing" was essential if he was to receive forgiveness of sins.

The promise of the risen Saviour to every Christian is "Ye shall receive power" (Acts 1:8), yet, as the searchlight of God penetrates our hearts, it seems as if God whispers to us, "One thing thou lackest – divine power".

The desperate Need

For every Christian to be powerful and dynamic for Jesus.

WE talk, we grumble, we criticize, we are full of excuses, yet we have been in these ruts for long enough. The message from God is that we can become powerful in the Holy Ghost.

For self-examination

Jesus gives us power to "walk in the Spirit", not to be carried. We can be ignorant of the condition of our hearts and unacquainted with the searching nature of God, because spiritual blindness is common even among professing Christians. Many flatter themselves that they are not too bad, but they are wrapped up in self-righteousness and their witness is weak. They are like the Church at Laodicea, "rich and increased with goods and have need of nothing" (Revelation 3:17). Self-satisfied they live and self-satisfied they will die. May God reveal the condition of your heart to you!

For us to realize the love of God

WE have so little honoured the Holy Spirit that our operations are but feeble compared with what He is able to do. "One thing" stopped this rich man from receiving eternal life, yet Mark 10:21 reveals, "Jesus beholding him, loved him". How much more does he love Christians, because we are his sons and daughters. Why are you then so feeble? What is stopping you from becoming powerful? Is it "one thing"?

Are you thirsty for God?

Be patient

"Wait for the promise" (Acts 1:4). Do you wish to be like the disciples of old? Then wait on the Lord, for He fills and fits you for service. It is far better for you to be "in the Spirit" than in yourself. Don't be "sprinkled", be "baptized". We need the demonstration of the Holy Spirit. "Have ye received the Holy Ghost since ye believed?" (Acts 19:2).

Be refilled

"Be filled with the Spirit" (Ephesians 5:18). Some Christians seek the fulness of the Holy Spirit only once in a lifetime, but the devil attacks us not once a year, not once a month or a week, but daily. Therefore rise, men and women of God. "Be being filled daily with the Holy Spirit."

Be determined

To exercise the Gifts and to manifest the Fruit of the Spirit, be ready to see God work and to be involved in God's plan. God takes the sad condition of our Christian living to heart and He longs for us to come and lay our lives fully on the altar of sacrifice. Forsake all. The need is urgent. Receive divine power.

The hidden Killer

by Sheila C. Hall

A SMALL beetle with handsome red brown wings has brought the elm tree face to face with extinction. Although harmless in itself, the elm bark beetle lays its eggs in the bark of dead or dying elms. From the newly-hatched beetles, deadly spores of a yeast-like fungus, *ceratacystis ulmi,* are carried to living elms, where the fungus spreads its deadly poison.

It is tragic that, because of such a minute intruder, so many of England's trees are doomed despite every effort to save them. The Forestry Commission has tried to find a safe, practical cure without success. Even the grafting of new branches into affected trees has failed to halt the spread of the disease. The only remedy is for the affected trees to be felled or the diseased branches to be amputated and the infected wood burned.

That other hidden killer, sin, burrows its way into our lives. It poisons our whole beings with a virulent disease. Our prisons bear witness to its terrible consequences. We have failed to find a cure and to halt its spread.

We can take heart, however, despite our inability to find a remedy, since God has provided an antidote in the blood of Christ His Son (1 John 1:7). God loved the world so much that He was willing to sacrifice His only Son to provide this remedy and to save men from the consequence of sin (John 3:16).

Nevertheless God has given every man a free will and he can either accept the cure or reject it and suffer the everlasting result. See Revelation 20:15.

The Family Altar

Scripture Union Portions — **Notes by L.E. Lambert**

Monday, June 11th — Romans 8:1–8

"To be spiritually minded is life and peace" (v.6).

AFTER the dark picture of Romans 7, we come to the delightful possessions of Romans 8. We are to live in the Spirit. This is the dispensation of the Spirit. At the first Whitsun God sent the Holy Spirit into the world. Has He come to you? Have you been filled with the Holy Spirit, today?

To be spiritually minded is to let the Lord reign in the realm of the mind. Our thinking should be controlled by the Spirit of God. The very centre of our lives must be possessed by His power. This brings life to the soul and peace to the heart. We cannot stop the birds flying overhead, but we can stop them nesting in our hair. We cannot stop evil thoughts coming to the doors of our mind, but we can refuse them entrance.

Tuesday, June 12th — Romans 8:9–17

"The Spirit Himself" (v.16).

THIS is the real rendering of these words. The Holy Spirit is a Person, the blessed Third Person of the Trinity, God the Father, God the Son, God the Spirit. He dwells in us (v.11), quickens us (v.11), leads us (v.14), adopts us (v.15),witnesses to us (v.16).

In these days, when the Spirit is manifesting Himself in many ways and in many places, we need to be led by Him. Things that we would have thought impossible ten years ago are happening throughout the Christian Church. People of all denominations are being filled with power. May He have His way in our hearts, in our churches, in our movement!

Wednesday, June 13th — Romans 8:18–27

"Creation groaneth" (v.22); "ourselves groan" (v.23); "the Spirit . . . groanings" (v.26).

PAUL reveals here some of the deep things of God. He sees the pangs of a world burdened by the curse that followed the fall of man waiting for the release of Jesus' reign. He shows the pain of frail humanity blighted by the sin of many generations longing for its redemption at the rapture. He explains, too, the pleadings of the Holy Ghost in the realm of intercession. The Holy Spirit not only pleads with us and for us, but through us.

When Jesus comes, groans change to glory.

Thursday, June 14th — Romans 8:28–39

"More than conquerors" (v.37).

I AM surprised that no one has set these superlative Scriptures to some majestic music. Line by line they mount to a paean of praise and radiant revelation: "All things work together for good" (v.28); "If God be for us" (v.31); "Who shall lay any thing to the charge of God's elect?" (v.33); "Who shall separate us?" (v.35). It is more than conquerors IN all these things. Paul mentions seven kinds of afflictions (vv.35–37) in which we prove our victorious faith. Seven is the number of perfection: seven colours in the rainbow; seven notes in the scale; on the seventh day God rested. This speaks of perfect triumph: "*More* than conquerors".

Friday, June 15th — Romans 9:1–5

"I could wish that myself were accursed from Christ for my brethren" (v.3).

PAUL does not say, "I wish"; this is no death wish. He says, "I *could* wish", an expression of the intensity of his love for the lost, for others.

How strong is our longing for the lost to be saved? Do we care enough to pray long for them, to plead lovingly for them, to provide that others can go to tell them of Jesus? This love is not a natural thing; it is of the Spirit, as a result of fervent prayer and constant meditation.

Lord crucified, give me a heart like Thine,
Teach me to love the dying souls of men.

Saturday, June 16th — Romans 9:6–18

"I raised thee up, that I might shew My power in thee" (v.17).

THIS refers to Pharaoh; it was God's power of justice and judgment. Nevertheless the proclamation can become a promise. He hath raised us up, too (Ephesians 2), and His desire is to reveal His power through us. You might feel that you are no powerful potentate, but God can make even you into a power for His name. Through this chapter which deals with God's overruling power, let Him rule your life. You will then find that you will become mighty in God. People will take notice of you when you have been with Jesus. There will be a different note in your voice, an aura of authority about your influence. It's not power *to* witness, but power as you witness.

Sunday, June 17th — Romans 9:19–33

"Hath not the potter power over the clay?" (v.21).

THE mystery and majesty of God's sovereign will are explicitly set forth. We must study them alongside other Scriptures which declare human responsibility. God is the Potter; we are the clay. He is moulding us into vessels of His choosing. It will do no good whatsoever wishing all the time that you were someone different, doing something different, or living elsewhere. God has made you as He wants you to be. All that happens to us is by the hand of the Potter moulding a vessel He can use. Let Him fashion you and fill you with the Holy Ghost.

Mzee Bull, Tanzania

The Blood Collector

Pastor Emanueli Kazimoto remembers



THE rains had failed, the crops had withered and famine gripped my people. Bwana Bulu sent a message to the chiefs that he would feed the old, the women and the children. Many of the men had mustered their remaining strength and scattered into the surrounding tribes in a desperate search for food. "The old, the women and the children" – the people repeated the message one to another, as they huddled around the foodless fires.

"What shall we do? Even if our men find food it will be days before they return. Yes," they reasoned with each other. "Mama Bulu's medicine is very good, she is very kind. But who died? Whom did they kill? You can't start medicine without a sacrifice; human blood has been shed. This Mzungu [European] is Bwana Mumiani [the blood collector]. He wants our defenceless, old and weak women and our children to take their blood, of course. Why otherwise would he offer food to us, free?"

Increasing hunger drove them to a solution. "We will go there in numbers, at least four together for safety, and we will get away from him before the sun goes down," they decided.

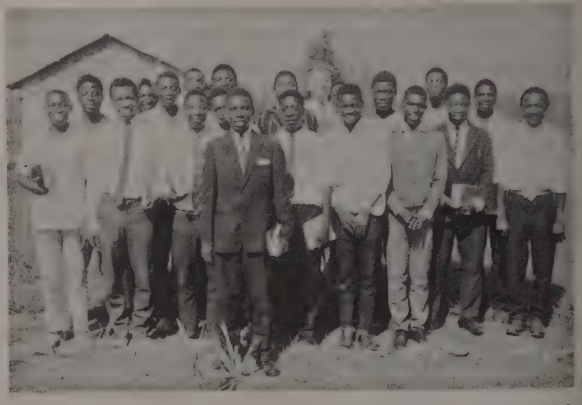
The first to venture to the Mission came back with food. Some had eaten uncooked maize meal to give them walking strength. "The Mzungu said," they related, as all the village gathered around the filled cooking pots with their fragrant smells, "that his people on the other side of the world were sad because we were hungry. They had sent him to tell us about their God called Yesu Kristo."

"The food is good, we have never tasted maize like this" said the groups with hands eagerly dipping into the communal dishes. "What do we want with the Mzungu's god?" said one old man between mouthfuls. "We know that Wazungu are demons." "He said," replied those who had ventured to the Mission, "that without Yesu Kristo, you will be judged when you die."

When I Kazimoto, heard that, I laughed and reasoned with myself "Where is God? If I die, I am finished, how can I be judged? When I die, I shall become a pig; I can't be a man again. Around our grave-places are many pigs who used to be people. We have proof of this. Many years ago a leper, one of our people, was digging in his lonely hut. His nearest neighbours dragged and carried him in his mat to a nearby tree. They cut down the tree upon him and that was his grave. Some time after, a man killed a pig in that place. The pig had part of the leper's mat. Men become pigs. These Wazungu bring their own matters only suitable for white demons like themselves."

The famine drove hundreds of my people and eventually thousands to the Mission. Some even stopped to cook food there because they had no strength to return home, but they were very fearful. Strangely, many of the children liked the Wazungu. Some of the women even called their newborn babies "Bulu".

The years have gone by and my people talk so differently. They voice their regret that they did not appreciate all the kind help that they were given. They desire very much that the Wazungu would return and live among them once again. Some of them, like myself, have taken Bwana Yesu to be their only God and Saviour.



The Chairman of E.M.S. in Tanzania, Pastor Joseph with pastors and other workers. Mzee Bull is in the background.

THE ELIM EVANGEL

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The new Elim Pentecostal Church, Birkenhead (Pastor: Paul A. Epton). Please turn to the special feature on page 5

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

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Editorial

TWO of our Ministers have written concerning the quotation in the EVANGEL of May 19th in the feature, "Points for Preachers", in which C.H. Spurgeon is shown to have said, "If I go to the bank with a cheque, what do I want loafing about the premises for, when I have got the money?" and "Long prayers are often the result of unbelief".

One Pastor writes, "No doubt the incident has been recalled in order to illustrate the truth that God's promises can be immediately available to those who come to Him in faith. Nevertheless, the practice of spending much time in prayer (whether a special physical attitude is adopted or not) should, surely, be recommended rather than deprecated, however repugnant it might seem to Mr. Spurgeon!"

The other Minister wrote: "Are we suggesting that to spend time with God in prayer is loafing idly about His premises? Spurgeon regularly led the Metropolitan Tabernacle in seasons of prayer and fasting and attributed much of their outstanding blessing to prayer. In these days of 'instant', 'prepacked', 'ready made', we are in danger of expecting instant power through instant prayer." He cites comments by Wesley and Moody and adds, "We have conferences on the mechanics of evangelism, lectures on homiletics, seminars on counselling, but so little teaching on prayer. . . We must spend time with God and listen to His 'still, small voice' before we rush off in a frenzy of evangelistic activity. We must major in real earnest prayer if we want to receive and retain Pentecostal power and have effective evangelism".

Our contributor, J. Alexander Wright, replies to show that his quotation was quite in context, though of necessity brief, but he adds that he neither suggests nor believes that C.H.S. ridiculed long periods spent in prayer. The point is that God moves in different ways and there is a place for long seeking and a place for receiving an immediate answer, thankfully thus avoiding needly repetition. Adds Mr. Wright, "There are varied kinds of prayer - things for which we ask and we receive there and then, others for which we must earnestly seek and we shall find, and yet others that call for the persistent knock that it might be opened unto us".

Perhaps I might contribute to the discussion that there is also a great difference between public and private praying and the charge of "vain repetition" may stick more readily when it is applied to public intercession. Our language, too, could well be examined. "Those who are laid at one side on beds of sickness" is an example of the hackneyed expressions which fill so much of our public prayers. We would never dream of using such terms in ordinary, polite speech!

To make the point of the need for intercession at length, however, may we remind you of the next

WEEK OF PRAYER

July 1st-8th

Church Reports

SOUTH SHIELDS **Pastor: A.P. Johnston**

WE had a great Convention at Easter. God blessed us through the ministry of His Word. The church was filled to overflowing at the Saturday and Sunday evening services and on the Monday afternoon and evening. Tea was served on Monday to about 180 people. The giving of God's people here has been wonderful.

Join us in praying for God's continued blessing as we enter into our second year of service.

R.S. DUTTON

Photo-courtesy "Shields Gazette"



Mrs. Margaret Welburn and her husband, Wilf, cut the anniversary cake, which she baked, at the Easter Convention of the Elim Pentecostal Church, South Shields. Looking on are (left to right): Pastor and Mrs. Alex Johnston, Pastors Brian Hayes and Peter Smith, and Mr. Richard Dutton, the Secretary.

WIMBLEDON **Pastor: F. Waite**

ON April 12th 1972, (my thirty-third birthday) my husband, Alan, was re-admitted to St. George's Hospital, Tooting, London with cancer. Primarily in the anus, the growth had spread via the lymphatics to the groin and abdomen. The surgeon told me that Alan had a matter of months to live, but they were going to do extensive, radical surgery to alleviate his condition. Alan and I had turned to the Elim Pentecostal Church, Wimbledon, a short time previously, and were saved there by our blessed Lord. Little did we know what strength we were going to receive from our dear Lord in the trying months ahead.

Badly shocked at the news, I was sustained by prayer by the Elim Church, and by many good Christian friends of different denominations. From that moment I was actually spiritually elevated. During the whole week of Alan's operation I was so filled with the Lord, that I was insulated by the aura of prayer which surrounded me. I could actually feel it as a physical wave.

Needless to say, Alan made a miraculous recovery from the extensive operation and the surgeons were amazed at his continued progress. Today he is completely well and working.

On October 15th, I suddenly took a brain haemorrhage. I was admitted to hospital, where my condition deteriorated. I was unconscious for many days on a respirator – indeed my heart stopped at one point.

Once again my good Christian friends prayed for me and I overcame two brain operations, nightmares, delusions, and many other satanic tortures. When I came round I could not walk, talk, feed myself or remember. I was made whole again by the Lord Jesus, and, after many months, I returned home to my husband and three-year old son.

"You can throw the whole weight of your anxieties upon Him, for you are his personal concern" (1 Peter 5:7).

JANET HOPKINS

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

"HE is risen from the dead and He is Lord" was sung many times as the joy and triumph of Calvary and the resurrection filled our hearts during our Easter Convention. It aptly reminded us of His position and work in the Church. Pastor Eldin R. Corsie was the special speaker for the weekend and his ministry was centred entirely on the cross and the Easter message. Many new facets were revealed in the old truths and we were challenged to surrender or to make a full dedication to Him so making Him truly Lord. The preached word was supported by testimonies by a variety of people. The majority had experienced conversion at an early age. Parents and Sunday school teachers were both encouraged and exhorted to continue in their good work. The musical ministry of The Foursquares from Becontree and the Kirby sisters from Great Wakering also contributed much to the weekend ministry. God's presence was truly evident.

On the following Saturday evening we had a visit from the local Salvation Army band and songsters. Captain West introduced the varied programme and concluded with a short exhortation.

M.S. LYNDON

PORTADOWN **Pastor: S. Shaw**

A MEMORIAL service was recently held for the late Mrs. Margaret ("Peggy") Irwin. About two hundred people filled the church to capacity for the service. Both old and young were present as a mark of respect for this faithful, beloved "mother in Israel" who, among other activities, had served as a Sunday school teacher for nearly thirty-nine years. Florence (Mrs. Irwin's daughter) read Psalm 27, one of her mother's favourite Psalms, and paid tribute to a good, faithful

mother. Mr. Mercer, speaking on behalf of the Church Session and members, expressed appreciation to one who was devoted to her Lord and His Church. Mrs. F. Shaw sang, "He giveth more grace when the burdens grow greater". Miss Edith Martin reminded us in song that "There's not a Friend like the lowly Jesus". Pastor Shaw took as text Philippians 1:3 – "I thank my God upon every remembrance of you". Though he knew her for only six years, Mr. Shaw said that he would remember her by her smile, sincerity, service, sacrifice and salvation.

As one who was devoted to missionary work and delighted to entertain missionaries in her home, it was fitting that the offering received in the service should be designated for the mission field. The offering received amounted to over £62. Our sister is parted from us for only a little while. We await that glad reunion when the day of His appearing will come and the shadows flee away. This hope we cherish not in vain.

S. SHAW

BRISTOL **Pastor: W.R. Jones**



W.R. Jones baptises his youngest daughter, Eluned, at a recent baptismal service in our Bristol Church.

SHEFFIELD **Pastor: A.V. Gorton**

AT our Spring Bible week we had two speakers, Pastors F.H. Coleman and G. Harpin. Their ministry was enriching, encouraging and enlightening and the sense of God's presence was very real. Our Easter Convention began on Good Friday with a communion service. Our guest speakers were Pastors J. Tetchner and J.G. Cooper. The convention was well attended and the ministry of these brethren was of the best. Everyone was happy to renew fellowship with Pastor and Mrs. J. Tetchner, who served our assembly so well during the war years. Our mixed choir ministered throughout these services.

Our E.W.M.A. week-end was very blessed. Our Conveners were Mrs. G. Gorton and Mrs. Gregory, President and Vice-president of the Sisterhood. Our guest speakers were Pastor and Mrs. L. Wigglesworth. On Saturday and Sunday night the sisterhood ministered in song. We had testimonies from two ladies. The church was full. Mrs. Harvey, wife of the Pastor of our Mosborough Church, gave Mrs. Gorton £41 from their Sisterhood for E.W.M.A. It was a remarkable sum as they only commenced saving for E.W.M.A. last October. Two of our members who have been to Rhodesia visited the Elim mission station at Inyanga North. They brought us first hand news of the work there in the schools and hospital. Pastor Wigglesworth spoke of the blessing through the radio ministry in Brazil. We then had the missionary pageant and slides of all our Elim mission stations were shown.

Sunday was a great day. Before the breaking of bread Pastor Wigglesworth sang a beautiful solo. Mrs. Wigglesworth gave a short message. On Sunday night the church and the extension were packed.

Mrs. Gorton asked five ladies to testify to recent healing by the power of God. Mrs. Gorton handed Pastor Wigglesworth a cheque for £700, being the money raised by our E.W.M.A. She also said that she had been given another £100. One of our ladies, who works very hard for E.W.M.A., has given 25% of the money. Pastor Wigglesworth spoke of the wonderful conversions and healings taking place today on our Elim mission fields.

Our Church is in rich blessing. Every service is well attended, especially the prayer meetings. Recently several young people have come to the Lord. Our crusaders give out tracts before the Sunday evening service and they are eager to attend the prayer meeting.

Pastor and Mrs. Gorton have laboured earnestly in their efforts to bring souls to the Lord for which we praise the Lord.

M.E. LADLOW

CONFERENCE FLASHBACK



Dr. J. Philip Hogan — and others!
Photo: H. W. Greenway



Photographed outside ONE WAY Coffee Bar, Watford: Dan Moe, Don and Lyn Moe, Robin Rees and his daughter, Rebecca, and two members of the Crusader committee, Andrew McFarlane and Mike Hardy (see Andrew McFarlane's report on page 18).

"HELPS"

IT is now over two years since the Evangelistic Committee launched this splendid scheme and the benefit to new works so far has been marvellous. The magnificent response from our members has resulted in the following provisions:

£1,200 towards the church at SUNDERLAND;
£1,800 towards the church at PETERBOROUGH;
£1,800 towards the church at BROADSTAIRS.

The help that this has brought to these infant Churches is really considerable and we know that the friends in these churches would desire us to take this opportunity of expressing their appreciation to all "Helps" contributors.

Following the Birkenhead crusade we have opened this **delightful building in Woodchurch Road:**



It was originally a Welsh Presbyterian Chapel and was closed late in 1972. Now it is occupied by a keen Elim congregation under the able shepherding of Pastor P.A. Epton. It was necessary for considerable renovations to be undertaken before it was suitable for occupation, but the end result is most encouraging. The total cost of the venture is just about £8,000.

We are now sending out a CALL to our gallant band of "HELPS" and we know that they will not fail us. Every kind contribution will make it easier for this new Church to get on its feet and to pay its way.

It may well be that some reader has not joined this scheme so far. May I appeal to you to do so and to become a real, practical HELP in this work of establishing new churches.

Please complete this slip, cut it out and post it to me. Thank you in the name of Birkenhead and other causes as yet "unborn".

R.B. Chapman, Field Superintendent

THE FIELD SUPERINTENDENT,
ELIM PENTECOSTAL CHURCH
HEADQUARTERS,
P.O. BOX 38, CHELTENHAM, GLOS.

I would like to enlist as one of your

HELPS

I undertake to give £1 whenever called upon, provided that call does not exceed twice in any one year.

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Address : .....

.....

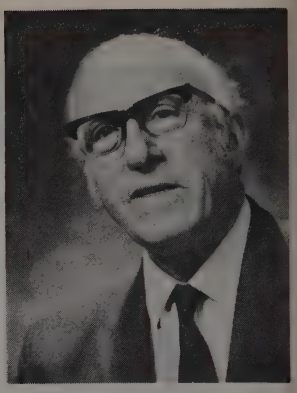
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Signature : .....

The Letter to the Romans



32. Practical (12:1—15:33) Continued



by J. Alexander Wright

IN chapter 15, verses 14–33 deal with matters personal and explanatory. We continue from v.26. In this loving gesture of the Greek Christians to their Jewish brethren at Jerusalem ("the poor saints"), a great principle concerning our material possessions is involved (v.27). "Carnal things" are material things. Blessing should evoke liberality and care.

"When I come . . . I shall come" (v.29). However he came, he came in fulness of blessing. No chains could fetter that! "Strive together" (v.30) means to agonise, a different word from that in v.20. "Prayer is work" is an old Christian saying (James 5:16, R.V.). "For the Lord Jesus Christ's sake, and for the love of the Spirit . . . prayers to God" (v.30) recalls: "God in three persons, blessed Trinity!". In the will of God there are always true joy (Psalm 40:8; Hebrews 10:7) and mutual refreshing (Romans 15:32). Christian experience begins in the realisation of the peace of God within (5:1) and continues in the realisation of the continued presence of the God of Peace (15:33).

So, with this brief benediction, the great Letter possibly concludes. Bible scholars are not sure that the sixteenth chapter which follows is part of the original Letter to the Romans. Some regard it as an appendage, either by accident or design, and some even think that it was written to the Church at Ephesus, not Rome. Without doubt it was written by Paul. Here, strangely enough, since he had never been to Rome, are the names of at least twenty-seven individuals of different races, classes and sexes, high and low, slaves and freemen, living there, with whom he was personally acquainted. What a revealing study it makes, to go down the corridors of the Bible, by-passing the main characters on whom the light is shining – those first violins who played so well – and some not so well – and then, in a passage like this, to meet these lesser-known, these "second fiddles", grand people, all of them. We might call this, "The neglected Chapter". What preacher ever attempts to expound it?

Appendage: The neglected Chapter

How wide and comprehensive was the apostle's love for and interest in people. "Phoebe" (16:1), a "deaconess" (R.S.V. and others), "an office-holder" (N.E.B.), bearer of this Letter from Corinth to Rome (see Article · 1), was apparently a lady of means. "Succourer" indicates one standing up for others; it has a legal connotation. Paul was one of those needy ones. "Priscilla and Aquila" (vv.3–5), now returned to Rome after their enforced exile (Acts 18:2), had established a Christian assembly in their home. This marvellous couple risked execution to save Paul's life. "Epaenetus" was the apostle's first convert in Asia (v.5). "Mary" (v.6) was just another Mary, one of the seven in the New Testament, and a hard worker too! "Andronicus and Junia" (v.7) are called "kinsmen", which could mean either Benjaminites, Jews, or relatives who were incarcerated with Paul in one of his many imprisonments (2 Corinthians 11:23). Saved before him, were they also apostles, or just well-known among the twelve? Several other apostles are spoken of in the New Testament. "Amplias" (v.8) was especially beloved, as was Epaenetus. "Urbane" (v.9) was called "fellow-worker" (lit.); thank God for all such "fellows"! "Stachys" was "my dear, dear friend" (A.S.Way). These last two bore slave-names. "Apelles" (v.10) means "approved"; may we all be (2 Timothy 2:15)! The household of Aristobulus are mentioned. He was possibly a grandson of Herod the Great and brother of Agrippa (Lightfoot). The greeting is not directed to him, but to the servants and slaves in his employ, likewise "the household of Narcissus" (v.11), a reputedly evil, rich man and friend of Nero. "Herodian" (v.11), as at v.7, probably refers to a Christian Jew.

ELIM MISSIONARY SOCIETY requires a secretary for Pastor L. W. Wigglesworth. Shorthand and/or audio experience essential. Write in first instance to Administrative Secretary, P.O. Box 38, Cheltenham.

ANOTHER SLANT



by Ken Smith,
Pastor of our Erdington Church, Birmingham

DO you ever get depressed? I am sure that many of you do. I do, often. After all that is written, read, said and done on the subject, it's all a matter of temperament and circumstance. For some it is almost inevitable. Those who are never afflicted need to be thankful and understanding of others, for it is easy to dismiss the matter glibly, as some do. This was my condition the other week. It sprang from my own longing expressed in Wesley's words: "Oh that the world might taste and see the riches of His grace", and from my having a handful to hear such a wonderful message. This is just one of a minister's frustrations!

It is good to have the opportunities that interviewing brings when I am in this particular condition. The week before the Conference I conducted my quarterly architects' survey. I interviewed the senior architect of a Midlands' local authority. As always, I sought to witness at the end of the interview. I explained that I was a Pentecostal Pastor. Imagine my surprise when he said, "Tell me about the baptism in the Spirit." After an hour's detailed interview on various aspects of the building industry it came as a shock, but what a joy it was to tell him. He was a Scotsman, a member of the Exclusive Brethren. He had found from the Word of God that they were wrong concerning the Holy Spirit. Because he had made this personal discovery, there was no need to convince him theologically, for the Spirit had done the work!

One felt that he expected a talk on how to get the baptism in the Spirit in seven lessons, easy or otherwise, but I explained that this was not mechanical, but spiritual. He would not visit a Pentecostal assembly, though he had prayed that he would be led to a Pentecostal believer, and there I was in the office. It was just like Peter and Cornelius, Philip and the eunuch, and Apollos and Aquila and Priscilla, who "expounded unto him the way of God more perfectly." Thank God, I knew more than Apollos, for he knew "only the baptism of John", but I knew another more wonderful experience. I told the Scot that he did not need to go to a Pentecostal church to receive this experience. Had we not had a number of interruptions I may have urged him to seek in his office. I assured him that his "Exclusive" label would go and that he would be glad to have fellowship with like-minded people should he receive this blessing. I put him in contact with Pastor Desmond Cartwright and I felt glad to have been there.

I interviewed another architect in Birmingham and started to witness. I discovered that in June he is going to Burnie, Tasmania, to stay with a Methodist family until his house is built. I told him that the co-pastor of the Methodist Church in Burnie, Tasmania is a retired Elim minister, our brother Pastor Robert Bradley, and I gave him Mr. Bradley's address. It is indeed a small world. May our brother have the joy of being another link in the chain leading to this man's salvation.

During the same week I had the opportunity of helping one member of the Assembly to get accommodation. She had spent over forty years in Erdington in a council house. How heartless it was to keep offering accommodation on the other side of the City with no-one whom she knew. This is beaurocracy without compassion or understanding. I wrote a private letter to the Housing Manager, pointing out the facts of the case. Within an hour of receiving the letter I had a 'phone call offering her a flat in the Erdington area and on the bus route passing the end of the road by our Church. It can be done, when someone prays and someone pushes!

I am sure that your Pastor would have done the same, for it's the "pastor's heart" I once wrote of, the "shepherd love" which is but a reflection of the loving concern of the Saviour for His sheep.

So the week proved to be worthwhile for others in spite of one's depression. God's word to me and to others afflicted is: "My grace is sufficient for thee". It is, thank God!

Snow White

by A. S. F. Horne, Pastor of our Ipswich Church

GOD'S snow-white dove, the Spirit of God, was actually seen by a man here on earth only once. This was possible because John the Baptist was the only man who was filled with that Spirit from birth (Luke 1:15). "I saw the Spirit come down from heaven as a dove and stay on Him" (John 1:32, Beck). The snow-white Dove of the Spirit of God has come to stay (John 14:17) and is the same yesterday, today and for ever.

The Holy Dove of God takes us back to the very dawn of creation. It also reveals the unchanging character of the Spirit. "The Spirit of God was moving [hovering, brooding] over the face of the earth" (Genesis 1:2, Amplified); or, as the Talmud paraphrases it: "The Spirit of God was borne over the water as a dove which broods over her young". The word in Genesis 1:2 is used in Deuteronomy 32:11 for the eagle "fluttering over her young". The Holy Spirit was the Holy Dove of God from the dawn of creation, brooding, germinating life, as the Lord's Giver of life. Just as He filled the Temple so that the priests could not enter, so He filled a sinless world, the holy temple of God. The opening of creation and the opening of redemption both behold the Spirit brooding as the Dove of God.

The revelation of the character of the Holy Spirit is important, for He is working that character into us. The very term "dove" runs through the Bible revelation of the Christian. Jesus said, "Lo, I am sending you out as sheep in the midst of wolves; be wary and wise as serpents, and be innocent, harmless, guileless and without falsity as doves" (Matthew 10:16, Amplified).

The Dove is the Bird of Love

The look of the Spirit is the look of love (Song of Solomon 1:15; 2:14). The dove is the only bird of the heavens which is domestic; it does not require to be caged as a prisoner in order to be kept among men. The Holy Spirit has alighted among us of His own free will at the impulse of love.

When an old church steeple was being pulled down, just as it began to tremble and sway from side to side, a beautiful, white dove was seen flying round. A hundred voices shouted, "See that dove! Poor thing!" The foreman thought that she must have young ones in the steeple. With each tug of the rope the distress of the poor dove became so great that everyone felt sorry for her. The bird hovered a moment, then at the instant that the creaking timbers began to topple over, she darted into the steeple and was hid from view. When the rubbish was cleared away, she was found lying between her young ones, all three crushed to death. So it was with the Lord, "who through the eternal Spirit offered Himself without spot to God". The Holy Spirit was the crushed Dove on Calvary, for the whole Spirit dwelt bodily on Jesus and the Spirit is love.

The Dove is Gentleness

The dove, unlike the eagle and the hawk, is utterly defenceless. It is shy, sensitive. It has no talons. Naturalists tell us that it has no gall. Repeatedly we are told in Scripture that the dove is gentle, e.g. "Like a dove I moan" (Isaiah 38:14, Berkeley). The Spirit wakes the sweet sorrow of the penitent soul: "Like doves of the valley, all of them moaning over their guilt" (Ezekiel 7:16, Berkeley).

The Spirit "helpeth our infirmity with groanings that cannot be uttered". It is God's indescribable sorrow over a lost world. Fenelon says, "We must lend an attentive ear, for His voice is soft and low and it is heard only by those who hear nothing else" – the sweet, low call of the Better Land.

The Holy Spirit is the very gentleness of God. The Chaldee paraphrase of Song of Solomon 2:12 reads: "The voice of the turtle-dove is heard in our land" – the voice of the Holy Spirit. When we resist the Holy Spirit, it is like taking the sweetest, gentlest, the most defenceless person we know and wantonly striking him in the face. It is driving away from us the Dove in whom is all life, love and salvation.

The Dove has always been the Emblem of Purity

It was so pure a bird, that it was not only classed as "clean", but it was also the only bird allowed on the altars of God (Leviticus 1:14). The mother of Jesus offered two white doves. On the altar of Calvary, both the Dove and the Lamb were offered. Our Lord Jesus "through the eternal Spirit offered Himself without spot unto God". Doves are remarkable for keenness of vision. The Spirit "searcheth all things." "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Habakkuk 1:13). All purity dwells in the Spirit of God; where He enters He brings purity – pure doctrine, imagination, motives, heart and, above all, pureness from guilt. "Know ye not that your body is the temple of the Holy Ghost?" (1 Corinthians 6:19).

Notice where the Dove rests.

The dove descended upon the Lamb. Over the young Child stood a star and over the Lord stood the Dove of God. John knew that this was the Christ of

Continued on page 9

E.W.M.A. "999" FUND

by Mrs. Gladys M. Gorton, E.W.M.A. Secretary



THE second year for the E.W.M.A. "Transmitting the Truth" project terminated at the great Missionary Rally during Conference week at Blackpool, when we broke all previous records by reaching a total around £7,300 – approximately £2,000 up on the previous year. Already £1,200 to £1,300 has been given by the E.W.M.A. to propagate the gospel through the media of radio broadcasts in Africa, South America, India and the Far East, and by cassettes, tapes, recordings and literature.

The amount reached this year is proof that more women are joining E.W.M.A. Thinking this over and conjecturing on the possibilities of most Elim churches having an E.W.M.A. branch contributing to the national project, we could soon reach a total of £22,000. Some call me an "incorrigible optimist", but surely this is a simple fact. With simple faith it is in the realm of achievement. Our previous projects included the purchasing of new church roofs, church buildings, typewriters, adding-machines, generators, a printing-press, literature, vehicles (apart from Green Shield stamp books) and all kinds of renovations and mission station aids for our missionaries. We know that even in the early stages of the "T.T.T." project, many souls have been saved, remarkable healings have taken place and churches have been formed through the radio broadcasts.

Now I introduce our new project: the "999 Fund". As you know 999 is the number one dials in an emergency, so priorities will be given to any emergencies, e.g. water shortage through drought and famine areas, etc. I quote from an article in the *Daily Express* entitled "The Battle for Survival": "Almost 1,000 million people live today in countries where there is not enough food to eat. For millions drought is a real fact of life. In India the real difficulty is that some States have had drought for several years in succession, which means the seeds crops shrivel up on barren land." Our missionaries are frequently in these conditions.

Besides the financial aspect of E.W.M.A. activities are the tremendous fellowship and prayer sessions experienced among E.W.M.A. members. Extracts from a few letters read: "Although only about six in number we continue to have much blessing. The Lord has blessed us and we feel that we are really helping our dear missionaries"; "We enjoy our E.W.M.A. meetings and rejoice in what has been accomplished so far"; "We didn't really set ourselves a target this year, though we naturally hoped to attain to last year's total. We did, however, have a *spiritual* aim, i.e. 'that in all things He might have the pre-eminence'. As you see we have surpassed our donation for last year and rejoice in the knowledge that it will help to spread the gospel in other lands. We look forward to our E.W.M.A. meetings and feel that they forge a bond between the women of the church which was not present before".

SNOW WHITE–*from page 8*

God (John 1:32,33). Just as Noah's dove going forth from the ark "found no rest for the sole of her foot" and "it returneth not again unto him any more", so the door would at last open and, blowing "where it listeth", the Spirit would come forth and abide upon the head of Messiah. God's Dove hovering over all mankind found only one resting-place – the head and heart of the Lamb. "God giveth not the Spirit by measure unto Him" (John 3:34). In Him alone dwelt "all the fulness of the Godhead bodily". It was not a crown which descended, but a Dove. All that is true of the Dove is also true of the Lamb. What joy is ours to know that the Holy Spirit, the Dove of God, finds a nest in the soul of born-again believers, with these exquisite results – joy, peace, longsuffering, kindness, goodness, temperance (Galatians 5:22). He also gives His wonderful Gifts. Since Pentecost "the Spirit and the bride say, Come". This is the massive foundation on which all rests; it is the one recorded cry to God of the Holy Spirit. He knows all things, all Gospel advance, all revival, and He says that there is only one solution for world problems – to come.

None but the Holy Spirit knows the deep things of God – the everlasting plans, the profound purposes, the unrevealed powers of God; yet, knowing all, He says that the one and only hope for the world is the return of Christ.

Another in our series by Assem

"There is a L

(John 6:9)

by P. L. Pov

P.L. Powell was born in South Wales, spent 7½ years in New Zealand, 2½ years in Australia, attended the Commonwealth Bible College in Brisbane, where during his last year as a student he carried out his first Pastorate, returned to Britain in 1961 and was Assistant Pastor of the Rotherham Pentecostal Church. Later he assisted W.T.H. Richards in his School of Evangelism as Evangelistic Secretary. Pastor of the Droylsden Assembly for the past ten years, where has been launched the interdenominational literature outreach through the Release Evangelistic paper and Release Bible Correspondence Course known as Bethel Publications Ltd., which is registered as a Charity. Has preached throughout Australia, on the Continent of Europe, throughout Britain and in U.S.A. and Canada.

EVERY miracle of Christ in the Gospels contains a sign and each of His declarations enfolds a guiding principle. In the feeding of the 5,000, Jesus not only met the emergency of the moment; He also set the pattern for the progress of His Church throughout the ages. Christ took a maximum of five loaves and two fishes and, with no extra source material, fed a minimum of 5,000 people. To accept the essential facts of the story and deny the literal miracle is neither logical nor honest. Far better that we deny the whole. If there were a hungry crowd and a small lad, five loaves and two fishes, a group of disciples who did not know what to do, a massive meal with twelve baskets of fragments left over and a satisfied group of men acknowledging that Jesus Christ was the promised prophet (v.14), then something supernatural must have taken place. This chapter records the miracle of the feeding of the 5,000. It also presents three graphic pictures representing the activity of the Church, the need of the world and the provision of Christ.

The serving Church represented by the Disciples

In each book of active service for Christ there is a prologue of passive presentation to God. Preparation precedes programmes. Training passes through trial to triumph and here can be seen the progress of the serving Church.

In Her Training: "there He sat with His disciples" (v.3)

How instructive it is to observe the occasions when Christ sat. He sat to teach (Matthew 5:1; Luke 5:3); He sat in the hour of crisis (John 8:2,6,8; Luke 22:14); He sat at the time of triumph (Hebrews 10:12). The sitting posture suggests control, composure, completion. Christ was always composed, for He was certain of His message, was in control of Himself under pressure and was assured of complete victory.

John 6:3 presents a beautiful picture of the local church in her preparation for true service, a group of believers with Christ in the midst. The local Church is a minimum of two or three gathered together, with Christ central to the gathering (Matthew 18:20). In this setting the group of believers is alerted to the real need of the crowd who gather. This is what the training of the Church is all about. How does it work?

First there comes *a preoccupation with the greatness of Christ,* who is in the midst. The Psalmist puts it: "Be still and know that I am God" (Psalm 46:10). The tragedy of our age is that so few things are still. The tragedy of the Church is that she is influenced by the spirit of the age. The emphasis is always on activity, most of which finds its expression in self-effort. We produce a state of preoccupation with self and human endeavour which leads to frustration and human breakdown. Preoccupation with the centrality and greatness of Christ produces the precise opposite. The psalmist says: "Be still", which is basically the same thing that Peter says. "Still" means "to cause to call away, to let go". Peter says, "Casting all your care upon Him, for He has you always in His care" (1 Peter 5:7).

In this state of being taken up with Christ and losing a consciousness of self, we are ready for true service. In the programme of witnessing, *ordination always precedes commission.* Those who were commanded in Mark 16:15, "Go into all the world and preach" were the men who were earlier called "to be with Him" (3:14). Even subsequent to the commission it is vitally important to heed the instruction, "Come ye apart and rest awhile" (Mark 6:31). If we don't "come apart", we may well fall apart.

In Her Trial: "He said unto Philip" (v.5).

The Church is seen as being on trial in the interviews of Christ with Philip and Andrew. In the question put by Jesus to Philip, the Church is alerted to the true need of the world. Philip succeeded in that he realised as a result of Christ's question, "Whence shall we buy bread that all these men may eat?", that the crowd had a need of Bread. He failed in thinking that the only way to meet this need was by natural means: "Two hundred Pennyworth of bread is not sufficient". With Andrew the matter is taken a step further. He, like Philip, alerted by Christ, was also conscious of the

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real need of the world, and, like Philip, he both succeeded and failed. He succeeded in that he embraced a principle of divine action in the progress of God's Kingdom: "There is a lad here which hath five barley loaves and two fishes" (v.9). God always works on the basis of what is available. Andrew failed in that his faith did not grasp the further truth that what is available with the blessing of Christ is always adequate. How often has the local church risen part of the way only to fall completely in that question of Andrew's: "But what are they among so many?". "If only we had more money, talent, property, people, a better building, better church officers, better Sunday school teachers, a better Pastor," we cry. God's principle of operation is to take what is available for this is always adequate.

In Her Triumph: "and the disciples distributed to them that were sat down."

What greater triumph for the Church than to be engaged in giving bread to the hungry, bread which Christ provided from what was available in her midst. This really is the only triumph of the Church. This is her supreme objective. Later in this chapter Christ clearly tells us: "I am that Bread of Life" (v.48). To be engaged in lesser things is to deny both calling and commission. We must see to it that we do not fall down halfway. We can only communicate Christ when we have fully received Him. There is much emphasis today on communication and little on communion. You cannot give away what you have not received. We may cry with gusto, "Give us a 'J'" etc., and when we have used all our Jesus stickers to what have we really witnessed? In certain instances we have simply protested our own folly and lack of consideration for other people and other people's property. The world does not need a loud portrayal of Jesus; it needs the Bread of Life.

The searching Crowd represented by the great Company

The multitude followed Jesus because of the miracles which He performed (v.2). Their desires were clear, but they were unconscious of their basic need. They sought the sensational, but Christ always provided the supernatural. There must be a definite division. The world, and often many in the Church, confuse the two. The supernatural is frequently sensational, but the sensational may not be supernatural. If we place emphasis upon the sensational we may be in danger of losing the truly supernatural. There is nothing less sensational and more supernatural than quietly lifting one's eyes to heaven and giving thanks and then breaking, and keeping on breaking, five loaves and two fishes until all are satisfied.

There are two reasons for Christ's instruction for the crowd to be seated (v.10): to bring order and composure to the sensation-seeking multitude, and to ensure that all could see the Christ at work. After the great picnic no one was heard to remark, "Didn't Peter or Andrew or John make a fine job of serving the bread and fish." All were taken up with Christ and many were heard to say, "This is of a truth that prophet" (v.14). May we see Christ as pre-eminent in every ministry and in every minister.

The supernatural Christ seen in Jesus Himself

The first temptation of Satan in the wilderness was for Christ to make bread (Luke 4:3). Christ overcame the devil not on the basis of His divine Sonship, but on the basis of His perfect Manhood. He laid claim to no weapon other than that available to all the sons of Adam - the Word of God. This was sufficient to overcome the devil.

The answer which He gave on the other side of Galilee in the feeding of the 5,000 lifted our Lord to a height of victory and glory which no son of Adam has ever achieved. He took the answer to the first temptation a stage further. May we paraphrase: "Alright, Satan, you have challenged Me to make bread. You have cast an aspersion upon My nature – 'if Thou be the Son of God'. Well, I am the Son of God. I will make Bread, but on My terms not on yours." This is precisely what Christ did in John 6:1-14 – He made bread, and thereby proved that He was the Son of God, not for self, but for others.

One thing has been overlooked. No provision was made for the disciples who have served. A needy world and a compassionate Christ demand of the Church all that she can give without thought for self, but Christ is not forgetful, He is not unmindful, "Gather the fragments that nothing be lost" (v.12), He said, and they gathered and returned with twelve baskets full. Count the baskets and count the disciples! The Church always receives her provision at the hands of Christ from her acts of service for Christ and for needy mankind.



10th Pentecostal World Conference

Seoul, Korea
September 18-23, 1973

MORE than 6,000 persons from other countries have already registered for the Tenth Pentecostal World Conference. Dr. Cho Yonggi, chairman of the local arrangements committee in Seoul and Pastor of Yoi-Do Full Gospel Central Church, asked about the areas represented thus far in advance registration, said that about 3,000 registrants are from the U.S., 1,500 from Japan, 500 from other countries in the Far East, 500 from Europe, and the remainder from other countries, including Africa. He emphasized that in light of the strong pre-registration trend, those planning to attend should mail housing requests and pre-registration fees as soon as possible.

Dr. Cho said that the Korean government is co-operating in many ways to extend a warm welcome to delegates. Special events, tours, and exhibits have been planned to give interesting and unusual insights into the country, its people and its culture.

Enthusiasm for the conference is running high in Korea, Dr. Cho said. His own congregation is currently building a new church which will seat 10,000, but the local committee now anticipates that it will not accommodate even the daytime crowds attending the conference. As an alternative, the Zang Chung Gymnasium, which seats 20,000, may be used.

Evening rallies will be held in Hyochang Stadium. On the final Sunday, when a crowd of several hundred thousand is expected, the closing rally will be held in Namsan Park, or in the May 16 Arena if available. The Arena can accommodate a million people.

Official languages of the Pentecostal Conference will be English and Korean. Translators are also preparing to translate into German, French, Scandinavian, and other languages as needed.

Thoughts from the Book of Genesis

30. Jacob at Bethel (Genesis 28:16)

by F. Lavender, Pastor of our Croydon Church

THERE was certainly sorrow in the heart of Jacob when He arrived at Luz, because he was conscious of being estranged from his father, Isaac, and also because he had been compelled to leave home for fear of his brother Esau. Luz, where he stayed for the night, was barren and uninviting and he had no consciousness of the presence of the Lord there. Yet in that desolate place and at that unhappy time God revealed Himself to Jacob and he came into a personal relationship with the God of Abraham. Jacob certainly had a great deal to learn, for his knowledge of the Lord was elementary, yet that was the place of consecration in response to divine revelation. Jacob renamed hard, stony Luz, "Bethel", the house of God.

So often down the ages, believers have come to a place of barrenness, hardness and distress, a place most unlikely to bring to them any new vision of the Lord and of His purpose, yet that has proved to be the place where God has revealed Himself to them and where they have consecrated themselves to Him. It may be that some of us have come to such a place. Perhaps the Lord has had to bring us there so that we might learn to trust Him rather than circumstances. The Lord is able to turn Luz into Bethel, the hard, hostile place into the very house of God. Look away from imperfect man and from our difficult circumstances. This can be the place of vision and consecration. Here we can enter into such a relationship with God that the whole course of our lives can be changed.

Announcing:
THE INTERNATIONAL CAMP CONVENTION
to be held on the grounds of
THE INTERNATIONAL BIBLE TRAINING INSTITUTE,
Burgess Hill, Sussex.
from Saturday 18th August until Monday 27th August (inclusive)

Speakers to include:
T. O'NEILL (Lee, London)
A. THOMAS-BRES (France)
G. BURGESS (Spain)
Evangelist FELIX LLOYD-SMITH
L. BOTHAM (Leicester)
H. PALMER (Nottingham)
Evangelist ERICH THEIS (Germany)

Three meetings daily. Activities and meetings for children throughout the day under the direction of Colin Hirst.

Some accommodation still available. Write at once to: The Camp Secretary, I.B.T.I., Hook Place, Burgess Hill, Sussex. D.2879

Children's Corner

Mr. Kelly Does

by Sheila Price **1 Peter 2:2**

MR. KELLY is a milkman. He gets up very early each morning to make his deliveries, for he knows how much his customers look forward to having fresh milk on their breakfast cereals.

One morning when Mr. Kelly went to the dairy for his supply of milk, he found that he had a few minutes to spare. He decided to have a look around.

At the far end of the dairy, some lorry drivers were unloading the churns that they had collected from the farms and passing the churns to Mr. Joe. Mr. Joe has one of the most important jobs in the dairy. He has to check each churn to make sure that the milk is fresh and free from impurities. When Mr. Joe has inspected the milk it is prepared for bottling.

Mr. Kelly was fascinated to see the bottles moving along the conveyor belt to be filled with milk and sealed with the gold, silver and red tops before being put into crates.

"This is where I take over," said Mr. Kelly, as he loaded the crates onto his milk float. Mr. Kelly's customers are fast asleep when he calls, but he leaves their milk on the doorstep and always makes sure that he has not forgotten anyone.

Mr. Kelly knows that milk is a necessary food. It refreshes and nourishes the body, and helps children to grow tall, strong and healthy. Mr. Kelly loves the Lord Jesus and he knows how important it is to grow spiritually strong and healthy. Every believer needs to feed daily on God's precious Word, the necessary food for every Christian. Mr. Kelly reads his Bible every day. Do you?

A Pastor reflects on the events leading to the opening of a new Church building.

"He is our Peace"

Ephesians 2:14

by D. D. Phillips,
Pastor of our Weoley Castle Church, Birmingham

PEACE can mean calm, repose, freedom from disturbance, war or hostilities, quietness of mind, harmony, It arises from the assurance of safety, enjoyment and security against want and misery. Because of sin, mankind is at enmity with God, in a state of war with heaven, so to be delivered from the guilt of sin is called, "PEACE WITH GOD". This peace is the gift of God through Jesus Christ.

Peace in Preparation

At Weoley Castle we saw that God was opening the way for a new church. Realising that there were many obstacles to overcome, we experienced a deep sense of peace from the Saviour Himself. As we saw these obstacles disappearing like hurdles under our feet, we were conscious that the Lord was preparing the way before us.

Preparation is an important part of the Christian life. Willingness to be moulded by the Lord brings peace and reward on earth and in heaven.

Peace in our Journeyings

At the beginning of our journeyings as a congregation, the vision of a new church building was clearly before us. Although we met in many different places in order to keep every department of the Church functioning, the deep sense of divine peace continued to rest on the congregation.

As each individual Christian travels through life's journey, confident in the resurrected Saviour, he will find God's promises to be true.

God hath promised
Strength for the day,
Rest for the labourer,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

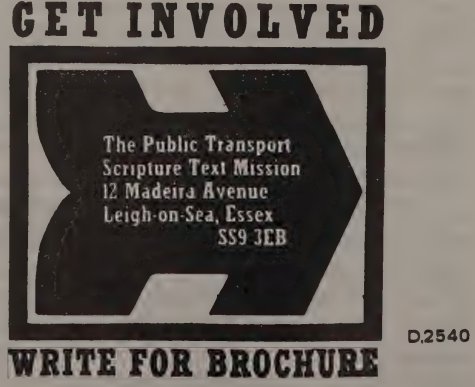
— *Selected*

Peace in God's House

On entering our beautiful building our eyes saw the words that described what our hearts had experienced through the past months: "HE IS OUR PEACE". We realised afresh the faithfulness of our Saviour.

I exhort all Christians to dwell in the peace of God.

If you have not yet experienced the peace of Jesus, why not come to Him; He will not cast you out!



D.2540



From T. H. Stevenson

TO bring home to EVANGEL readers the conditions which could face any of our beloved Elim members in Ireland at any time is beyond my ability within limited space. Over the border in Monaghan, Eire, all was quiet and peace as we enjoyed blessing in the town and country meeting places. Some vandalism on the modern lettering of the lovely new town church "just happened to be" while I was there.

From the birthplace of Elim to the mother church of Elim in the new church in Townsend Street, Belfast was quite a contrast. The building is erected on the peace line, where a new highway will be built. Let us trust that it will be of considerable width!

It is mid-week as I write recalling incidents that should make many thankful for their lot, and prayerful for Elim members and for Ireland. Yesterday morning the minister's wife returned home early from her part-time office work. A 300 lbs. bomb blast had completely shattered government and hospital authority offices. Though the structure remained, and warning was given, hospital records and official papers went sky high through shattered windows. On Sunday morning two little boys attending church had the previous day picked up a hand grenade after their father had been digging in the garden. The military men, called to the scene, told that a touch of the spade, or the pulling of a broken wire would have been fatal to their lives. A day earlier, a faithful elder whom I have known for thirty-five years, was hi-jacked with his car and taken to a house where I.R.A. members blindfolded him, sat him on the edge of a bed, and, under the direction of a woman, he was interrogated for nearly four hours. Some questions are unprintable and would be unmentionable in conversation. "Are you a Catholic or a Protestant?" was an inevitable query, to which our brother replied, "I am a Christian." The next question put was, "Do you know the game of Russian Roulette?" to which the answer was "Yes". The I.R.A. spokesman then added, "Christians are not afraid to die," accompanied by the brave answer, "That is true: I am not afraid to die." So the game of Russian Roulette began. Our brother heard the revolver being partly loaded, which was then put to the side of his head and the trigger released. The revolver fulfilled its action, but drew a blank. By the grace of God our brother's life was spared. Despite the shock, this faithful brother attended every service during a busy Sunday and each special mid-week meeting. None of these matters was related in church, perhaps because walls have ears. It must be said that these dear people seem to live with it, and, when they gather, they long for the blessing of God. Undoubtedly the few days described were beyond the normal pattern, but the unpredictable and unexpected are always there. The foregoing news has been eclipsed by the blessing of God. There have been great trophies of grace recently saved among formerly ungodly men and now we have rejoiced to see even such, with others, filled with the Holy Spirit.

Count your blessings and pray for the faithful believers here, for whom even journeys to church can present constant risks.

Anonymous Gifts for Holiday for Children from Northern Ireland.

Chelmsford	£5.00
Essex	£1.00
York	£6.00
Anon	£1.00
Rochford	£3.00
A Mother - Gloucester	£1.00
Anon	£2.00
A Member of the Newcastle Church	£10.00

On behalf of the Camp organisers we extend our appreciation for the above-mentioned anonymous gifts to provide holidays for children from Northern Ireland.

The total amount donated to date is £83.20.

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Margaret M. Ladlow's page

The Beaker People

TRAVELLING to the recent Elim Conference one found ample time for fellowship and satisfying conversation, for the coach took about six hours from Salisbury. A dear Baptist friend attending her first Elim Conference related a very interesting story to my husband.

This lady is a farmer's wife and hails from the Wiltshire village of Shrewton, where lectures are given by the Workers' Education Association. In this area of Wiltshire considerable interest is shown in archaeology, for Salisbury Plain is particularly rich in relics and other evidences of early man. There are some 345 barrows or ancient burial grounds in and around Stonehenge. Thus when an archaeologist took his audience back in thought to the Bronze Age and told of the ancient graves of the Beaker people, whose culture spread from North-West Europe, the folk of Shrewton were even more interested. The Beaker people were buried in an upright, sitting position, grasping in their hands bowls or jars containing corn seed, the implication being that, in the world beyond the grave, they would need the means with which to provide nourishment.

Our friend's farmer husband was highly intrigued when the lecturer showed an actual bowl, complete with seed, recovered from a grave. He begged some of the seed and planted it. Imagine his amazement when the precious seed produced a type of wheat bearing several bearded heads of grain – and this from seed gathered in roughly 2,000 B.C.! In the Revised Version of the Bible the word "spelt" is used to describe a crop and details given suggest that the plants grown in a Wiltshire village were similar to those mentioned in Exodus 9:32 and Isaiah 28:25. They are given the name "rie" in the Authorised Version. This was a hard, rough-grained, bearded wheat grown extensively in Ancient Egypt.

All this brings me to a fresh revelation of the great mystery of life and germination in a shrivelled seed. Only the great Creator knows the secret, yet we hesitate to sow the seed of God's Word, seed capable of producing life eternal. It is imperishable and effective, though imparted many centuries ago and is living and active today.

Sow in the morn thy seed,
At eve hold not thine hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.

Beside all waters sow,
The highway furrows stock,
Drop it where thorns and thistles grow,
Scatter it on the rock.

The good, the fruitful ground,
Expect not here nor there;
O'er hill and dale, by plots 'tis found;
Go forth, then, everywhere.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain;
Cold, heat, and moist and dry,
Shall foster and mature the grain
For garners in the sky.

Thence, when the glorious end,
The day of God is come,
The angel reapers shall descend,
And heaven cry: Harvest home!

James Montgomery (1771-1854)

BRIDLINGTON YOUTH CAMP
(28th July – 11th August)

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* Book early for 1974!

D.2883

Classified Advertisements

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CORNWALL, Pentire, Newquay. Belsfield Christian Hotel. Offering excellent accommodation for 100 people. Personal supervision, Christian Fellowship. Facilities include coffee lounge, indoor games, launderette, shower suites, free car park, close to Fistral beach. Conference and coach parties welcome. S.a.e., Mr. and Mrs. E.J. Bate. C.2760

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JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request; if s.a.e., international stamp only. Tel.: 31135 Central. C.2781

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.2779

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.2764

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MARRIAGE

TOMPKINS—DAWSON. On May 19th Bernard Tompkins to Eveline Dawson, members of our Sheffield Church. Officiating minister: A.V. Gorton.

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D2762

BIRTHS

ELLIOTT. On May 17th to David and Jean, of our Sheffield Church, God's gift of a son, Paul David, a brother for Claire.

JACKSON. On May 1st to Margaret and Joe, of our Sheffield Church, God's precious gift of a son, James Christian Jackson, a brother for Simon Michael.

MOXON. On April 1st to Mr. and Mrs. Brian Moxon (Sheffield), God's gift of a son, David Brian.

WITH CHRIST

CHETWOOD. On May 22nd James Chetwood, head usher of our York Church, beloved husband of Elsie. Officiating ministers at funeral: A. Brooks and J. Woodhead.

RIMEUR. On April 25th, James Francis Rimeur, aged 68 years, a dear Member of our Jersey Church, fell asleep in Jesus. Officiating minister at funeral: B.C. Vidamour.

WAVELENGTH—ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 8.30 p.m.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Special Announcement

JAMES G. PATTERSON, Pastor of our Palmers Green Church, London, will appear on Thames Television at approximately 11.30 p.m. on Sunday, June 17th, in the programme, "Man with a Message", being interviewed concerning his telephone ministry.

BURLEY COURT CHRISTIAN HOTEL, TORQUAY

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ANNUAL

ORDINATION SERVICE

October 20th 1973 at 7 pm

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Speaker: Pastor J. A. Wright supported by the E.B.C. Choir.

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COMING EVENTS

ABERDARE. June 30-July 3. Elim Pentecostal Church, Monk Street. Convention. Preachers: R.B. Chapman and J. Ivinson. Gospel music by Mrs. J. Chapman, Aberdare and Mountain Ash Elim choirs, Aberdare Elim Young Teens' Tambourine Group. Weeknights at 7.15. Sunday at 11 and 6.

ANTRIM. June 16-19. Elim Pentecostal Church, Railway Street. Special Outreach Rally. Saturday at 8. Sunday at 11.30 and 7. Monday and Tuesday at 8. Preacher: A. Johnston.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30. June 26-July 1. Preacher: Felix Lloyd-Smith. Convener: J. Osman. Weeknights at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome. June 23,24. Minister's fortieth anniversary in the ministry. Preachers: P.S. Brewster. Items on Saturday by Wessex Gospel Choir (conductor: Don House). Saturday at 7.30. Sunday at 11 and 6.30.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

BURNHAM-ON-CROUCH. July 7. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Rally to mark the commencement of Elim in this newly-established place of witness. Preacher: P.E. Streeter. Singing by the Chelmsford Choir. At 7.30.

CARLISLE. June 16,17. Elim Pentecostal Church, West Walls. Annual Convention. Preacher: Harold Womersley. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Special singing items.

CROYDON. July 17. Elim Pentecostal Church, Stanley Road. David G. Hathaway. June 24. H.W. and Mrs. Greenway. Sundays at 11 and 6.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

GLOUCESTER. June 17. Elim Pentecostal Church, Park End Road. Visit of Pastor J. Egyir-Paintsil (Ghana). At 11 and 6.30.

GRIMSBY. June 23. Elim Pentecostal Church, Tunnard Street. North-East Presbytery youth rally, with The Second Advent (Birmingham) and The Kinging Brothers (Northampton). Preacher: John M. Cuthbert. At 6.30.

MIDDLETON. Now proceeding. A pioneer crusade in the Large Marquee, Town Centre, (opposite Public Baths), conducted by L.E. Lambert, B.C. Vidamour and W. Hunter. Sundays at 8. Weeknights at 7.30, and Tuesdays at 3.

PONTARDULAIS. June 30. Beulah Elim Pentecostal Church, Twyniago Road. Baptismal service conducted by G.J. Feasey. July 7-9. Anniversary. Preacher: D.A. Lambelle. July 29. Preacher: G. Williams. August 5. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Visitors welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: I.R. Hall.

TREALAW. June 16-19. Elim Pentecostal Church, Miskin Road. Ladies Weekend. Preacher: Mrs. E. Glass. Convener: Mrs. Jeanette Lannon.

WESTCLIFF-ON-SEA. June 17-21. Elim Pentecostal Church, Electric Avenue. Visit of Felix Lloyd-Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

ITINERARIES

The President (J. Lancaster):
June 16, Wigan; 17, Blackpool, Marton (a.m.), Jubilee Temple (p.m.); 18, Bolton; 19, Blackburn; 20, Southport; 21, Birkenhead; 22, Holyhead; 23, Crewe, 24, Macclesfield; 25, Hanley; 26, Longton; 27, Silverdale; 28, Stafford.

The London Crusader Choir (with D. B. Gray):
June 17, Hainault; 23, Guildford (Cathedral); 30, Streatham.

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Crisis Point

by Maldwyn Jones, Pastor of our Beeston Church

THE attitudes of Jesus to incidents of life are amazing. He is human as well as divine. He fully understands us. To the sick "He was moved with compassion"; with the sorrowful "Jesus wept"; towards the unsaved rich young ruler "Jesus beholding him loved him," even though at crisis point he made the wrong decision.

Every day of our lives we are called upon to make decisions, some of which have a vital effect on the future. This young ruler had been trapped by his environment, social status, religion and wealth. His purpose in coming to Jesus was to find the way to eternal life. He was told: "Come, take up thy cross, and follow Me". This basic lesson in Christian discipleship was the key that unlocked this young man's cage of insecurity as to eternal matters, but here came the point of crisis, the moment of decision. He was given the opportunity to be set free spiritually, but the temporal blessings of life had too strong a hold on him.

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The door of our spiritual prison has been opened; all we have to do is to walk through it into the freedom of the Kingdom of God. To every man there comes the unreturning decisive moment. Shakespeare saw it: *There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their lives is bound in shallows and in miseries.* The wasted life, the frustrated life, the discontented life, and often the tragic life, is the life of indecision.

To every man there openeth
A way and ways and a way;
The high soul treads the high way,
And the low soul gropes the low,
And in between on the misty flats,
The rest drift to and fro.

John Oxenham

The drifting life can never be happy or useful. This is specially true of Christian service and living. We need to be firmly anchored to Christ and to trust in Him daily.

If only the rich young ruler had made a decision like that of Moses, he would have faced the greatest crisis in life and as result of his choice experienced eternal bliss (Hebrews 11:24,25). In the Christian life, too, young people cannot afford to make a mistake on the question of choice. "Choose ye this day whom ye will serve. . .but as for me and my house, we will serve the Lord." (Joshua 24:15).



ONE WAY COFFEE BAR

LEAVESDEN ROAD, WATFORD

by Andrew Macfarlane

WHEN it was known that our Watford Church would be moving from Hillrise Avenue to St. Albans Road, to a building with ideal facilities for young people, the Church's Youth Committee caught a vision of what could be achieved for the Lord by opening a coffee bar. Many will not attend church services, but they are prepared to come to informal "get-togethers" in a coffee bar atmosphere.

After much prayer and preparation (which included a series of Bible Studies on personal evangelism), the opening date was fixed. What with young Christians all over the world identifying their faith in Christ by the One Way sign and with the premises being on a one way street, the choice of name was obvious – "One Way Coffee Bar." So, with tables constructed from old road signs, soft red lighting, a fish net hanging from the ceiling, and background music playing, the "One Way Coffee Bar" was opened.

Over the last few weeks, there has been much to praise God for. Not only has the Coffee Bar proved to be an effective means of evangelistic outreach, but it is also operating as a thoroughly integrated part of the Church fellowship. A considerable number of young people, having been challenged in the Church services, have been counselled more fully in the informality of the Coffee Bar. This has also given opportunity for those young people more established in the Christian life to share with and encourage those newly converted.

As the Coffee Bar goes on, the Lord continues to bless and to direct in all aspects of the work. At present "One Way" is open each Friday and Sunday from about 8.30 p.m. About once each month the Friday evening effort forms a special outreach when a gospel group presents the message in song in a relevant way. Christians use this night as something really different to which to bring their unconverted friends. We recently enjoyed a weekend with evangelists Don and Dan Moe, co-directors of Youth Ventures of Canada, who really communicated the truth of the gospel effectively, with the result that yet more young people trusted Christ as their Saviour.

The Family Altar

Scripture Union Portions — **Notes by L.E. Lambert**

Monday, June 18th — **Romans 10:1-13**

"Going about to establish their own righteousness" (v.3).

THE hardest pill for the unsaved man to swallow is that he cannot save himself. When one asks folk on what they are basing their hopes for heaven, the vast majority reply, "I have done the best I can. I have never hurt anyone. I. . . I. . . I. . .". They are trying to establish their own righteousness. This is completely against the revealed way of salvation. We must submit ourselves to the righteousness of Christ. We must continually combat this pride of man. This is the way that seems right, but the ends thereof are the ways of death (Proverbs 14:12). It is not by trying, but by trusting.

Tuesday, June 19th — **Romans 10:14-21**

"How shall they hear?" (v.14).

WHICH is the best way to propagate the Gospel? Some prefer one way, some another: crusades, Christian concerts, tracts, in homes or halls, film, radio, literature, open-airs. We must use *all* means that we can sincerely pray about to reach the lost, but the most Scriptural and the most successful way of spreading the Good News is by word of mouth, personal commendation leading to personal conversion, one Christian sharing with another person what God has done for His soul and telling what Jesus can do for the individual. Will you vow to speak to someone today, otherwise how shall they hear?

Wednesday, June 20th — **Romans 11:1-12**

"There is a remnant" (v.5).

WE often feel that we are on our own as we stand for God. Elijah thought so, too (v.3), until God pointed out that there were seven thousand men who had not bowed to Baal (v.4). Today there are more people who love our Lord than we realise. We wish, however, that the seven thousand had made a bolder stand for their faith than they did. Secret discipleship may be necessary in some kinds of political societies, but people around us should know whose we are and whom we serve. If you stand, it will help others to do so.

Thursday, June 21st — **Romans 11:13-24**

"If the root be holy" (v.16).

HOLINESS is possible only if our thought life is pure. As a man thinketh in his heart so is he. In other words we are not what we think we are, but, what we think, we are. This is why there is much teaching in Scripture regarding this. In these days of psychology and psycho-analysis we need to remember that God's Book is always in advance of the time. Philippians 4:8 gives a good list of what to think about. If the roots are holy, the branches will be holy, and the opposite is true. If our thought life is right, our actions will follow the same course. Think on these things.

Friday, June 22nd — **Romans 11:25-36**

"There shall come out of Sion the Deliverer" (v.26).

ISRAEL has returned to her own land. We have seen the thrilling fulfilment of Bible prophecy. As yet, they are in unbelief. They are, however, looking for and expecting the imminent appearing of their Messiah, who shall be their Ruler and set up a world-wide kingdom of peace. The staggering thought is that their Messiah will be our Jesus. They shall look upon Him whom they pierced. A nation will be born in a day. He will be their Deliverer physically and spiritually, saving them from the hands of their enemies and from their sins (v.27). The BRANCH shall build the temple (Zechariah 6:12).

Saturday, June 23rd — **Romans 12:1-8**

"Not slothful in business" (v.11).

WE must not be so heavenly-minded that we are of no earthly use. We must not either be so mindful of earthly things that we are useless to God, but a Christian should always do his best. We should do all to the glory of God, being punctual in timekeeping, honourable in transactions, attentive at school, diligent at work. We must be our best for God. Slothfulness is a sin. Whether it is the Lord's business, or our earthly employer's, we should put our best into the task. There is no substitute for hard work. Whether you are pastoring or plastering, or whatever you do, be zealous. Jesus said, "I must be about my Father's business".

Sunday, June 24th — **Romans 12:9-21**

"Given to hospitality" (v.13).

HOW pleasant a thing it is to put our homes at God's disposal, to use what God has given to us for His glory. A nice home is a blessing; it can also be a blessing to others. The lonely could be welcomed. A Christian visitor coming to church while passing through the town can be invited home to dinner. Young folk who come from unsaved homes can find strength and fellowship. Do not give only to those who can give back; give for Jesus' sake. You might entertain angels unawares (Hebrews 13:1). The household of Stephanas addicted themselves to the ministry of the saints (1 Corinthians 16:15).

Book Reviews

"Why should the Devil have all the good Music?" *by Larry Norman. Published by Marshall, Morgan and Scott Ltd., price 95p, postage and packing 4p extra.*
LARRY Norman, who gave us the "One Way" sign, is probably the top solo artist of the Jesus Movement (*Time* magazine). He was a rock and roll musician before his conversion. He still is, for he presents Jesus through rock music, for "Jesus is the Rock and He rolled my blues away".

This songbook includes an in-depth interview with Larry, photos, and fourteen of his songs. Such familiars as, "I wish we'd all been ready" and "Sweet song of Salvation" are included. Serious Christian musicians under twenty-five – this book is for you.

In common with Charles Wesley, Larry's message is relevant to his generation. There is a similarity in length of hair as well!

David G. Woodfield

Pentecost is Dynamite, *by W.T.H. Richards. Published by Marshall, Morgan and Scott Ltd., price 40p, postage and packing 4p extra.*
PENTECOSTALS need to get this book; it is an eye-opener. It tells us that if Pentecost is still dynamite *Pentecostalism* is no longer so. The writer etches out the true nature of the Pentecostal person and Church using the New Testament as his tool. The book necessarily becomes a critique of ourselves today. In answer to the question, "Has the Pentecostal breeze subsided?" the author says': "As a Pentecostal minister, I write with a heavy heart. I have travelled extensively in Pentecostal circles and there is no doubt in my mind that the rot has set in and is spreading fast". He diagnoses the trouble. We would do well to consider his verdict. He leaves us with the encouraging fact that God still waits to use such as are willing to return to Him.

John Burgan

You Were Asking, *by Denis Clark. Published by Victory Press, Price 25p, postage and packing 6p extra.*
IN his second book of questions and answers, Mr. Clark has again come out very clearly on the side of evangelical truth. "Is there really such a place as Hell?"; "The unforgivable Sin", "Separation" – these and many other subjects are dealt with so clearly that none need be left in doubt. I found much interest in the chapter relating to the Holy Spirit. Mr. Clark's treatment is clear and to the point.

In a day when it is so essential to have an answer to every question this book will have a wide appeal. I recommended it.

A. D. Sandford

The Grace of Giving, *by Stephen Olford. Published in the Lakeland Series, by Marshall, Morgan and Scott Ltd., price 35p, postage and packing 5p extra.*
HERE is no dry-as-dust little volume on the important subject of Christian stewardship and accountability to the Lord for the way his money is used or mis-used. Instead we have a series of heart-warming sermons preached by Dr. Olford to his congregation in Calvary Baptist Chapel, New York City, U.S.A. In his introduction Stephen Olford tells us: "I discovered from the study of the New Testament that the Divine concept of giving is that it is a *grace*; hence the title of this book". Each chapter retains the structure and style of the sermon as preached to his congregation. For my part, this is an advantage, because one feels the warmth and glow of the preacher. All his arguments are soundly based on Scripture and almost all the illustrations have the excellent quality of being factual.

There is an extremely useful classified index of Scripture references and an extensive bibliography. All in all it is a thoroughly commendable book – and cheap at the price!

H. Palliser

All books reviewed or advertised in "Elim Evangel" can be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

CONFERENCE FLASHBACK



Brethren accepted as Ministers photographed at the Conference. From left to right: P. G. Parsons, P. J. Thompsett, J. Bristow, G. H. Neale, P. T. Niblett, R. L. Currie, T. P. Mullen, G. J. Feasey and J. J. Glass *Photograph: Brian Garrard*

THE ELIM EVANGEL

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The Sunshine Corner at our Townsend Street Church, Belfast, on the occasion of the visit of our President *(report on page 3).*

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

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IT would not seem to be part of our duty to knock a man when he is down.

Our attitude should be to be trenchant with sin as we fearlessly proclaim Bible standards and provisions, but to love the sinner. We are all fallible. "All have sinned".

There are two aspects of the lordly resignations which are worth commenting on, however. One is that there would appear to be among at least some sections of the press a feeling that the only fault of the two gentlemen involved was to have been found out. The drift of some comment has been that this kind of thing goes on, that it has happened before and no doubt will occur again. The other sad aspect has been the way the media have chased the unfortunate people concerned, photographing them and their families and provoking comments from them.

It has to be seen that sin is in the world and the Palace of Westminster is not exempt from the general malaise which is affecting the whole country. If standards in general are low, then those in power will reflect those standards. Even if they are in the House of Lords, they are but a microcosm of the whole of our population.

This does not mean, though, that we should not uphold the right. It is not true compassion which trims the sails of our standards according to the winds of conventional behaviour. Right is right just as truth is truth. Christians believe that the Bible revelation provides us with the guide and the divine pattern for life. Those revelations are for the good of all men and are not only of application to Christians. This must be so, otherwise those standards are relative and not final.

Then again is it really a fact that we get the news we deserve, as is so often claimed? The media men, when faced with the muck-raking which occupies somuch space and time, tend always to say that they are selling newspapers, magazines, television, and thus must provide what their clientele will take. Does this mean that purveyors of news have no responsibilities? Are they implying that men are sinners, so let us realise this and regale them with as much sin as possible? The days of the crusading journalist seem long to have gone!

We must reflect, none the less, that Christians need ever to be watchful. Pride, jealousy, backbiting, pettiness, are sins as much as are other sins. We must take care not to regard some sins as greater than others simply because we do not indulge in them. All sin is sin and exceeding sinful in the sight of God.

It is refreshing to turn to Scripture and read passages like 1 Chronicles chapter 29. The whole tenor of David's thanksgiving is towards recognition of God's place and power and of men's place as His servants. I specially like verses 16-18.

Please remember The Week of Prayer
July 1st — 8th

LATE NEWS — Encouraging start at Middleton (Lancs.) Crusade. 100 decisions in first ten days. Local support increasing. L.E.Lambert.

Church Reports

BELFAST, Townsend Street **Pastor: W.G. Mullan**

YOU will have heard of the only two roads worth mentioning in Belfast, or indeed in Ulster, viz. "The Falls and The Shankill". Our Church is on the Shankill and is known as the Mother Church of the Elim Movement in Belfast. We have suffered slightly in the present troubles, but are thankful to know that this part of the Elim family is remembered in the prayers of our "relations" all over Britain. The leaders of our Sunshine Corner Department would like you to know a little about our work in a City of riots.

The average number of children who attend each Tuesday night is seventy. They are between the ages of two and fifteen. You might think we would have difficulty in keeping control of this number, but their behaviour is excellent, and the hour from 6.30 p.m. to 7.30 p.m. seems to be the shortest in the whole week. We fill it with enthusiastic singing, competition time and story. During the evening we collect the half-pennies hoarded from pocket money, and mothers' purses, not to mention fathers' pockets, and place them in our Elim Missionary Fund. Our Target this year was to be £20, but we have exceeded this amount.



Yvonne Thompson and Brenda McMullen handing to our President an envelope containing £22 for Elim Missionary Society.

The meeting ended, the children are shepherded across the busy Shankill Road by leaders. Often one wonders what impression we make on car drivers who are stopped at the traffic lights. May it remind them of days of old when they heard the gospel in its simplest form. Could these lovable children skipping home start thoughts in hearts which might otherwise be unmoved?

BARBARA SNOWDEN

ROMFORD **Pastor: P.E. Streeter**

THE dawning of Easter Day brings with it an air and atmosphere of expectancy. The Lord is risen! This anticipation of blessings associated with and derived from the resurrection day is enhanced and extended at Romford, because on this day, for the past few years, a baptismal service has been held. This year was no exception. During the evening service nine candidates followed their Lord through the waters of baptism, six of them having been converted since the induction of Philip E. Streeter as minister six months earlier. Among these nine were a mother and son, a young married couple, and an engaged couple. All nine testified to the reality of God's salvation, blessing and presence.

During the morning service, eleven received the right hand of fellowship as members of the church, a thrilling moment.

God is richly blessing the Romford Church under the anointed ministry of Pastor P.E. Streeter and oftentimes the seating capacity of the Church is fully utilised. To God be all the glory!

F.E. CROKER

LEICESTER **Pastor: R. Morrell**

THERE was a deep sense of appreciation as members and close friends gathered to say goodbye to Pastor and Mrs. R.R. Taylor after a little over ten years of dedicated Ministry among the Leicester Assembly. After an excellent farewell tea, the time of fellowship, when suitable choruses were sung to the accompaniment of the new Hammond organ, and tributes were paid, reflected on the achievements of the past decade. We praised God that His good hand had been upon us and rejoiced over the many benefits and blessings of the years.

On behalf of the Church, the Secretary presented Pastor Taylor with a substantial cheque and gave a gift to Mrs. Taylor, who also received a present from the Thursday Fellowship Meeting. Pastor Taylor said how happy he had been in Leicester and acknowledged the help and fellowship of the Diaconate and the mem-

bers ever since his arrival in the City.

The tone of the concluding services on Sunday was tremendous and very blessed. It was a moving moment when, at the conclusion of the gospel service, the members of the Church Session joined Pastor Taylor on the platform and committed him to the Lord.

G.W. TATE

YORK **Pastor: A. Brooks**

THE two branch Sunday schools of the York church are held in the main halls of day schools at opposite ends of the City. The staff of each school have a busy time every Sunday afternoon, preparing for the hour in which the school is held. Everything has to be done in that hour – the preparation, the programme, and clearing up afterwards.





Pastor Burgan presenting the prizes

Some of the children who received prizes



I attended the prizegiving of our Acomb branch the other Sunday. The usual activity was taking place, but this time there was more to do. The prizes had to be displayed and extra seating to be arranged. Every member of the staff was occupied with some duty. A good number of parents came to the service and it was encouraging to see that every available chair and form in the hall had to be used in order to seat everyone.

The speaker was Pastor J. Burgan, who also presented the prizes. A good percentage of the prizes was Bibles, something I had taken note of at the local prizegiving a week or so earlier. The knowledge of the Bible shown by many of our children proves that they read and digest the Scriptures very well indeed.

ALEX LAWRENCE

EALING **Pastor: F.F.L. Frost**

WE are rejoicing in the Lord's blessing upon the work here through the anointed and dedicated ministry of Pastor and Mrs. F. Frost. We have received continual refreshing showers of the Holy Spirit since their arrival at Ealing at the end of last August and their loving, faithful ministry has endeared them to the hearts of all. The ministry of the Word of God, including the weekly Bible Studies, is bringing new light on many of the passages of Scriptures, revealing still deeper spiritual truths concerning our wonderful Saviour.

No Easter Convention was held this year, but we were led nearer to Calvary, for at the Bible Study on Maunday Thursday and on Good Friday morning we were led by our Pastor to meditate on the events leading up to and of Calvary itself. The keynote of the Easter Sunday services was Jesus the Victor over the grave and the Conqueror of death. At these meetings we welcomed Pastor and Mrs. Frost's daughter and family from Clacton on Sea and her rendering of messages in song greatly contributed to the blessing of the meetings.

Last Autumn thirty were received into membership. Some had been regular attenders. Following this a baptismal service was held when seven candidates were immersed by our Pastor.

The Sunday school under the Superintendentship of Mr. A. Blake and the branch Sunday School at Hanwell are flourishing, each comprising over one hundred children. The Ealing Bible Class under Mr. M. Fleckney and Mrs. P. Blake is also progressing. We give thanks to God for their faithful service and that of the Superintendent and the teachers.

H.J. SILLENCE

TYLDESLEY CRUSADE

Over forty counselled in six nights

THE mid-week crusade held in Tyldesley will long be remembered for the Spirit-filled atmosphere in the theatre night after night. Many hands were raised for salvation and forty-two adults walked to the front and then went into the counselling room.

Suicide Case

Three weeks before the crusade a man tried to commit suicide. On the Monday night he was gloriously saved. On the Tuesday night he brought his wife and she gave her heart to the Lord.

The following report appeared in *The Tyldesley Journal:*

Good response to Tyldesley visit of evangelist

PEOPLE have responded "very favourably" to Alexander Tee's Bible prophecy and divine healing sessions in Tyldesley Little Theatre this week.

Mr. Tee, of the Southport Evangel Temple, began his Billy Graham-type services in the Little Theatre on Monday night and they continue until Saturday.

He travels from Southport each day and describes reaction from locals as "very favourable". In particular he said he had noticed how friendly the people were.

He has been campaigning for twenty years in Britain and overseas, but this is the first time he has been in Tyldesley. He said that several local people had already made their decisions for Christ.

One person whom, he says, seems to have benefitted from his divine healing is a middle-aged woman who went for prayers on Monday night, suffering from severe arthritis. At Tuesday's session, she bent down and touched her toes, of her own accord, to show how her condition had improved.

Already the Little Theatre has been packed on the first two nights. Special guests have been soloist Mr. Bill Hunter, an ex-opera singer, and Mr. Tee's own youth choir.

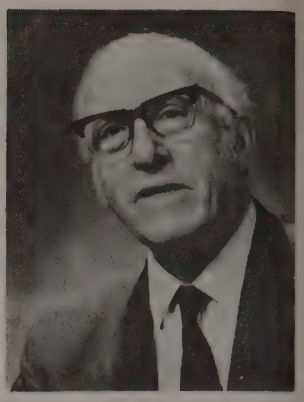
Mr. Tee has been in Southport for nine months and has been National Youth Director of the Elim Pentecostal Church.

A section of the congregation at the Crusade in Tyldesley Little Theatre. The balcony was also in use at each meeting. *Photograph with the compliments of the Leigh, Tyldesley and Atherton Journal*



The Letter to the Romans





33. Appendage: The Neglected Chapter (chapter 16) continued

by J. Alexander Wright

CONTINUING our look at the twenty-seven or so names mentioned, we come to a gentle touch of Pauline humour in v.12. "Tryphena and Tryphosa" were probably sisters, "Delicate" and "Dainty" by name, but withal sacrificially toiling in the service of the Lord. The word "labour" is intensive; so what's in a name? "Persis", another devoted sister in the Lord's work, "laboured much". Some work, and some work harder! "Rufus" (v.13), "that choice Christian" (Moffatt), "an outstanding follower" (N.E.B.) is identified by Christian tradition as the son of Simon the Cyrenian who carried the cross for Jesus (Mark 15:21). Mark was with Paul in Rome and probably wrote his Gospel from there. "His mother and mine" may simply mean that she was a "mother in Israel" to Paul.

When digging in a garden at the entrance to the Appian Way, a market-gardener discovered slabs of stone covering a large vault which bore the inscription: "Vaults for the members of Caesar's Household". It dates from the beginning of the Christian era to about A.D.66. Among the names recorded are: Urbane, Tryphena and Tryphosa, Hermes and Patrobas. Dean Howson speaks of his "start of pleasure" when he saw also listed Stachys, Philologus, and Julia (Romans 16: 14,15).

"All greet one another" (v.16). Hands on the other's shoulders and a kiss on each cheek is the immemorial greeting of the East, marking friends and equals. To kiss the hand meant submission. The sexes never mingled, however. "A hearty handshake all round" (Phillips and *Living Letters*) is not quite a translation of the Greek here, but it is a fair enough paraphrase for British folk; though John Murray says, "It betrays an unnecesary reserve, if not the loss of the ardour of the Church's first love, when the holy kiss is conspicuous by its absence in the Western Church" (*Romans).*

Ever the shepherd, with the well-being of the flock at heart, Paul now turns to give his readers a final warning concerning the peril ever before them (v.17). The great doctrines which he had been expounding had been challenged. There were those who were not willing to walk in the way of true holiness (v.18). "Slaves to their own base appetites" is how A.S. Way renders the strong Elizabethan English (Philippians 3: 19). They were of the Serpent (Romans 16:18); the true Christians were of the Dove (v.19). Satan is a defeated foe, for Eden's promise is continually fulfilled, and will have its final consummation at our Lord's Second Advent (v.20).

The brief and lovely benediction of Grace ends his message to them. The Amens of vv. 20,24, and 27, mean not merely, "May it be so", but, "It shall be so!".

Now Paul's companions add their greetings. How much Paul thought of "Timothy" (v.21) is seen in that he mentioned him in eleven of his Epistles. "Lucius" is Roman form of Luke, perhaps the beloved physician and evangelist. "Jason", who, like Priscilla and Aquila, risked his life to shelter Paul (Acts 17:5-9), "Sosipater" of Berea was one of the "noble" people (Acts 17:10, 11). A present-day Bible Reading Fellowship is named after them. Are you a true Berean? "Tertius" was the apostle's penman (Romans 16:22). His is not really a name, but is the Latin for "the third"; compare "Quartus" (v.23) i.e. "the fourth". Maybe one was a triplet and the other a quad! Tertius may have been but a slave, but his hand wrote what is surely one of the greatest Letters ever. "The unknown to whom we owe so much", remarked Dr. William Barclay here. "Add your name, Tertius!", Paul would have said to him.

(To be concluded next week)

J. Alexander Wright's series on Romans ends with our next issue. A new series on the Epistle of Jude commences in our July 7th issue. Editor

Pentecost

1. A Movement

by

Geoffrey J. Feasey, Pastor of our Pontardulais Church

IN these last days, the closing days of time, one of the many signs and portents which is being revealed is the Joel prophecy of the outpouring of the Holy Spirit upon all flesh. We are seeing amazing scenes in the most unlikely nations of the world. From the western hemisphere of Mexico and Brazil to the eastern shores of Korea and Indonesia, even non-pentecostalists are having to take more than a superficial interest. Revivals among youth and in the historic denominations of our country are causing debates and commissions among the ecclesiastical high circles. All this causes wonder and praise to the God of Pentecost, who is no respecter of persons or barriers. All flesh shall see His glory and, what is more, all flesh shall see the outpouring of the Holy Spirit.

How should this affect the Pentecostal movement? Two sides of the picture clamour for attention.

On the one hand, we give God the glory that at last the historic churches, with their obsession as to pomp and dignity, are seeing the truth that was granted to us early in this century, that the Third Person of the Godhead is not a vague, impersonalised figurehead, but a live, pulsating Person – God in action. Praise God for the ministry of the Gifts between the liturgy and the collects. The worship and truth which the Pentecostal movement has experienced and enjoyed are now being made manifest upon all flesh.

On the other hand there can be great danger, danger that looms so large, that it causes concern in many hearts. We who claim the Spirit's fulness and liberty of worship, could be left behind in Pentecost. The newness and freedom of worship among the historic churches has to be seen to be believed. Prayer groups, miracles, books written by high church fathers and anglo-catholics giving teaching on how to conduct Pentecostal worship and the use of the Gifts abound, yet among many of our churches in Pentecost there is some fear of free expression. Have we become used to Pentecost?

Because of some extremism or slight excess in the past, some have built up barriers and defined what is in order and what is confusion, some have withdrawn themselves into shades of formalism and the liberty of the Gifts of the Spirit and the scope of Pentecost have become restricted instead of being the normal.

It is essential that we are Evangelical. It is basic that we are, and should remain, Fundamentalist. The plea of this article is that we should become more and more Pentecostal.

Older readers remember what have been loosely termed, "the old days"; the prayer must be, "Lord, give us Pentecost, else we die!". Only an increase in the warmth and vigour of worship can bring revival. Praise should be the natural outcome of sins forgiven, stemming from this should, nay *must,* come a deepening of worship. Some excess may have been seen in the past, but this must not deter us. No fear must be allowed to hinder our worship. If we ask for bread, will God give us a stone? This fear is implanted by the enemy of our souls.

We who as a movement pioneered the message of Pentecost must still be the leaders in example and standard. On our church notice-boards we claim to be the movement of Pentecost; our conduct inside must match what is outside. Freedom, spontaneity, expressions of love, gifts, fruit, power, Pentecost should characterise our every meeting.

(continued next week)

CONFERENCE FLASHBACK



Dr. J.P.Hogan, Pastors James McKeown and J. Egyir-Paintsil - and others! *Photo: H.W. Greenway*

Children's Corner

Jesus the Scholar



Luke 2:52

Words and drawing by Sheila Price

"WHAT did you do at school today?" Mrs. Brown asked.

"I got two sums wrong," replied Carol, sadly.

"Never mind, dear," said her mother, "I am sure you will get them right next time".

"Did Jesus ever go to school, mummy?"

"Of course not," said Brian, "there were no schools in those days."

"Oh, but there were," said Mrs. Brown, "Jesus and His friends went to school every day. They did not sit at desks, as you do, but in a circle on the floor while their teacher taught the lessons."

"What sort of lessons did they have, mummy?"

"Well, they had history lessons, in which they learned what God had done for their country in the olden days. They had geography lessons and learned of other lands. In their singing lessons, the songs they sang were the Psalms. In the Old Testament we can read today the very same lessons that Jesus read and learned when He was at school."

"It must have been wonderful to go to school with Jesus," Brian sighed. "How proud His school friends must have been to sit next to Him during lessons!"

"Well," said Mrs. Brown, "the children thought of Jesus as one of themselves. To them, He was just an ordinary Nazareth boy learning lessons, singing songs and playing games. His schoolfriends knew no better. They did not know, as we do, that the young Nazareth Boy growing up among them was really the Lord of Heaven, learning all that He could and preparing for the time when He would bless the world for ever."

Thoughts from the Book of Genesis

31. Love's Inspiration

(Genesis 29:11,20)

by F. Lavender, Pastor of our Croydon Church.

THIS chapter records one of the great love stories of the Bible. Jacob had been sent to find a wife for himself from among his mother's family and he had been led directly to the place where they lived. The first of his kinsfolk whom he met was the beautiful Rachel. It is clear that Jacob at once fell deeply in love with her. This was no "arranged" match, but – at least on Jacob's part – a case of love at first sight. When Laban, Rachel's father, asked Jacob what wages he should pay him, Jacob had no hesitation. He said that he would serve for seven years to obtain Rachel for his wife. So great was his love and such its inspiration, that we are told that the seven years which he served were like a few days.

This very human story has a practical, spiritual lesson. The Lord Jesus died on the cross because He loved us so much, though we do not understand why He should love us so deeply. He was able to endure the cross because of the joy which His love gave (Hebrews 12:2). It follows, therefore, that our responsive love to Him is to be the inspiration of our service: "We love Him, because He first loved us" (1 John 4:19). This love enabled apostles and martyrs to endure insults, torture and death. Love has sent His witnesses everywhere with burning hearts to proclaim to sinful men and women the mighty, redeeming love of God in Christ. Allow His wonderful love to fill your heart and to flood your life. That love will be the true inspiration of our service for Him, for one another, and for the dying souls of men and women.

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Points for Preachers

by J. Alexander Wright

An Outline

The Text of the four Magnitudes
(Ephesians 3:18,19)

1. The Breadth of His Love: as wide as the limits of the universe, embracing all, "whosoever".

2. The Length of His Love: as long as eternity. "I have loved thee with an everlasting love".

3. The Depth of His Love: as deep as the abyss from which it has redeemed us. "My God, My God, why hast Thou forsaken Me?". "Many waters cannot quench [His] love, neither can the floods drown it". "Underneath are the everlasting arms".

4. The Height of His Love: high as the throne of God itself, where Christ reclines "in the bosom of the Father". "He is able to save to the uttermost".

Yet "it passeth knowledge that dear love of Thine", but, what the mind cannot grasp, the heart can feel.

An Open Letter

"Dear Pastor. . ."

YOU often say, "And now we will ask Brother X. to lead us in prayer" but you never do! Yet he does! Funny, isn't it? Why not really ask him, instead of only declaring your intention?

And those Benedictions, Pastor. Dr. William Sangster, in one of his fine books on preaching, urges preachers, when they undertake to "pronounce the Benediction", to PRONOUNCE it! How lovely it is to hear those grand benedictions and doxologies of the Bible quoted correctly in the sublime words of the A.V. or even in another. I wonder why we so rarely do? Could it be that pastors are slipshod here? Most we hear are hybrids!

A Loyal Member

A Quotation

How to spend your working week

"DAVIE Glendenning was only a mill-hand. He was no scholar and I used to help him with his correspondence. There were letters from Dr. Barnardo's Homes, from missionary societies, from hospital boards, and from charitable institutions of all kinds. I asked him what it all meant. 'Weel', he said, 'sit ye doon, an' I'll tell ye. I aye feel that I maun do my bittie every week for the puir wee bairnies that hae neither faither nor mither. But I cud na' tak' a bairnie into this bit hame, ye ken! An' then, ye mind what the Maister said about gaein' an' preaching' the gospel to a' the world; but hoo cud Davie gae? And hoo cud Davie preach? And it makes my heart sore, ye ken, to think o' the puir things that are sick or in pain; but hoo can Davie nurse and tend them? Sae THIS is what I do. The first 'oor in the mill every day I ca' the Lord's 'oor. On Monday, frae echt till nine, I say to mysel', ' Davie, lad, dae a guid bit o' 'onest wark noo for the wee bairnies withoot faithers or mithers'. And on Tuesdays I says to mysel', ' Now, Davie lad, ye're gaen' to dae an 'oors guid wark for India the day!' And on Wednesday I says to mysel', says I, ' Davie, my mon, noo dae the very best ye can frae echt to nine for the puir folk in their pain'. And so on. On pay-day he put the wages of those sacred hours into little boxes that he had made on purpose. Once a quarter he had a glorious time in sending off his gifts. And Davie thought money just the loveliest contrivance that was ever invented. Davie would have said that a sovereign was a saint, every time."

Dr. F.W. Boreham in *The Crystal Pointers*

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Notes of the Address given on Easter Monday evening in the Royal Albert Hall, London

The Prototype Sermon

(Acts 2:38)



by Tom W. Walker

"GLORY, glory! Love is life and Death is dead" wrote J.S.B. Monsell. The astounding, powerful message of the Early Church was: JESUS IS ALIVE! Weak, vacillating, denying men, transformed by the power of the Holy Spirit, gave dynamic witness to the fact of Christ's resurrection and the overwhelming victory of the Master whom they had sadly deserted in His hour of need. Nowhere is the theology, the doctrine, which inspired the Church at its foundation more clearly propounded than in Acts chapter 2. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Corinthians 1:21), and the Church's first sermon – Peter's on the day of Pentecost, the very birthday of the Church – is the prototype.

The cause of the sermon is readily discernible. The staggering events earlier in the day had been noised abroad. There were not only the rushing, mighty wind of the sound from heaven and the cloven tongues like as of fire sitting upon each of them and their all speaking with other tongues as the Spirit gave them utterance, all within the secret place where the foundation members gathered in earnest desire, for soon it spilled over. As Acts 2:6,7 demonstrates, it quickly became public. Some suggest that the Galilean accent was difficult to understand any way, yet here were these, let us say, country bumpkins with their unusual accent even when they were supposed to be speaking the normal language, telling forth the praises and the wonderful works of God in many tongues readily appreciated by the gathered visitors from a variety of nations. What could it mean?

Why, the Church had suddenly sprung to life. The birth had happened. Previously it was as in John 20:9: "For as yet they knew not the scripture, that He must rise again from the dead." Now, however, they had seen Him, heard Him, touched Him. He was alive! He had been dead, but He was gloriously, triumphantly alive! It miraculously, spontaneously, suddenly all clicked into place. "When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said." (John 2:22).

With facts and with beautifully enunciated Scripture truth, rugged Peter, transformed by the Spirit's power, taught the teachers. The Church was launched on its mission and Peter showed the way to success and blessing in the fulfilment of its predestined task.

How did Peter answer the query, "What meaneth this?" Bear in mind that his audience at least largely consisted of orthodox, zealous, devout Jews. Bible background, rabbinical and pharisaical teaching were their very way of life. Was there ever a more difficult audience for a new preacher delivering his first sermon?

Peter's first appeal recalls Christ's first words in Nazareth's synagogue. They were as epoch-making. "The Spirit of the Lord is upon Me ... He hath anointed Me to preach ... *This day* is the Scripture fulfilled" Jesus had said (Luke 4:16–21). *"This* is that" declared Peter, and he updated Joel's prophecy by showing its immediate relevance and the beginning of its fulfilment.

Pentecost was a day of great joy. Even the allegation that the apostles were inebriated was understandable, as the comparison of Ephesians 5:18,19 patently infers. An intoxicated condition was no outlandish analogy. The Jews of the day celebrated Pentecost, among other things, as thanksgiving for the giving of the law. They reckoned that representatives of all the nations, which they computed to be seventy in number, that is all the nations to which the Jews had been dispersed, were among the celebrating crowds in Jerusalem. To witness happy, rejoicing folk would normally be no phenomenon, but they had never seen this before. What better day than this for the public unveiling of

God's purpose in the Church? Heaven's public relations' department could have chosen no more opportune moment.

So Peter made his plea from the underlying, cherished ground of their belief, namely the ancient Hebrew, Bible prophecies. He did not interpret all the details, but merely recounted what Joel had written and said, in effect, "This is what is happening today", howbeit he wound up his quotation by adding the basic gospel text of them all, lifted, of course, from the same source, "Whosoever shall call on the name of the Lord shall be saved."

He then directed all attention to Jesus Christ. In explaining Pentecostal happenings he highlighted Jesus. 'Tis ever thus, or should be. This was the pattern, the trend, the mould. Though v.40 shows that more was said than was recorded, and though v.36 suggests that there was a break even in what was set down, we can be sure that his fundamental message was to preach Christ. The erstwhile denier became the powerful witness. Luke 24:46–49 was happening. The first witness was telling what he knew by experience and by revelation.

As to the content of the prototype sermon, the fisherman-apostle focussed attention on the fact that *Christ's sign-attested ministry was undeniable* (Acts 2:22,23). He further showed that *the crucifixion was fore-ordained.* "Seeing that we have such hope, we use great plainness of speech" (2 Corinthians 3:12) and, in the very place where it had happened and to the very nation who had brought it about, the fearless evangelist showed that their foul deed in hounding Christ to Calvary was part of the divine plan. The cross is unique. Everything else – resurrection, intercession, coming, reigning, all that looked forward to the one great, complete atonement and all that looks backward to it – is derivative. The cross is foundation.

Added the fiery speaker *the rising again of great David's greater Son was entirely Scriptural* and of penetrating revelation. See how he argues from the Bible (Acts 2:24-35). Christ MUST rise. David, king, patriarch, but also prophet, had revealed it and had indeed expected it. It happened! He did rise! Savour v.32: "This Jesus hath God raised up, whereof we all are witnesses."

There was more. Christ ascended and has manifested His regal power and authority, as again David had testified would be so (vv.35,35). So, "What meaneth this?". "HE HATH SHED FORTH THIS"; Jesus is the Baptiser in the Holy Ghost. There had been an earlier Baptist who baptised in water; here was the One who baptised in the Holy Ghost and with fire (Acts 1:5).

Surely v.36 is the greatest punchline in all history: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He had begun, "Jesus of Nazareth, a man" (v.22); now he perorates: "both Lord and Christ". "Whom say ye that I am?" Christ had asked this very man. "Thou are the Christ, the Son of the living God" Peter had replied in a sublime moment of revelation. Now he knew it completely, utterly. Here was the Lord Jesus Christ. He was undeniably, inevitably Messiah. He was the ground of the Church's witness and message. He was the source of the Church's authority.

The appeal came from the congregation. "What meaneth this?" they had inquired. *Now it was personal.* The sword had done its work. They were pricked in their hearts. What might have been a theoretical study, even a legalistic argument, had amazingly turned in upon them and they had to do something, personally. They were out of their depth. Counsel was needed. It came from a working-class nobody, to them an untrained, untried nonenity, but he had the words of eternal life. "What shall we do?" was their query.

The three-pronged answer is the definition of them all: "Repent . . . be baptised . . . ye shall receive the gift of the Holy Ghost" (v.39). Lest there be any doubt we observe that v.39 shows that this is the truth for all the Church for all its witness throughout its ministry. Christendom often puts carts before horses: fruit before birth, knowledge before revelation, baptism before conversion, the baptism in the Spirit at conversion. Peter got it right.

The start was "Repent". As Professor J. Murray writes in *The New Bible Dictionary:* "In the New Testament repentance refers basically to change of mind, a radical transformation of thought, attitude, outlook and direction, a revolution in that which is most determinative in human personality and is the reflex in consciousness of the radical change wrought by the Holy Spirit in regeneration." Here is where it all begins. John the Baptist inaugurated it. "Repent" he cried. "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" he avowed (Matthew 3:7,8). Jesus commenced in the same way: "From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand." (Matthew 4:17). The Church started in precisely the same terms. "Repent" cried Peter and gave the Church its special word. Baptism in water and baptism in the Holy Spirit follow. The prototype sermon concerned itself not with decisions as such, but with the making of disciples, baptised and Spirit-filled.

All preachers please copy!



What's so Good about Friday?

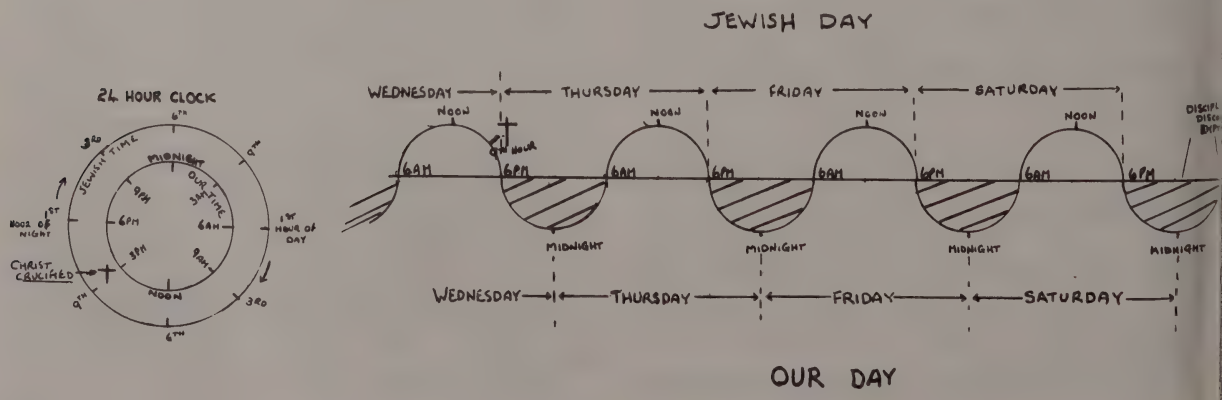
by H. B. McGowan, Pastor of Elim Pentecostal Church, Dundee.

CHRISTENDOM traditionally teaches that Christ was crucified on "Good" Friday. The average Christian accepts this theory without question not realising that it has no Scriptural foundation. The words of the Apostles' Creed on this matter certainly fall in line with Paul's proclamation, "and that He rose again the third day", but not according to the Scriptures (1 Corinthians 15:3)!

If we count Friday (the day on which He was supposedly crucified), Saturday, then Sunday which was the first day of the week, as the three days referred to, then certainly our calculation is not according to the Scriptures. We have evidence that Jesus died at three o'clock in the afternoon, which was the ninth hour, for the first three writers of the gospel tell us this (see Matthew 26: 46-50 Mark 15:34-37; Luke 23: 44-46). Now the Jewish day was not from midnight to midnight as we observe today, but from sundown to sundown, which was six o'clock. So therefore if Jesus died at three o'clock on Friday *there were only three hours of that day left.*

Furthermore, the Word of God tells us that, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary"(Matthew 28:1). Mary Magdalene visited the tomb at dawn and at that time the tomb was empty, for Christ had risen. Mark tells us: "Very early in the morning the first day of the week, they [the two Marys] came unto the sepulchre at the rising of the sun." (16:2), but again the grave was empty. Luke also gives us this information: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre" (24:1) and John adds (20:1): "The first day of the week cometh Mary Magdalene early, *when it was yet dark".* Even when they rolled the stone away Christ had already gone. From these Scriptures we must conclude that Christ did not rise at sunrise, but before dawn, early on the first day of the week which would literally be our Saturday night.

Now let us consider the last three hours of the day of the crucifixion carefully, for they are of utmost importance, else the Holy Spirit would not have allowed the writers to give detail of them. Joseph of Arimathaea (Mark 15:42-46), after Christ had died, went to Pilate and craved the body of Jesus. Pilate did not take the word of this honourable man, but sent for the centurion and asked if "he had been any while dead". When the centurion (who must have been called from the scene of the crucifixion, for he could not have known otherwise) assured him that Jesus



was dead, Pilate then gave the body to Joseph. The Arimathaean, we are then told, bought fine linen, took the Saviour's body down from the cross, and, in the company of Nicodemus embalmed the dead Christ (see also John 19:38-40). How long did all this take? We are not directly told in Scripture, but we must assume that it was a considerable time and that the body was not laid in the tomb until the end of that day. So therefore, according to the "Good Friday" theory, in the light of the Bible, Jesus only spent one night and one day in the tomb.

When our Saviour's divinity was questioned and they demanded proof of His claim, He said, "No sign shall be given. . . but the sign of the prophet Jonas; For as Jonas was *three days and three nights* in the whale's belly; so shall the Son of man be *three days and three nights* in the heart of the earth." (Matthew 12:39,40). When Paul wrote in 1 Corinthians 15 that Christ rose again on the third day according to the Scriptures, he was referring to the Old Testament Scriptures in which, in typology, there are many references to substantiate his statement. The Christ of the Scriptures had to die and after three days and three nights triumph over death in resurrection fulness (Luke 24:25,26).

The Friday myth comes about by a misunderstanding of the Word of God. In Luke we have recorded concerning the day of the Lord's death: "And that day was the preparation and the sabbath drew on". In Mark's account we read (15:42): "And now when the even was come, because it was the preparation, that is, the day before the sabbath". From these verses we agree that the day after the crucifixion was the sabbath, but we must discover *which* sabbath. Every reference to the sabbath in the Bible does not necessarily refer to the weekly sabbath or seventh-day sabbath. Israel had many sabbaths to observe in the course of the year, apart from the rest which fell on the Saturday.

In Leviticus chapter 23 we have recorded the seven feasts which the Jews had to observe annually. Each of these feasts was also a sabbath or rest day for the people (see vv. 32,39). Now the sabbath following the death of Christ was not the weekly day of rest, the seventh day, *but the Passover sabbath.* John (19:14) confirms this when he tells us, "And it was the PREPARATION OF THE PASSOVER, and about the sixth hour: and he [Pilate] saith unto the Jews, Behold your King!" Furthermore, verse 31 leaves us in no doubt: "The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the sabbath day, (for that sabbath day was an HIGH DAY), besought Pilate that their legs might be broken, and that they might be taken away." The fact that it was not the ordinary sabbath is emphasised by the Apostle with the words "that sabbath was an high day". This was the sabbath which was the greatest day in the Jewish calendar and John tells us that it followed the day of crucifixion.

Our concern with the Jewish feasts is, for the moment, only with the first three. The Feast of the Passover was on the fourteenth day of the first month and, according to Scripture, the fifteenth was the sabbath of unleavened bread. If the disciples came to the tomb on the first day of the week, then the sixteenth day was the weekly sabbath, (the seventh day), therefore there were actually three sabbaths in that one week, something which would not happen again for many years. No wonder Paul says, "When the fulness of time was come, God sent forth His Son" (Galatians 4:4). God does nothing prematurely. This was planned in the counsels of eternity.

The Feast of Firstfruits was to be celebrated "on the morrow after the sabbath", when the priest waved a sheaf of the firstfruits before the Lord. Here we have a clear type of our Lord's resurrection from the dead, for Paul tells us that His resurrection was the firstfruits of the harvest of those who will be Christ's at His coming (1 Corinthians 15:23). As the "corn of wheat" (John 12:24), He was buried in Joseph's tomb, but as the "firstfruits" he has conquered death and the grave, triumphed over hell and is the surety of life for ever believer.

There is only one concluding fact. The Lord Jesus was crucified at three o'clock on the WEDNESDAY afternoon and was in the tomb for three whole days and nights according to the Scriptures.

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Book Reviews

One Rap for Yes, *by J.B. Donovan. Published by Scripture Union, price 35p, postage and packing 7p extra.*

THIS well-planned book is aimed at teenagers. Descriptive, imaginative, written with insight and a thorough understanding of the subject, this novel is well able to bring youth to the conclusion that spiritism despite its popular, adventurous appeal, is, evil and consequently dangerous.

Describing a sincere, well-intentioned attempt on the parts of the characters, it deals with a situation imposed through tragedy and the eventualities of life. The effects produced from their investigations lead them to conclude that this phenomenon is not of God, that they are merely using this as a substitute for the true giver of guidance.

In an age when ouija boards and E.S.P. are condoned by schools, this book has much to offer.

R. Clarke, N.D.D., A.T.D.

Contemporary Old Testament Theologians, *edited by Robert B. Lauria. Published by Marshall, Morgan and Scott Ltd., price £4.25, postage and packing 16p extra.*

THIS book, as the title suggests, takes us into the field of Old Testament investigation. The editor, a teacher of the Old Testament, states in his Introduction: "I am a twentieth century man who believes the Old Testament can be a twentieth-century document. . . by speaking to twentieth-century questions in the midst of describing pre-Christian approaches to common problems". One is not surprised to find every page crammed with scholarly arguments. The opening sentence of the Foreword prepares one for this: "The idea for this book developed from classroom need".

The field of investigation deals with the researchings of seven prominent theologians, six of whom are European, the seventh being a Scot, George A.F. Knight. The others are influential scholars in their field: Walter Eichrodt, Gerhard von Rad, Otto Procksch, Theodorus C. Vriezen, Edmund Jacob and Paul van Imschoot. The latter was a Catholic theologian. The seven contributors, four of them American and the other three hailing from Cambridge and Oxford, reveal a wide knowledge of the writings of their particular character. This book, despite its high price and its sometimes doubtful material, is one which the Bible student who is prepared to dig could find helpful. Conservative evangelicals will not agree with all that is revealed from these investigations, but there are many things which make worthwhile reading.

W.J. Maybin, Th.D.

God's Frontiers, *by John Eddison. Published by Scripture Union, price 40p, postage and packing 6p extra.*

THIS is a revised and expanded version of the author's earlier Christian Standards and deals with the modern application of the ethical standards of the Ten Commandments. The opening chapters on "Absolute Standards" and "Situation Ethics" and the closing chapters on modern life and the relationship between Law and Love succinctly cover points untouched in the main exposition.

In under 120 pages the author cannot be expected to deal extensively with every aspect of ethics, yet hardly a problem is omitted. His remarkable economy of words and wise use of illustrations make this very readable.

Although the work is geared to the problems of Christian adolescents, older readers will find much to enlighten and challenge. This highly commendable publication could profitably be used as a text for a teen discussion group.

Ian R. Hall, B.D.

Moth-Balled Religion, *by Gordon Bailey. Published by S.T.L., 9, London Road, Bromley, Kent. Price 30p, postage and packing 3p extra.*

THIS is Gordon Bailey's second book of poems. One commentator says: "Knowing the author as a friend and seeing him as a gentle, loving person, I was surprised to read through this book and find him having a 'go' at the established church. Let me quickly say, however, that it isn't the church as a whole which is Gordon's target, but some of the people who comprise the church, for example, the vicars who preach dreary sermons, or dish out tea and sympathy, seemingly embarrassed by that part of their ministery which requires that they speak of the person of Christ, and the message of love, peace, and joy".

This book will provoke you to think thoughtfully about your Christian faith. It makes interesting, challenging and at times humorous reading. It has a clear message for the atheist, the non-religious man, the anarchist, right down to the person who gives out the church notices!

One of his "Perversery Rhymes" goes like this: "Baa baa black sheep have you any sin? Yes sir, yes sir, full of it within. Some shows in temper, some shows in greed, some shows when I withold my help from those in need. Baa baa black sheep tell me why you're black. Yes sir, Jesus came, and I just turned my back!"

John D. Henderson

Culture, Class and Christian Beliefs, *by John Bennington, published by Scripture Union, price 60p, postage and packing 6p extra.*

HOW do you get a working class convert to stay in the local church true to the faith? Accept him as he is and do not try to force him into your pre-conceived, pharisaical mould. This book brings present social science thinking and theory to bear on the question of the integration of converts into a locally established church. It offers views on how this may be done. Significantly, the Holy Spirit is not suggested as having an answer. Religion is often confused with Christianity and the working class as a whole is seen to have the norms of the younger generation. It presents a case which should provide food for thought, however, and suggests that a reappraisal of evangelistic method is necessary, particularly in industrial and inner-city areas.

Peter Smith

All books reviewed or advertised in "Elim Evangel" can be obtained from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

Our visit to Guyana



by James and Vera Clarke, Members of our Neath Church

WE recently spent a month with the MacInnes' family in Guyana. It was wonderful to see how God has blessed His servants in that land. God has given them many souls for their labours and today there are many places where Elim people worship the Lord.

It was a joy to minister in these churches and to enjoy the fellowship of the dear people, who love the Lord with all their hearts. Pastor John H. MacInnes is now in process of buying land to build a church and a pastor's house. How thrilled we were as we stood in the midst of many houses in one place where they have been meeting under the houses, Guyanese properties being often built on stilts. Brother MacInnes has put down a deposit on the land and is trusting the Lord to provide the remaining money to enable them to finish the payments for the land for the church and house. We know that the Lord will not fail him.

Our photograph shows the youngest "usher" in the Elim work in Guyana! His name is Alwyn. He is two years old. After the meetings in Brother MacInnes's Church he goes round to pick up the hymn-books. May he grow up to serve the Lord in the years ahead.

With no medical help and no schools where there could be Christian teachers, Brother and Sister MacInnes have depended upon the Word of the Lord and the Lord has been faithful to them. Our hearts rejoiced as we saw how the Elim Family in Guyana has grown.

"To God be the glory, great things He hath done"!



Margaret M. Ladlow's page

Fishers of Men

"BUT the word of God grew and multiplied". In these eight simple words the writer of the Acts tells us of the miraculous growth of the Early Church. It all began with the Holy Spirit-empowered witness of twelve men, four, at least, fishermen, on the day of Pentecost. It is fitting that we should remember this. Though we do not slavishly follow the Church Calendar, especially now that Whitsuntide is no longer a national holiday, we regret that little mention is made of the birth of the Christian Church. It is very wonderful that, after almost 2,000 years of steady progress, the New Testament method is just as effective as ever.

Some of my readers may have heard Pastor J. Egyir-Paintsil tell of the band of Ghanaian fishermen who have been used of God to pioneer four new churches in the state of Liberia. It all began with a fishing trip along the gulf of Guinea. The men left the south–west coast of Ghana, fished along the coastal waters, and eventually came ashore at Monrovia, capital city of Liberia. On the Sunday morning they looked around for a Pentecostal church near the harbour. Finding none, they held an open-air meeting, singing, testifying and giving the gospel simply. So a witness was begun. As a result of their regular visits, a bamboo and palm-leaf canopy was erected and a nucleus formed of interested folk, new converts, all of whom had been attracted to and blessed by the joyful witness of the fishermen. Thus, in a truly New Testament way, the Church of Pentecost extended its work to reach Liberia and there are now four established assemblies, all because a band of illiterate fishermen with burning hearts told of their Saviour.

I remember some of these men, for they were pointed out to me at the great Nkaw-kaw Convention in 1970. How they sang and clapped and danced, particularly one fat, bald-headed man whose face was radiant and whose exuberance seemed almost at bursting point. I wonder to what heights of joyful praise he reached this year, when, at Easter in the Sunyani Convention he was able to greet a group of Liberian Christians from the four churches who had travelled for three days, 900 miles overland through Liberia, Ivory Coast and Western Ghana to participate in the services and fellowship?

It all began and developed because "unlearned and ignorant" men said to themselves, as did Peter and John of old, "We cannot but speak the things which we have seen and heard" (Acts 4:20). They discovered that the baptism in the Holy Spirit gave them power from on high and enabled them to be effective witnesses even as our Lord had promised. We can read and write and are perfectly capable of communicating with others. Are we as zealous and eager to speak of Jesus wherever we go? It was for this that the Lord gave us our personal Pentecost.

The slowness of the progress of the Pentecostal Church in the British Isles and its smallness in comparison with so many other countries has often concerned our leaders. I wonder if the answer lies in that we have not followed the example of the Early Church and recognised that every Spirit-baptised believer should be a witness for Christ? Have we not tended to look only to gifted evangelists to pioneer the message? If all the Pentecostal believers who have moved to new towns and areas where there is no assembly had acted like these fishermen of Ghana, I think that we would have had a much larger, more virile Church in our land today. I pray that we may all catch that vision.

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BIRTH

BULLIVANT. On June 1st to Jean and Bill, both Members of our Selly Oak Church, God's gift of a daughter, Joanne, a sister for Gary, Karen, Mark, Stephen, Jonathan and Matthew.

ERWIN. On June 1st to Geoffrey and Rosemary, a daughter, Rachel Sarah. All praise to God for this wonderful gift we prayed for.

STEVENS. On May 29th, to Pastor and Mrs. T.J. Stevens, God's gift of a son, Allan Mackenzie.

MARRIAGE

RITTER–EVANS. On April 14th, at Barking, John C. Ritter, Pastor of our Canning Town Church, to Susan Evans. Officiating Minister: B.C. Richardson.

WITH CHRIST

ARDLEY. On May 17th, Henry George Ardley, aged 81 years, founder member of our Barking Church and Treasurer for twenty-five years. "Well done, thou good and faithful servant. . .enter into the joy of thy Lord". Officiating ministers at funeral: K. Robinson, D.B. Gray and B.C. Richardson.

GARRARD. On May 31st, Joycelyn Muriel (Joy), aged 49, only daughter of Mr. and Mrs. R.S. Garrard of our Ealing Church, and sister of Pastor Brian Garrard of Worcester, passed peacefully to be with the Lord after several months' illness. A lifelong member of the Ealing Church, now living in the greater company of the redeemed. Officiating minister at funeral: F.F.L. Frost.

JOBBINS. On May 27th, Captain Gilbert Jobbins, aged 77, went home to be with the Lord. A beloved former officer and member of our Andover Church. Officiating minister at funeral: D.H. Bass.

PARKER. On May 27th, Norah Annie Parker, aged 87 years, a member of our Barnsley Church for many years. Officiating minister at funeral: G. Harpin.

DEDICATIONS

STIMSON. On May 6th, at Elim Church, Carlisle, Laura Jane, baby daughter of Mr. and Mrs. J. Stimson, of Epson, (niece of Mrs. Arthur), was dedicated to the Lord by Mr. R.W. Wright (Sunday school Superintendent). C.2889

TAYLOR. On May 20th, at Elim Church, Carlisle, Heidi Jane, baby daughter of Alan and Ruth Taylor was dedicated to the Lord. Officiating minister: Pastor P. Watson. C.2890

WAVELENGTH–ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

Brazil

Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

COMING EVENTS

ABERDARE. June 30-July 3. Elim Pentecostal Church, Monk Street. Convention. Preachers: R.B. Chapman and J. Ivinson. Gospel music by Mrs. J. Chapman, Aberdare and Mountain Ash Elim choirs, Aberdare Elim Young Teens' Tambourine Group. Weeknights at 7.15. Sunday at 11 and 6.

ABERYSTWYTH. July 7, 8. Elim Pentecostal Church, New Street. Preacher: J.C. Smyth. Saturday at 3 and 6. Sunday at 11 and 6.

ANDOVER. June 30. Guildhall, High Street. Pentecostal rally. Preacher: W.M.E. Plowright. Items by Romsey Ambassadors Choir. At 7.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30. June 26-July 1. Preacher: Felix Lloyd-Smith. Convener: J. Osman. Weeknights at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome. June 23,24. Minister's fortieth anniversary in the ministry. Preachers: P.S. Brewster. Items on Saturday by Wessex Gospel Choir (conductor: Don House). Saturday at 7.30. Sunday at 11 and 6.30.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors welcome. Pastor: B. Grist.

BURNHAM–ON–CROUCH. July 7. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Rally to mark the commencement of Elim in this newly-established place of witness. Preacher: P.E. Streeter. Singing by the Chelmsford Choir. At 7.30.

CHRISTCHURCH. June 29. Elim Pentecostal Church, Jumpers Road. Induction of Pastor A.V. Gorton. Preacher: Felix Lloyd-Smith. Chairman: W.J. Maybin. At 7.30.

CLAPHAM, London. July 8. Elim Pentecostal Church, Clapham Crescent. Farewell and retirement services of Pastor and Mrs. I.R. Moore. At 11 and 6.30.

CROYDON. June 24. Elim Pentecostal Church, Stanley Road: H.W. and Mrs. Greenway. At 11 and 6.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

Inaugural Meeting of the Tyne-Tees Presbytery

THE inaugural meeting of the new Tyne-Tees Presbytery was held in Sunderland on Saturday, May 20th. At present there are seven churches in the new Presbytery, namely, Newcastle upon Tyne, South Shields, Sunderland, Bishop Auckland, Darlington, Stockton-on-Tees, and Grangetown (Teesside). All the churches were represented at the meeting which was marked by an excellent spirit of unity. Pastor Stanley Beresford acted as guest chairman. Among the Presbytery officers elected were Pastor David G. Woodfield as our District Superintendent, and Pastor Adrian L. Hawkes as Youth Commissioner.

About 200 people gathered for the evening rally in the Sunderland Church. The Holy Spirit's presence brought a wonderful sense of liberty and blessing. Each church represented made some contribution to the service by way of items. The ministry of the Word by Pastor Stanley Beresford was greatly blessed of the Lord to make a fitting climax to an inspiring day with God.

We extend to the brethren of the North-East Presbytery our sincere appreciation for their fellowship over the years and for their encouragement and assistance in the creation of the new Presbytery. It is planned for the two Presbyteries to work together in close liaison. The Bridlington Youth Camp will continue as a joint effort of the two groups.

As a Presbytery we covet your prayers for our plans and desires to reach out to this Tyne-Tees area with the Pentecostal message. The area is teeming with people – some 2¼ million – and possibilities. Plans are already in hand for our first Presbytery evangelistic effort in September.

DAVID G. HOLMES
PRESBYTERY SECRETARY

Coming Events—continued

GRIMSBY. June 23. Elim Pentecostal Church, Tunnard Street. North-East Presbytery youth rally, with The Second Advent (Birmingham) and The Kinning Brothers (Northampton). Preacher: John M. Cuthbert. At 6.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes holidaymakers. Sunday at 10.45: Communion service; at 5.45; Evangelistic service; at 7.30: Family fellowship. Tuesday and Friday at 8. Minister: D.A. Lambelle.

PONTARDULAIS. June 30. Beulah Elim Pentecostal Church, Twyniago Road. Baptismal service conducted by G.J. Feasey. July 7-9. Anniversary. Preacher: D.A. Lambelle. July 29. Preacher: G. Williams. August 5. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Visitors welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: I.R. Hall.

WOOD GREEN, London. July 7-29. The Marquee, Woodside Park, High Road. Crusade conducted by J.G. Patterson and team. Nightly at 8.

ITINERARIES

The President (J. Lancaster):
June 23, Crewe, 24, Macclesfield: 25, Hanley: 26, Longton: 27, Silverdale: 28, Stafford.

The London Crusader Choir (with D.B. Gray):
June 23, Guildford (Cathedral): 30, Streatham.

Why not say, "Yes!"?

by Frances Hawkins
(Burnham-on-Crouch)

A LONELY pair went down a road. One was mounted and one on foot. Weary and travel-worn they had come to a crowded city, but no one noticed that they had come. For them there was no cheering, thronging crowd. The only cries that reached their ears did nothing to quell their nagging fears. "Full up", "No room" were all that they heard. The only place that they could find was a stable and there that night the Lord of Glory came to our world. That lowly maiden had borne our Lord and the angels of heaven were heard by a handful of shepherds out in a field.

* * *

Another street came into mind. It was filled with laughter and thronging crowds for the Lord Jesus Christ was riding by on His way to the city. The streets were strewn with garments and palms and the people shouted, "Blessed be the King".

* * *

The road that next came into mind led to a hill. The Lord of Glory was passing by. He was on His way to die.

* * *

A couple walked down a dusty road, communed together and reasoned why their Lord and Master had to die. Another joined them and, as they journeyed, He thrilled their souls with His great learning. As they came to their home, "Do join us", they said, "for the day is far spent". He made Himself known in the breaking of bread. Their eyes were opened. Their hearts were on fire. The Lord of Glory had risen indeed. Back to the crowded city they went, filled with a joy that none could destroy.

* * *

The King is coming to earth quite soon. It may be midnight, it may be noon. For those washed clean by His precious blood, who now and down the ages have loved and longed for His coming, it will be the dawning of the perfect day, for He will come in power and glory to take His Church away.

* * *

God only knows the hour of that coming. We must be ready to hear that call and greet the Bridegroom. Many will wail, "Too late!" on that day, when Jesus shall come and pass them by. He still knocks, calls and offers forgiveness and salvation so great and free. While that grace is offered, say "Yes", oh say "Yes" to HIM!

Youth page

"A Man sent from God"

(John 1:6)

by Maldwyn Jones, Pastor of our Beeston Church

THE mission of John the Baptist was to prepare the way for the coming of Christ. He came at a critical time in the history of his nation. The prophetic voice had been silent for several centuries and the people had turned away from God, but there is not a night that is so dark that the light of God cannot shine into it. So we read, "In those days came John the Baptist, preaching in the wilderness of Judea." He was God's man for the hour.

In him could be seen the hallmark of the true prophet; he was "a man sent from God". We must be careful not to venerate Biblical characters; after all is said and done, they were but human. Today, God is pleased to speak to us by men and women like ourselves. God gave John both his mission and his message. He wrought no miracle, but the strictness and purity of his life and teaching were plain indications that he was sent from God.

John did not pause to consider whether or not he fulfilled the Pharisaical conception of what a prophet should look like. His one concern was to prepare the people to receive the Messiah. Would to God that today preachers were less concerned with what people thought of them and more concerned with preparing sinners to receive Christ.

"John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey." He lived on the bare necessities of life. He was totally unconcerned about those things which were so important to other people. Many Christians are burdened by conventions, traditions and standards set down for them by other Christians. John was not bound in this way. He lived according to the standards set for him by God. His was a life of self-denial. Jesus said, "If any man will come after Me, let him deny himself, and take up his cross and follow Me". One commentator has said: "Self-denial is the fundamental law of admission into the school of Christ". John knew what this was all about. There was a fierceness about his appearance that must have reminded people of the Old Testament prophets, especially Amos. His was a stern, unbowed figure that prepared the way of the Lord by calling the people to repentance.

The preacher who has his message and mission from God does not attempt to philosophise after the manner of this world's thinking, but forthrightly declares the Word of God, for only the Word of God brings life. The duty of every Christian is to preach it (2 Timothy 4:1,2; Mark 16:15). The servant of God must be fearless in his preaching; John certainly was. The message that he declared was the same to every person whether rich, poor, high, low. He called the people to repentance.

Two things happen when a sinner repents: as a result of the convicting power of the Holy Spirit, he is sorry for his sin; he resolves to turn away from his sin and thus identify himself with God. Repentance is more than a mental assent to one's guilt. There must be a positive act of turning from sin to God. In preaching to the Pharisees and Sadducees John did not mince his words. He referred to them as a "generation of vipers" and called them to repent by bringing forth fruits meet for repentance (Matthew 3:8). Christianity is not a code of ethics, neither does it bind its followers by a long list of dos and don'ts. The only prerequisite to eternal life is a living, vital faith in Christ and the renunciation of sin. We do not earn our faith by our good works, but we reveal our faith by our good works. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16).

Elim Pentecostal Church, Newquay

PRELIMINARY ANNOUNCEMENT:

Missionary Week and Bank Holiday Convention

Sunday Aug. 19th – Monday Aug. 27th

Details under "Coming Events" or from Rev. D. A. Lambelle, 9 St. Piran's Road, Newquay TR7 1JY.

D.2888

GOSPEL TRACTS

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D.2881

The Family Altar

Scripture Union Portions — **Notes by L.E. Lambert**

Monday, June 25th — Romans 13:1-7

"Tribute to whom tribute is due" (v.7).

INCOME tax collectors have never been popular. Right from Zacchaeus to this present day, they are among the unloved. The Lord Jesus taught both by example and precept that we must pay lawful tribute. We cannot go Scotch fishing and catch fish with coins inside, but we must render to Caesar what is Caesar's. This principle covers other things, too: filling in income tax claims forms honestly, obeying speed limits, truthfulness at the customs. One man put a Bible on top of his possessions, hoping that the customs' men would accept his word that he had nothing to declare. The Bible says that the day will declare it. Truth is fallen in the streets; do not kick it when it is down.

Tuesday, June 26th — Romans 13:8-14

"Love is the fulfilling of the law" (v.10).

"LOVE God and do as you like," someone said to me. I thought that it was wild and woolly advice, but when you think about it, the challenge is still there. If you really love God, you will do what He likes. The freedom becomes your framework. It is like this with the other great commandment, "Love thy neighbour as thyself." If we did this, we would not steal, or take his wife or her husband, or tell lies about them. Real, deep love for God and man would transform this vile society, because it would transform us. God is love.

Wednesday, June 27th — Romans 14:1-12

"Every one shall give an account of himself to God" (v.12).

GLADSTONE said that the most influential factor in his life was his personal accountability to God. How differently we would speak, act and think if we always remembered this. We will not have to give an account for our sins – Jesus did that, thank God, on the cross – but our work, our words, our motives will have to stand the holy fire of His gaze. When we meet Him, may we not be ashamed, but face Him with confidence. We are ambassadors. When an ambassador returns home, his first task is to meet the sovereign and give an account of his service in an alien land. That will be our task, too, in glory.

Thursday, June 28th — Romans 14:13-23

"No man put a stumbling block. . . in his brother's way" (v.13).

TO the Jews, the rigorous laws regarding food were binding. They were regarded as sacred; violation of them constituted sin. Remember Peter in Acts 10. To contravene the same could destroy their faith (Romans 14:15). To us, the truth might apply to other things than food, for the Christian is forbidden only blood and things strangled (Acts 15:20), but what about amusements, certain drinks, and keeping Sunday? "No man liveth unto himself". "All things are lawful," said Paul (1 Corinthians 6:12,13), "but all things are not expedient". We must ever seek to be stepping-stones to faith, not stumbling blocks in faith's way.

Friday, June 29th — Romans 15:1-6

"Christ pleased not Himself" (v.3).

CHAPTER headings are the insertions of man. Often they are helpful; sometimes they hinder. The latter is true here. Paul is continuing his argument that we must not offend the spiritual standing of others. "Christ pleased not Himself." "Not My will, but Thine," He prayed. We are told candidly to please our neighbours (v.2), so to live that our fellow-Christian, our unsaved friends, will be helped not hindered. The modern attitude to life is, "Do what you like, whatever others might think", but the Christian realises that this is not God's revealed will. Pleasing God might lead to a cross, but the cross meant the redemption of others.

Saturday, June 30th — Romans 15:7-13

"Glorify God for His mercy" (v.9).

GENTILES are mentioned six times in as many verses. A Gentile is someone other than a Jew. For milleniums past the Jews had held privileged positions before the Lord. Now, through Christ, the Gentiles had seen a great light. That Light is Jesus. We who were not a people have been called the people of God. In Christ there is neither Jew nor Gentile; all are sinners and all can be saved. "Glorify God for His mercy". Praise His name today for His love and grace, that we, who were afar off, strangers from the commonwealth of Israel (and what wealth they had), are in the Kingdom. We deserved justice; He gave us mercy. We could have been slaves; He has made us sons.

Sunday, July 1st — Romans 15:14-21

"Through mighty signs and wonders" (v.19).

GOD confirmed His Word through Paul by healings, miracles, mighty signs and wonders. God has not changed. There is a longing in this generation for a manifestation of the miraculous. Some of us have only heard of the great attestations of divine approbation that accompanied the Pentecostal pioneers. Now, again, as God is moving in power, pray that in your church signs and wonders will follow the preaching of the Word. Thank God for scholarship, for all the

Continued on page 20

When Jesus Calls

by Hugh Sawyer

"Follow Me, and I will make you fishers of men."
(Matthew 4:19)

THE foreknowledge of Jesus made Him fully aware that down the ages men and women from all walks of life would seek to follow in His footsteps, some with hearts zealously ablaze in faithful service, others sluggishly, drifting with the Christian tide, lukewarm in their loyalty and oftimes failing their Lord. How true are the immortal words of Jesus, "Many are called, but few are chosen"!

Walking by the Sea of Galilee at the commencement of His ministry, Jesus was drawn to a hardy breed of men, fishermen, men well accustomed to the deadly perils of the treacherous, tempestuous sea in which they earned their living, attributes which in later years would serve them well in their warfare against the agents of darkness as they sought to spread the Christian doctrine among men.

Peter and Andrew, busily engaged in casting a net into the sea, were suddenly interrupted by the loud, clear, commanding voice of Jesus hailing them across the intervening water, "Follow Me, and I will make you fishers of men!". Looking up, they saw, heard, heeded, and without a moment's hesitation, went! It was the same with John and James, who were engaged with their father Zebedee in the tedious task of mending their torn, well-used nets as they lay at anchor a short distance away. In answer to the imperative command of Jesus, they also left all and followed Him.

Many Bible-skimmers, mistaking the shadows for the substance, are awed by this dramatic call to leave everything at once and are bewildered by the immediate, willing response of those who were called and their unquestionable obedience to the command of an apparent Stranger.

Was Jesus a Stranger to these men?

He certainly was not to Andrew! He had already had a previous, never-to-be-forgotten introduction to Jesus, when, as a disciple of John the Baptist, the latter had declared upon seeing the approach of Jesus, "Behold the Lamb of God!". Andrew's other companion at that time was presumed to have been a cousin of Jesus, John the son of Zebedee. Both had got into immediate contact with Jesus and spent some time in His company. Later, Andrew brought His brother Simon Peter to Jesus, confident that at last they had found The Messiah, whereupon Jesus had conferred upon Peter the name of Cephas, meaning "a stone".

Some time had presumably elapsed since that first meeting, because the brothers immediately recognised Jesus and, realising who He was and the divine nature of His calling, gladly forsook the work in hand and followed Him.

John and James, once having been in close contact with Jesus, would never forget the experience, because the magnetism of His divine personality was unique among men and His drawing power imperative. The sight of Peter and Andrew in the Master's company signified the importance of the occasion, so, perhaps without as much as a farewell to their surprised father, they immediately left all and joined their beckoning Lord.

These early brethren areofttimesreferred to as poor, ignorant fishermen. Surely this is an insult to their intelligence. They were neither poor nor ignorant! They were successful businessmen, thriving partners in the fishing industry. Owning their own fishing vessels they necessarily became employers of labour and were actively employed, night and day.

John was well-to-do, owning property in Jerusalem, moving in high society, numbering among his acquaintances the high priest. He was later to become the beloved friend of Jesus. As far as ignorance is concerned, like the average Jew, these early disciples would be devout, religious men, well instructed in Hebrew doctrine and prophetic revelation as taught them from an early age by the rabbis in the local synagogues scattered throughout the land. Upon their willing response to the call of Jesus, they became the original nucleus of Christian discipleship, the forerunners of all who truly believe, the recipients of the abundance of blessings which fall like dew from the hands of our Heavenly Father.

Today as always, the unchangeable, eternal Christ Jesus calls men and women into His service, not for what they are, but for what He is able to make them if they are fully prepared to obey His commands and to follow in His footsteps.

Then He will indeed make them "fishers of men"!

THE FAMILY ALTAR *–from page 19*

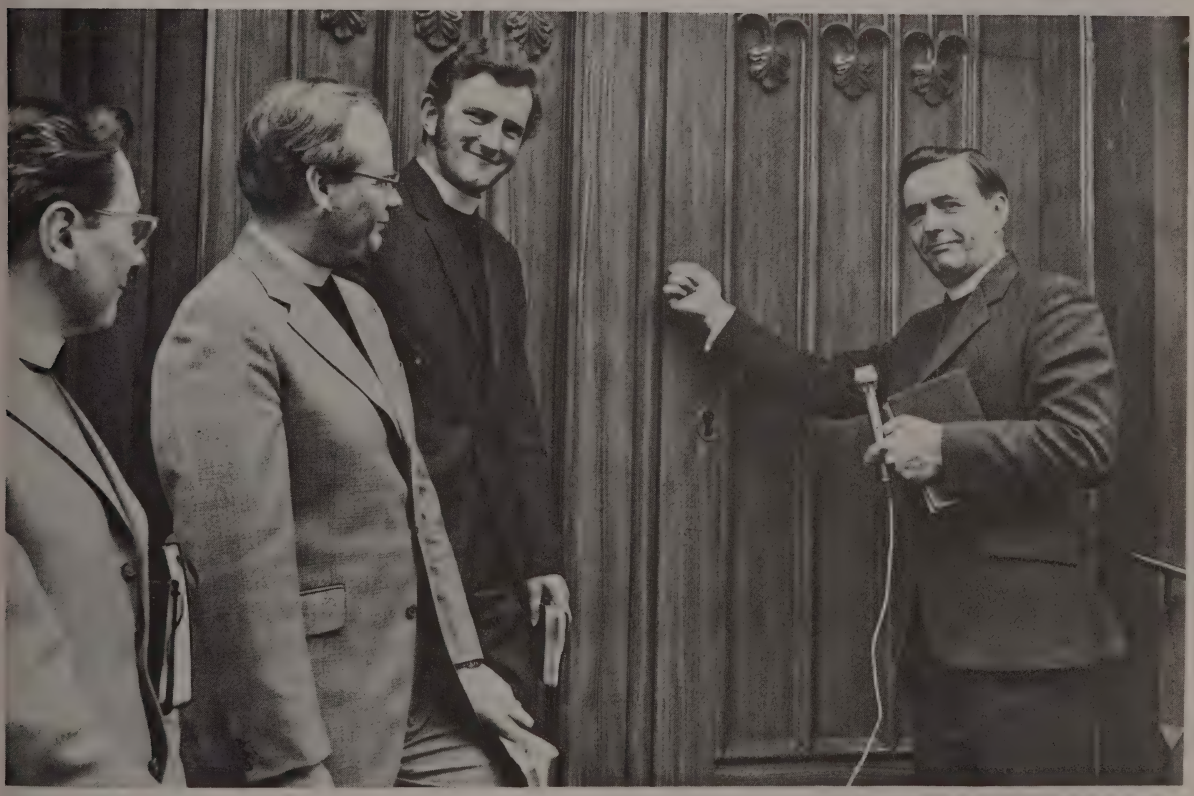
modern aids to Church work and life, but God's signs are signs and wonders, the blind seeing, the deaf hearing. It always seems a strange thing to me when deaf aids are advertised as being in Pentecostal churches.

Lord, come and confirm Thy Word.

We thank Pastor L.E.Lambert for his Notes, which have been of great blessing. Our contributor starting next week and for the following quarter will be Pastor Ray Hughes, the Minister of our Pontypridd Church in South Wales. **Editor**

THE ELIM EVANGEL

Vol. LIV No. 26 June 30th, 1973 5p



Our President, John Lancaster opens the new Church building at Edinburgh, watched by (left to right) Frederick W. Jones (the District Superintendent), Administrative Secretary John C. Smyth, and local Pastor Brian J. Hayes. (Report on pages 10, 11).

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

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WHAT qualifies the expression "all things" in the beloved Romans 8:28?

You soon discover a similarity of thought in v. 31: "What shall we then say to *these things*?".

The inescapable conclusion is that the background begins in v. 18: "For I reckon that the sufferings of this present time . . .". The famous three groanings are part of it—"the whole creation groaneth" (v. 22); "we ourselves groan" (v. 23); "the Spirit . . . with groanings" (v. 26)—all expressive of the spiritual warfare in which the child of God is engaged.

That such a conflict exists we cannot deny. The people of God are by no means exempt from the trials and testings of life. Salvation is not a guarantee that there will never be any trouble, that problems will cease to exist.

No, it is much more wonderful than this. The gibe of "escapism" levelled against Christianity—Bible-based Christianity—serves only to reveal the lack of knowledge on the part of those uttering it. The true knowledge of God in Christ may leave the child of God in the midst of the attacks of the devil and of the various challenges of life, but it gives such a perspective on them and grants such a power to face them that life is transformed.

Foreknowledge and predestination as revealed in vv. 27-30 are not happy hunting-grounds for the theologically devious, but glorious assurance to the discerning believer, for they show that God is on the throne, but also that they can reign in life by One, Jesus Christ. To those who love God, who are called according to His purpose, all things work together for good. We can say to "these things", "If God be for us, who can be against us?". We can lyricise with that sublime clarion call, "In all these things . . . more than conquerors"!

Remember the triumphs in Christ as you share in our Week of Prayer.

Ours is not to pray to be in the victory so much as to ask that we shall realise the victory in which we are and that we shall be given vision to appropriate its triumphs.

"Hallelujah! What a Saviour!"

ELIM PENTECOSTAL CHURCHES'

Week of Prayer July 1st — 8th

Church Reports

GILTBROOK **Pastor: R.R. Taylor**

ON May 12th Pastor R.R. Taylor was inducted to the Elim Pentecostal Church, Baker Road, Giltbrook. The church, which has recently been redecorated and recarpeted, was full to capacity for an inspiring service which marked the beginning of a new gospel outreach in Giltbrook by the Elim Church. Local churches were represented at the service and there were also visitors from Nottingham, Heanor, Ilkeston and Derby, in addition to a coach load from Pastor Taylor's previous church at Leicester. Hearty congregational singing was led at the piano by Mrs. Yvonne Smith, and Mr. Taylor and his family were welcomed on behalf of the church by the secretary, Mr. P. Robinson. Pastor Brian Edwards, of Derby, gave an address on the "Call of God" which was much appreciated by all present.

Kimberley News

KIDDERMINSTER **Pastor: H.J.V. Jeffery**

AFTER a crusade with Alan Ball in September God started to move in a wonderful way. The gifts of the Spirit have been much in evidence among the young people, who have wanted all that God can give. Once a month the Crusaders have a prayer meeting in a home. During one such meeting God told us that He was going to move on Kidderminster in a new way and that it would not be confined to one church. The local Evangelical Free Church also had the same message a week before.

On Wednesday, April 25th, we arrived at the youth meeting for what we considered would be a normal occasion but how surprised we were. A youth group from a nearby Baptist Church came unexpectedly to the meeting. A hymn and a prayer were followed by a time of worship and this was when the Spirit fell. An unconverted young lady from the Baptist Church who had never seen these things said that, if God could do this, she would become a Christian and she accepted salvation. Young people were praying for young people and the presence of the Holy Spirit was very wonderful. Five received the fulness of the Holy Spirit. We praise God that all He requires is a heart that will seek Him in sincerity and truth. The evening drew to a close and we laid hands on a Crusader who has one leg considerably shorter than the other. The youth leader asked him to walk without shoes. At first he stumbled, but after about half a dozen steps there was a marked difference for which we give God all the glory. We live in exciting days. If we move with God they will be even more exciting. Our aim is:

To be used of God, to sing, to speak, to pray.
To be used of God, to show someone the way.
I long so much to feel the touch of His consuming fire;
To be used of God is my desire.

ALAN GUNSTONE

STOWMARKET **Pastor: M.A. Drew**

WE recently held the first baptismal service in our Church. It was a meeting richly blessed by God. We have no baptistry, so a portable one was brought in. Three of the young people were converts from the coffee bar, which runs from 10 p.m. on Friday nights. The other lady was saved during the crusade we held last October. It is thrilling to see these young people eager to go with God. All are involved in the work of the church. Pastor John Harrison brought us a fitting word.

Having this service has made us eager to get a permanent baptistry and plans are being made for this work to be carried out. Already there are names for the next service. We thank God for His blessings over the past year and for the young people who are coming in week by week.

MARK A. DREW



ILFORD **Pastor: J.F. Hardman**

"THE Lord hath done great things for us; whereof we are glad" is the testimony of the members of our Ilford Church. Much blessing was experienced during the recent Easter convention through the ministry of the guest speaker, Pastor R.J. Mackenzie. The Lord's presence has especially been experienced during the Sunday morning services when the manifestation of the Gifts of the Spirit has brought challenge and inspiration to many. Much appreciation has been ex-

pressed concerning the series of messages by the Pastor on the First Epistle of Peter. What has happened during the last few weeks has been the result of earnest prayer. A number of decisions for Christ have been registered in the gospel services, new members have been received into fellowship, and several have testified to the Lord's healing touch in their bodies. As a Church we give God all the praise. We praise Him for all that is past and trust Him for all that's to come.

Birmingham Presbytery Rally

WHAT a blessing the first Birmingham Presbytery rally at our Stirchley Church proved to be. "Serve the Lord with gladness, come before His presence with singing" read a young man from Caerphilly and this was the purpose of the visit of the choir from our Assembly there. My heart did a dance when they sang "I bob yn sy'n fflyddlon", and "Calon lan", and I joined in. Imagine Welsh with a Yorkshire accent! Pastor John Cooper's public prayers always bring me close to the Lord and how he prayed. The testimony of Mrs. Muriel Tyler of her healing of uterine cancer brought much praise to the Lord. It was good to hear of a case of healing that has been medically ratified and stands the test of time.

Ken Hathaway expressed the appreciation of the family for the prayers of the people for his brother, David. He gave a grand word, rich in historical illustrations and full of practical application. I was sorry that, being Conference time, so many ministers missed his ministry, but it did me good, and many others, too. I felt that his ministry ought to be more widely known in our Elim fellowship.

It is credit to Pastor and Mrs. J.B. Coleman that the work at Stirchley is progressing steadily. Our prayer is that for the next rally at their Church they will have their own church building.

KENNETH SMITH

MARKETHILL **Pastor: R. Cotter**

OUR photographs show some of the young people at the Sunday school anniversary at our Church here in Co. Armagh, Northern Ireland.







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THE Elim Churches in Ireland have recently purchased a disused primary school. It is situated at Grangee, about two miles inland from Millisle, Co. Down, a lovely little seaside resort. The school is being renovated and additions are being built to make it into a very useful youth centre. Sited on two acres of its own ground, the school's potential for camps, weekend retreats and other activities is exciting. Varying types of work have to be done and, to reduce the overall cost, some of the pastors in Ireland are undertaking the labour with added voluntary help. New skills are being discovered and exercised and our fervent prayer is that the centre will become, not only a place of relaxation from tension, but a real spiritual Bethel.

The decision to purchase Grangee school was inspired by the success of our present hired youth centre. This is another, smaller, converted school in a less accessible part of the Mourne foothills. Souls have been saved and believers baptised in the Holy Ghost at this place, so our expectation of even greater things at Grangee is greatly encouraged.

W.G. MULLAN





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Letter to the Editor

Dear Editor,

Thank you for your comments about the Ascension of Jesus Christ in the ELIM EVANGEL, May 26th, 1973. I was delighted to read your views about this divine truth. I was also pleased to hear on the B.B.C. radio on Ascension day before the eight o'clock news the hymn about the Ascension.

One is mindful of two great, fundamental truths, the Ascension and Exaltation of Jesus Christ. One can imagine the glorious "home-coming" of the Son of God, the God-Man returning to His Father. The loving, awaiting father ran out to meet and to embrace his prodigal son with a kiss. The loving Father must have given His Son a royal, glorious welcome as He went back to His eternal Home, His Father's House. What part did the angelic host play in this welcome?

Jesus Christ not only ascended, but was exalted and given a place at His Father's right hand. He went from the bosom of the Father (John 1:18) through the womb of a woman to mankind and became one of us. He went to the cruel cross, through the deadly tomb, ascended and was exalted, bearing the marks of the cruel cross in His body. In the words of C. Wesley's hymn, "Five bleeding wounds He bears".

No wonder Peter on the day of Pentecost proclaimed in his sermon: "Therefore being by the right of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." (Acts 2:33).

Yours in the risen Christ,

LEON C. QUEST

The George Canty Viewpoint



. . . . among the Methodists

NOT really so long ago, a Methodist Superintendent minister threatened to resign from the local Free Church Council if I, from Elim, were accepted for membership. Another wrote protesting about my being given an opportunity in the Press, complaining to the Editor that a representative "of a small unorthodox sect" should have this privilege.

> Wholesale and wholesome change was indicated when I joined by special invitation the delegates at the W.W. Triennial Conference of the Methodist Missionary Society to help them to understand the Pentecostal Church, and an offering was later taken up for "Mr. Canty and his Pentecostal work".

Our particular "workshop" led by Hugh Morton, President of the Methodist Church, first formulated and later discussed questions to which I especially had to reply, much aided by Professor Walter Hollenweger, Professor of Mission at Birmingham University, and that great personality Mrs. Reynolds, wife of the Administrative Secretary of the Church of God in Christ.

> Women, missionaries, nuns, Christian workers from all over the world, whose age and sometimes houswifery appearance belied their experience and abilities, as well as some male missionaries proved to be the most ruthless and acute questioners I have met for some time, but always charming.

. . . . How were cultural differences related to Pentecostal experience?
. . . . Didn't tongues tend to stereotype the workings of the Spirit?
. . . . Were tongues achieved after a warming up leading to abandonment?
. . . . If tongues are so important what place had we for silence?
. . . . Didn't a second experience of this kind reduce others to second class?
. . . . How could the Full Gospel Business Men be Pentecostal and still rich?

> These are samples of probings to which I tried to reply, though not always was my explanation taken as completely satisfactory – especially about the "near-to-wind" dealings of Pentecostal business tycoons in the U.S.A. and about the South African question.

I had my own question that I would have liked them all to answer. Why were they so interested in tongues – including those who seemed to want to have the Spirit without tongues? The discussion seemed to put tongues as the central factor – for most were only interested in "charistmatic renewal", rather than in the effect of the Spirit in making us witnesses for Christ. They were concerned with what they called "release".

> Thinking it over, however, perhaps tongues is all that they have noticed about us as distinctive? Perhaps our lives, unlike the time when the Pharisess took note that the disciples had been with Jesus, are not the shining examples of spiritual fulness they ought to be? Just tongues. "Once more into the breach dear friends, once more".

Ann Cheetham, roving reporter, interviewed me on tape for circulation to readers of *Now* the Methodist Missionary magazine and referred to two fantastic meetings that she had attended in Santiago, Chile, when 6,000 singing, dancing, exuberant people made her also feel like dancing.

> The final session, when groups of every study workshop gathered together to bring their findings forward under the chairmanship of Hugh Morton, President, was a brilliant tour-de-force for that outstanding and attractive Methodist. Skilfully he took up comments from each group – whether on music, painting, politics, communication or Pentecost, and brought them

together in a profound word: "God made a great universe of complex variety, which for us often is viewed as a universe of contradictions and problems but is in fact a glorious testimony to His vastness and purpose, which eventually we shall see completely worked out in the perfect divine order".

I liked that. To all present I was able to say that tongues was not merely another form of self-expression used by the Spirit, but the Spirit's own form of expression – God expressing Himself through us. But the Methodists want tongues – and we want the Spirit, and we all want God to manifest His fulness to a world empty of understanding and hope.

Thoughts from the Book of Genesis

32. The Blessing of the Lord (Genesis 30:27)

by F. Lavender, Pastor of our Croydon Church

WHEN Jacob arrived at his home, Laban was accounted to be a small farmer, but, from the time that Jacob began to work for him, Laban's stock increased remarkably. No doubt this was due partly to Jacob's natural diligence, but chiefly (as Laban testified) the blessing of the Lord upon Jacob caused those small flocks to increase and become a multitude. It was not the goodness and perfection of Jacob that brought the Lord's blessing to him, in fact the Lord had to teach him severe lessons to correct things that were wrong in his life. The blessing of God came firstly because of the mystery of the divine calling, and secondly because Jacob had respect and love for the promises of God. So, despite his imperfections, the Lord blessed him and others through him.

There can be no doubt that the Lord desires and delights to bless His children, not because we are without fault or blame – we are often deeply aware of our own imperfections – but because He has called us to be His children through faith in the Lord Jesus Christ and we have responded by believing and receiving Him as our Saviour. He has blessed us for Christ's sake (Romans 8:32; Ephesians 1:3). It is the will of God, however, that the joys that He gives us shall overflow to others around us so that they shall be caused to recognise His blessing and, perhaps, as a result come to believe and receive the Lord Jesus as we did. Is this desire of the Lord being fulfilled in our lives? Are we "channels of blessing"?

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PRAYER AND PRAISE

by F. H. Coleman



IT has been said many times that the Elim Movement is a big, happy family. This is true. At the Blackpool Conference, many members of the family came together for a wonderful time of spiritual fellowship. Quite a number came to me to tell me that they read this column. It was nice to meet these lovely people, who not only appreciate the contents of the column, but who are also people of prayer.

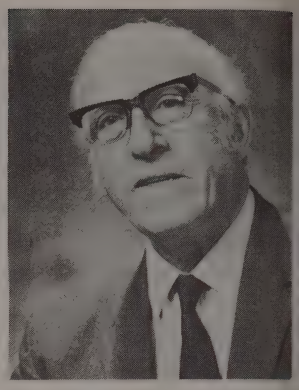
It used to be said that the real strength of a church was the number who gathered for the prayer meetings. Some movements think that the strength of their churches is in the number who attend Sunday school. Others think that the indication is the size of the Sunday evening congregations. I am still old-fashioned enough to believe that the real strength of any church is the prayer meeting. So often those who attend this meeting support the Bible Studies and two Sunday meetings also.

My plea in this column this week is for more to attend the prayer meetings in our churches and to pray through for God's blessing. Our urgent need is for men and women to pray the power down.

I recently passed one of the new Labour Exchanges in the High Street. One was courteously invited to inspect the display of job vacancies for men. I did not see one for women workers, but there might well have been one there.

Each church could display a "wanted" sign: "WANTED: Men and women for the prayer meeting"! Your church needs you – needs you in the prayer meeting. There is always a vacancy there. Why not fill it? It pays rich dividends.

The Letter to the Romans



34 Appendage: The neglected Chapter (chapter 16) Continued

by J. Alexander Wright

"GAIUS" (v.23) was with Paul in that riot at Ephesus (Acts 19:29). "Mine host" was immortalised by John Bunyan in the second part of *Pilgrims' Progress,* where Christiana and her weary children found such wonderful hospitality in the lovely old inn of the good Mr. Gaius. He was one of the only two whom the apostle baptised at Corinth (1 Corinthians 1:14). He entertained not only the big preachers, but all who came to him. Dr. Adam Clarke thinks that he may have been the "well-beloved Gaius" to whom John addressed his Third Letter, which also commends his hospitality (3 John 1-6). What a great need of Gaiuses there is today!

"Erastus", Corinth's city-treasurer, was a very important man. "Not many mighty", said Paul(1 Corinthians 2:26), but there were some. In all this long list there are very few Jewish names. Most were Greek (Gentile). Paul breathes again the benediction of Grace (Romans 16:24,20) and concludes with his grand doxology ascribing all power and wisdom to God (vv 25-27). It echoes his opening words of 1:1-5 and is a study in itself. The Old Testament prophets carried the gospel tidings for all the nations (16:26). They wrote of the secret purpose which, "after the silence of long ages, had now been disclosed and made known on the basis of the prophetic Scriptures" (vv. 25,26, Moffatt). "The Old Testament is the hand of the clock proceeding silently round the dial. The New Testament is the striking of the hour" (Bengel). That hour of fulfilment is not more loudly or clearly heard than in Romans.

* * * * *

Concluding our study, let us stand back from the great Letter, as from a masterpiece in canvas, to consider not the parts, but the whole.

Here, at great length, is the language and metaphor of the law-court – righteousness, condemnation, justify, etc. It is the terminology which Paul's invisible opponents have chosen. God's government in terms of law was to them paramount, but, though the apostle uses the language of law, his meanings and interpretations are not legal. God governs in love and grace. To "justify freely" would be absurd in actual law, literally to "acquit the guilty" or "justify the ungodly" would be to overthrow God's throne, which is established in righteousness. "Thou shalt justify the righteous and condemn the guilty", God said to Moses (Deuteronomy 25:1). Paul delights to use, with glorious paradox, this language of law, to set forth God's free and full forgiveness and acceptance of men through that "strange and matchless grace and God-like miracle of love" that baffles and confounds all earthly jurists. "The intricacies of Jewish law have little appeal to 20th century minds. So much of it is raking the ashes of dead fires, but the spirit of legalism - the real thing Paul was concerned about - is by no means extinct. The idea behind "the righteousness which is by the law" still commands the assent of multitudes, even in Christendom. In every generation the old error takes on a new lease of life."(*A Man in Christ* , J.S. Stewart).

Paul was not setting forth a Systematic Theology or a Manual of Christian Doctrine. If so, he left unanswered a hundred questions. No, this is a letter, hot from his great heart, telling men of their hopeless case in a bondage from which they cannot free themselves, but of a living Christ who can liberate them and keep them free, who has done for them what they themselves could not do. By simple trust they may lay hold of this boundless blessing and enter into that real and wonderful "mystic union" with Him in the fellowship of the Christian Church. In those three chapters which deal specifically with the people of Israel, the true N.T. doctrine of Election is simply and clearly set forth. In an earlier day a needless profundity was cast around the subject. Who were the elect, and how could one know that one was among that choice number? Some averred that even the most devout could never know with assurance until the judgment day when the books were opened, and always was the uncertainty and fear that after all they might not be saved. The "elect" were known to God alone. But how different here! Israel is the Elect, the true Israel, the saved from among Jews and Gentiles. These

Continued on page 9

Pentecost

2. In Worship

by

Geoffrey J. Feasey, Pastor of our Pontardulais Church

THE carefully recorded chapters in 1 Corinthians concerning the rules of worship ought to be learned by heart by every member of our movement. Pentecostal worship is not guided just by the mind; it must be dominated by a heart full of gratitude for God's goodness. For too long some have worried about what people will think; they are afraid of being different. Our Pentecostal gatherings must conform to the New Testament pattern. Formality and expected modes of worship are far removed from Paul's experience.

When we come together everyone has a part to play. Too much can be left to the pastor – preaching, convening, urging, prompting all through the time of worship. Everyone has a hymn, a doctrine, a tongue, a revelation, and so on. It is the will of God that all the parts of the Body should come together and worship together.

We cry to God for the fresh breath of the Spirit, where whole congregations are lost in praise, not just one or two people, where delicate harmonies of voices are heard as the music of the Spirit takes control, where depth of feeling takes the place of superficiality, and above all where the holiest of all Pentecostal worship comes to the fore, the ministry of the Gifts of the Spirit, all nine of them in the local assembly. God longs for this in His Church; it is we who hinder the Spirit.

We can be bound by having the same pattern for our services. We know what time they will start and what time they will end, and, as for what is in the middle, everything has its definite order and arrangement. Who are we to tie the hands of God? Whenever we come together, God has a plan for that gathering; we must sacrifice our rigidity so that He might guide our worship.

We must sacrifice our conformity. "What will people think if they hear of unusual events in our church?" say some. "Every other meeting finishes at seven, why do we have to be different?" ask others. Pentecost *is* different. We are not the same as everyone else. Pentecost means fire, power, difference. Full sway must be given to the Spirit, not what we feel is right and proper. Some of the most unconventional men have been pioneers of the Pentecostal message. Kneeling in a crowded market-place and committing his friend to God on parting did not bother Smith Wigglesworth. Fear of the unusual did not hinder Burton, Salter, Jeffreys and co. We are different so let us be different.

We must never devalue the Spirit of God. He is God, God in action, God in power, God in Pentecost. The Spirit of God is holy, perfectly holy, and if He wants to move in a certain way at a certain time, we must at all costs be willing to be lead in that direction, for the outcome will be utterly wholesome, holy and good.

May our worship be conducted under the banner: "It was good to the Holy Ghost and to us".

(continued next week)

THE LETTER TO THE ROMANS–*from page 8*

compose the Olive Tree, the Church Universal. This was what the O.T. prophets proclaimed and such was God's intention from the beginning!

Through all the changing scenes of life the Christian Ethic, flowing from that central cross, abides. "Get right with God yourself, and then live for others" is Paul's message. Christianity is intensely personal, and calls for our response in every province of living.

Mr. Wright thanks all who have accompanied him throughout the studies and invites correspondence from any who wish to be helped.

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Under New
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The Elim Pentecostal Church, E

by

SOME 350 people from Edinburgh, Coatbridge, Motherwell, Harthill, Glasgow, Dundee, Aberdeen, Carlisle, Wick, London, Eastbourne, Cheltenham and Plymouth, twenty-five ministers drawn from the same places, two policemen and a minor traffic jam, add the new City Temple Elim Pentecostal Church on George IV Bridge in Edinburgh, and the scene is set for the opening of the new home of Elim in the City.

New and yet not new (like the gospel preached there!), for the building dates back to 1861, and the fellowship which occupied it to 1681. . . 291 years of evangelical witness by the United Free Church of Scotland, which ended in 1972.

This is where Elim came in. Our Church was established in Edinburgh following George Jeffreys' Crusade in 1932 and made its first home in the Elim Tabernacle, Dean Street. In 1957 the building in Henderson Terrace was purchased and alterations were carried out to make a Manse of the flat above and a compact Church on the ground floor. Shortly after the commencement of his ministry in Edinburgh, the present Minister, Brian J. Hayes, shared with the congregation a vision for the Elim Church to seize the opportunity to grow and become a centre of evangelical witness and Pentecostal testimony in the city. Under the Lord's good hand this began to unfold and, with His blessing upon the Church, during the early part of the 1970s a programme of expansion began. In 1972 a separate manse was purchased. Then, sooner than expected, God provided the opportunity of a building in the centre of Scotland's capital, 300 yards from the vast University complex, 800 yards from Princes Street, just round the corner from the Castle and Cathedral, situated in the heart of Edinburgh's life. Three months of hard labour by the Minister, Deacons and Members, culminated on May 26th in the opening of The City Temple.

To commence, all 350 of us made sure that Edinburgh - or at least the part of it within hailing distance of George IV Bridge - knew what we were about: "To God be the glory, Great things He hath done." Pastor J.C. Smyth then read of the dedication of Solomon's Temple. The resident Minister spoke briefly of what he desired that The City Temple should achieve. Pastor John Lancaster, our President, unlocked the door, for the first but not for the last time, for the Church is now open to all who wish to know Christ as their Saviour and as the answer to their needs.

The Church filled rapidly as several more coachloads arrived and was soon re-echoing (as of old) to "Praise, my soul, the King of Heaven" and "Praise the



The former premises in Henderson Terrace



Congregation gathering before the opening ceremony

anagement
vice as usual!

Opening of new Church Building

ore

Lord, His mercies show". The President congratulated the Edinburgh Members and led the prayer of dedication. Myra Anderson and Jean Drysdale enriched the service by their anointed singing. Pastor F.W. Jones, the District Superintendent, compared the moving of Elim into a fine building to the coming of the ark (and thus the worship of the Jews) to the Temple in Jerusalem. God promised that His presence would stay in the latter; may it also in the former! There were introductions, greetings and the inevitable couple of choruses. Pastor J.C. Smyth spoke on Jesus. . . and what better subject? "He that cometh from above is above all" in His wonderful word, witness and work. This confirmed what was avowed on a sign outside the church: "We preach not ourselves. . . but Christ".

Formalities over, visitors were entertained to tea and had opportunity to view the premises. The main Church is compact and seats about 400. New lighting, heating, carpeting, and a new piano, and, with some difficulty and expense, a new baptistry have been installed. An electric organ was loaned for the opening. Beneath the church are two minor halls and a new kitchen and toilets. Beneath this is a large undeveloped (to say the least) basement. In all, something far in excess of 1,000 man (and woman) hours have been put in by Minister, Deacons and Members. There is still much to do and plenty of room for expansion.

The evening meeting began at 6.45 and lasted for 145 minutes, a rather crammed nearly two and a half hours. The full Church again reverberated to choruses and hymns, to more inspiring singing by Jean and Myra, to the singing of the Edinburgh young people ("Thy loving kindness is better than life"). Pastor Hayes was presented with a Bible and Mrs. Hayes with a bouquet of flowers from the Edinburgh Y.P.F. in gratitude for their combined ministry both practical and spiritual. The day was crowned by two speakers. Pastor Smyth spoke of Paul's facility in comparing the Christian life to running a race. "Let us so run despite difficulties toward the prize of the high calling of God in Christ Jesus," he said. Pastor Lancaster re-asked Solomon's question, "Will God indeed dwell upon the earth with men?". He expertly revealed how the answering "Yes" thunders from the New Testament: "That Christ may dwell in your hearts by faith."

As ELIM continues 291 years of evangelism we do not merely wish that The City Temple will be situated in the heart of Edinburgh's life, but that Jesus whom we preach will dwell in the hearts and lives of Edinburgh's men and women.



President, John Lancaster, addresses the crowded congregation



Scene at the afternoon Dedication Service

A Door was opened

by Don Norton, Elim Missionary, Penhalonga, Rhodesia.

PAUL said of his visit to Troas, "A door was opened unto me of the Lord" (2 Corinthians 2:12). This could be said of our experience in the Mutasa Tribal area at the beginning of the year.

Enquiries into the possibility of establishing a work in this large area proved fruitful. Contact was made with people who were once Elim members who had moved into the Mutasa district. This gave the opening for us to obtain permission to hold services. An audience with the Chief was attempted on our first visit to the area. To our surprise, the Chief agreed to see us there and then. We had not come prepared for this. We thought that an appointment would have to be made, as is the usual custom, but God was in it all. He was opening the door. With ceremony to be seen to be believed, we were ushered into the royal presence and traditional handshakes were exchanged. When the visiting party was seated, the Chief's company commenced a clapping of the hands which we had never seen or heard before, a tradition of the MaShona people. It was most impressive. One realised again that the African people have many traditions worthy of preserving. Now it was time for verbal greeting and enquiries into the health of those present and those absent. Then the real purpose of the meeting could be attended to. Our request was laid before the Chief through one of his counsellors, never directly. The ageing Chief thoughtfully considered the matter and consulted those of his counsellors present before making his reply. How glad we were to hear - through his counsellor - that permission was granted. God was in this venture.

The matter concluded, as we thought, we prepared to be dismissed, awaiting the Chief's permission to leave, but the Chief was not finished. My wife had stayed in the car with the children. The Chief gave the command for her to be brought; he wanted to meet her. Again came the handshakes, the clapping and the verbal greeting. We counted it a privilege to be welcomed in such a way. Still the Chief had not finished. His desire was to seal the friendship. This took us by surprise. As their custom is, gifts had to be exchanged. A basket of mealie cobs was presented to my wife who, in saying thank you, expressed our children's liking for such food. This prompted the Chief to ask for the children to be brought! Once again the handshakes - with all six - followed by the hand clapping and then verbal greeting. The whole family had now been presented to the Chief - what next?

To our surprise and amazement the Chief announced that we were now part of his family. We felt this to be an honour, but this required a seal to the friendship from us. We were not prepared and wondered if the Chief would understand. He was very understanding when we promised to visit him again with the seal.

The Wednesday of the following week was the arranged date. The time fixed was 10 a.m. We could not be late; God had opened the door, we must not fail on our part. We were on time and once again the



The Chief of the Matusa Tribe with Don Norton

Chief received us most graciously, with the handshakes, the clapping and the verbal greeting, a tradition never forgotten by the African. Our gift was then handed to the counsellor. This called for more handclapping. Then to the rhythm of clapping hands, the counsellor kneeled down before the Chief to show the gift. When the Chief indicated that the gift was acceptable, the counsellor squatted on the ground and handed the gift, over his head, to the Chief. This gift was a Bible, suitably inscribed, and a small gift of money – we were not buying a friendship but sealing a relationship.

Our visits to Mutasa district have been many since then and each time we have visited our Chief to be welcomed in the same royal way. On one visit we found the Chief sick. My wife prescribed treatment, which was duly collected from the Mission. Our next visit saw the Chief fit and well again. He thanked my wife personally, this time bypassing the counsellor – we were in, the door was wide open!

Now we wondered if the Chief would visit us at the

Mission; we could but invite him. Our invitation was accepted willingly and Easter Saturday was the date agreed upon, convention time at the Mission. The news thrilled the Africans around the Mission and soon spread far and wide. Never before had the Chief visited ELIM. A crowd of loyal subjects awaited his arrival. As his Landrover stopped, a traditional welcome was given – a high-pitched wail from the women. Over a cup of tea in our house, we heard some of the history of the Mutasa people.

The Church was packed when we entered. Africans from all over the district, some of whom had never been to our church, and a good group of Europeans, all wanted to share the service. This was an opportunity to reach many with the Gospel.

Mention should be made of the Mutasa Scottish Pipe Band, complete with kilts, playing pipes of their own manufacture but giving a sound similar to the bagpipes. This band played hymn tunes, much to the delight and sometimes to the amusement of the people, and also escorted the Chief in his walk from the house to the church.

What has been achieved by all this? An opening to further the Kingdom of God has been gained. Paul desired to be "all things to all men, that I might by all means save some" (1 Corinthians 9:22). This is our desire. There is little time left. Satanic forces are active. We should be ever ready to pass through open doors of opportunity to reach the lost for the Master. He who came to seek and to save that which was lost says, "Even so send I you".

The next move is to obtain a church site and funds to build a church to house the people who are now regular attenders at our meetings, which are held under a tree. Please pray for this venture that His name might be glorified.



The Chief and Don Norton escorted by pipe band



The Church under the tree

Children's Corner

The Urgent Message

Ephesians 5:1

by Sheila Price

MR. BROWN decided to paper the living-room. As soon as he had eaten his breakfast, he put on his overalls and prepared to start work. He was in the middle of measuring the wallpaper when the doorbell rang. Mr. Brown opened the door and saw Clive, the young lad who worked at the post office.

"Telegram for you, Mr. Brown!" he said. "I hope that it is good news."

"It is indeed," said Mr. Brown. "An old friend whom I've not seen for a long time is in town. He wants to know if I'll meet him for lunch before he returns home".

"Are you going?" Clive asked.

"Well, I don't really know," said Mr. Brown. "I am rather busy today. But, yes - yes, I will go. I might not get another chance to see him."

Clive wrote down Mr. Brown'sreply to the telegram and cycled quickly back to the post office to wire the answer to Mr. Brown's friend.

Mr. Brown went upstairs to get ready for lunch. "I can do the decorating another day," he said to himself.

When he received the telegram, Mr. Brown had to make up his mind rightaway. Tomorrow would not have done; his friend would have gone by then.

We must make many decisions as we go through life. Sometimes we must decide immediately. The most important decision of all is the one that we must make today. We can either stay for ever in our sin or we can accept God's great and wonderful offer of salvation. This is the urgent message from God. We need to give Him our answer today. If we delay our decision until tomorrow, it could be too late.

From T. H. Stevenson

BEING yet in Ireland on a prolonged visit there is daily much one could write about the contemporary scene, but I wish to deal with historic links related to Elim, and of particular events of interest to me.

While ministering in Monaghan, Eire, my wife and I stayed at the home of our niece and her husband. Beside preaching in our Monaghan Church, we visited and shopped in Patton's, a large business in the county town and the business from which the first ministers of the Elim Evangelistic Band gave up their jobs to begin the Elim Church with George Jeffreys. Patton's sell everything from a slice of bacon or meat to feeding stuffs for pigs and cattle. My niece's husband is manager of the large timber trade, while his brother is manager of the largest side of the business, the feeding mill.

We also visited the home of the earliest remaining member of the Elim Evangelistic Band, our dear sister, Miss Adelaide Henderson, and of her pioneering brother, William Henderson. Beside the house in the heart of the country is the little school of which their father was headmaster. I learned about the disciplinarian headmaster from a former pupil!

I really intended to write about the Presbyterian Church which our young relatives in Monaghan attend. We were glad of their fellowship at Elim. Only Sunday morning services are conducted in this Presbyterian Church as the Protestant population slowly dwindles, and even in Eire many Protestants are but nominal. Indeed, the deeds of four new bungalows erected on formerly Presbyterian-owned land contain a clause that such bungalows may only be sold to Protestants. This is not discrimination or isolation, but preservation for the survival of a small Protestant neighbouring community. It is not difficult to understand why Eire freely elects a second Protestant President. With four per cent or less Protestant population it poses no problem. Even our Monaghan Church has lost considerable families in recent years as Protestants move to N. Ireland or across the water. The reason is entirely economics, not religious nor political. It highlights the over-simplified questions you hear in N. Ireland: "If the Republic of Eire is so wonderful, why do the Catholics remain in the North, or if they move, why do they go to Britain which they so much dislike or disagree with?"

Ballylaney Presbyterian Church, of which I have been writing, began in the latter half of the eighteenth century as a "Secession Church", though it is now reunited with the Presbyterian Church. It suffered early persecutions from their former brethren and their two earliest ministers (both Scotsmen) knew the inside of prisons for refusal to kiss the Bible on oath, protesting against "this popish custom". In 1777, when a famine raged in Ireland (past poverties are not completely divorced from ever-recurring Irish strifes), the first Minister of the Church took three hundred of his congregation with him to sail from near Newry to Virginia, U.S.A., where they established a colony.

Ireland to some is a land of intrigues. To those familiar with it, it is also an intriguing land.

CONFERENCE FLASHBACK



Part of the crowded congregation at a Conference meeting singing lustily. Were you there?



Margaret M. Ladlow's page

An Honour for the Doctor

THE Queen's Birthday Honours List for 1973 was of particular interest to me because of the inclusion of one name which is more outstanding in Christian circles than the otherwise more famous names of politicians, sportsmen and heads of industry. I refer to Dr. Ronnie Holland, a world-famous authority on eye surgery and a missionary in the wild north-west frontier area of Pakistan. For services to medicine and the community in Pakistan Dr. Holland was awarded the C.B.E.

Harold Briley of the *Daily Express* gave a moving, sympathetic account of Dr. Holland's devoted work from which I quote: "With his wife Joan, the English nurse, they went there on high hopes. She was struck down by polio, but she fought back to overcome her handicap and become what you might call. . . an angel on wheels. A wheelchair this past thirty years could have been her prison. *Instead it's been her passport to a lifetime of service to the poor and blind.*

"The nurse and doctor fell in love when they worked together in Sussex Royal Infirmary, Brighton. Ronnie was already committed to a career as a missionary doctor, in the footsteps of his famous father, Sir Henry Holland. Sir Henry became a legend at the missionary hospital in Quetta where Ronnie was born. He succeeded his father there, preaching the gospel as he wielded the surgeon's knife. This vast area covers the snow-bound mountains of Afghanistan to the hot desert plains of Sind.

"Joan had joined him thirty years ago to get married. When polio struck in Kashmir he saved her life with artificial respiration and a broken iron lung repaired with a car inner tube. She was left crippled in both legs and one arm, and with weakened lungs. Her friends said she was finished. But not Joan Holland, the fighter. *She made a remarkable recovery, becoming a mother and bringing up three children, and a partner in a remarkable, dedicated team.*

"Dr. Holland talked to his patients in the six or seven local languages he knows fluently, while Joan took clinical notes, handed out eye ointment and religious tracts, and gave anaesthetics. Dr. Holland picks up little more than £1,000 a year as a missionary doctor, with the support of transport, equipment and drugs. What fees he gets for treating the rich he gives to help the poor. . . He looks back on a life-time in which he has carried out an astonishing 100,000 operations to save sight or cure blindness.

" 'My greatest rewards', he says, 'have been to see so many people blink as the post-operation bandages are taken off and cry out 'I can see! I can see!' '. . . Ronald William Barrington Holland . . . you've earned your C.B.E."

This is a wonderful story of Christian service and utter dedication. What greater proof is needed that a consecrated life of self-forgetting and caring for others is abundantly satisfying and rewarding? I think instinctively of our own equally dedicated doctors, Dr. and Mrs. R.C. Brien, who have served God for twenty-five years in the hospital at Inyanga North, Rhodesia, The time has come for their retirement, but no young doctor has responded to the appeal and come forward to carry on the great work. I have a dreadful suspicion that someone is being disobedient to God's call, for He is always well organised and has His men chosen and equipped. I realise that it will mean a great sacrifice for, as with Dr. Holland, the salary will be only that of a missionary and in no way comparable to that which most doctors receive. But think of the sacrifice that He made for us and think of those for whom He died who are still in their spiritual darkness and physical need in Rhodesia. If you are God's man for Inyanga, in Christ's name, hesitate no longer, but obey the call and choose a life of rich fulfilment where the need is greatest.

I'll go where you want me to go, dear Lord,
O'er mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff. Road. Tel.: 35484. C.2778

BOURNEMOUTH. Mr. and Mrs. L.J. Withams welcome you for a happy holiday and fellowship, close sea and shops. Car Parking. Open all year. S.a.e. "Kedron", 13 Montague Road, West Southbourne. Tel: Bournemouth 43601. C.2763

CORNWALL, Pentire, Newquay. Belsfield Christian Hotel. Offering excellent accommodation for 100 people. Personal supervision, Christian Fellowship. Facilities include coffee lounge, indoor games, launderette, shower suites, free car park, close to Fistral beach. Conference and coach parties welcome. S.a.e., Mr. and Mrs. E.J. Bate. C.2760

DEVON, Paignton. Self-catering detatched furnished house near sea and town. Most dates open. Pemberton, Prestacott Cottage, Beaworthy, Devon. C.2896

EDINBURGH. Residential caravan, 4/6 berth, bathroom, mains services. Available July-Sept. incl. £16 p.w. Details: 6 Craiglea Caravan Park, Loanhead, EH20 9NS. C.2895

FAIRHAVEN. The Haven that offers you for that special fortnight an excellent holiday, good home-cooked and baked food, with lovely fellowship. Full Board for 1973. S.a.e., A. Robertson, 2 Bothwicks Road, Newquay, Cornwall. C.2773

ILFRACOMBE, Devon. Maranatha Christian Hotel, Lower Torrs Park. Excellent catering, comfort and fellowship. Reductions O.A.P.s early and late season. Stamp for brochure, Mr. & Mrs. Chappell. Tel.: 3245. C.2761

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request; if s.a.e., international stamp only. Tel.: 31135 Central. C.2781

PRESSLAND HOUSE. Hatherleigh, Devon. Tel.: Hatherleigh 381. Open all the year round. Special rates for parties. Christian fellowship. John and Doris Wright. C.2765

SOUTHEND ON SEA. Christian accommodation. First class. B/Breakfast. Close sea, shops, Church. Temp./Permanent. Reasonable terms. 33 Ambleside Drive. Phone: Southend 65065. C.2892

SOUTHPORT. A warm welcome, Christian fellowship, good food at "ORLEANS", 125 yards Promenade, parking. S.a.e. brochure: Williams, 8 Lathom Road, Southport, Lancs. (Tel.: 4907). C.2772

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.2779

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.2764

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel. 01-574-1267. C.2878

SITUATIONS VACANT

SALES NEGOTIATORS required for progressive position with expanding West End Estate Agency. Applicants aged 23-24 should have Christian ideals, be ambitious, able to work with minimum supervision and already earning £1700 p.a. No experience of Estate Agency necessary, but must have good sales record. Successful applicants will be groomed for management of suburban branches. Excellent salary plus commission, pension scheme and free life insurance. Car provided, part-time trial possible. Write: Director, Box No. 2894. Elim Evangel, P.O. Box 38, Cheltenham, Glos. C.2894

SILVER WEDDING

GODDEN—HEATH. On July 2nd, 1948, the marriage took place between Ernest Herbert Godden and Doreen Winifred Heath at Coronation Temple, Swindon. Officiating minister : Pastor T.A. Carver. To God be all the praise! C.2893

MARRIAGES

DOWNER—GRANTHAM. On May 26th, at Evangelical Free Church, Tongham, Eric Downer (Secretary of our Guildford Church) to Mabel Grantham. Officiating ministers: J.A. Hamilton and R. Taylor

FISHER—SCANTLEBURY. On June 2nd, at our Portsmouth Church, Beverley John Fisher to Angela Ruth Scantlebury. Officiating minister: J.C. Kennedy.

HURLEY—WELLSTEAD. On June 16th, at our Springbourne Church, John Hurley to Marilyn Ann Wellstead, both Elim Crusaders. Officiating ministers: J. Osman and S. Hilliard.

KUHN—POTTEN. On June 16th, at our Ealing Church, Ernest Kuhn to Kathleen Potten. Officiating minister: F.F. Frost.

BIRTH

CHARLES. On June 8th to Roger and Elizabeth, Elim Members, the gift of a son, Simon, a brother for Mikeala.

WITH CHRIST

GUEST. On June 9th, at Poole Hospital, Phyliss Rose Guest, of Winton. "Until the day break". Officiating minister at cremation: G.N. Backhouse.

LAVENDER. On May 29th, Arthur, aged 83 years, for fifty-seven years the beloved husband of Bertha, and dear father of Frank Lavender, Pastor of our Croydon Church. Funeral conducted by Rev. Howell.

MATTHEWS. On June 4th, Mrs. Mary Ann Louise Matthews, aged 89 years, beloved grandmother of Mrs. Varney. Officiating minister at funeral: W.J. Maybin.

PRIOR. On June 11th, Ethel Mary Prior, aged 79 years, faithful member of our Springbourne Church. Officiating minister at funeral: J. Osman.

WAVELENGTH—ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

Brazil

Radio Clube de Londrina - 5.45 — 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Northern Ireland to Yorkshire!

Camp Holiday for Northern Ireland boys and girls

HAVE YOU SENT YOUR GIFT?

Readers will recall our appeal, some weeks ago, on behalf of chi!dren from Northern Ireland and their being provided with a camp holiday at our Bridlington Camp at the end of July and beginning of August. The Camp Organisers inform us that some £300 would be required and to date about half of this amount has been received. We are indeed grateful to those who have so generously given in response to our appeal but we know that there are many more who would like to help in carrying out this great scheme.

Would you please send your gifts to me at P.O. Box 38, Cheltenham, Glos.

J. T. Bradley,
Secretary-General.

COMING EVENTS

ABERDARE. June 30-July 3. Elim Pentecostal Church, Monk Street. Convention. Preachers: R.B. Chapman and J. Ivinson. Gospel music by Mrs. J. Chapman, Aberdare and Mountain Ash Elim choirs, Aberdare Elim Young Teens' Tambourine Group. Weeknights at 7.15. Sunday at 11 and 6.

ABERYSTWYTH. July 7, 8. Elim Pentecostal Church, New Street. Preacher: J.C. Smyth. Saturday at 3 and 6. Sunday at 11 and 6.

ANDOVER. June 30. Guildhall, High Street. Pentecostal rally. Preacher: W.M.E. Plowright. Items by Romsey Ambassadors Choir. At 7.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, off Preston New Road (opposite Telefusion House, first left and left again). Sundays at 10.45 and 6.30. Pastor: R.Clarke. A warm welcome to visitors.

BRIGHTON. Elim Pentecostal Church, The Lanes. Visit the famous historic building (built 1688). Services: Sundays at 11 and 6.30. Tuesdays at 7.30. Thursdays at 7.30. Fridays. Youth night at 7.30. Minister: F.A. Hodge.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30. June 30, July 1. Preacher: Felix Lloyd-Smith. Convener: J. Osman. Saturday at 7.30. Sunday at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

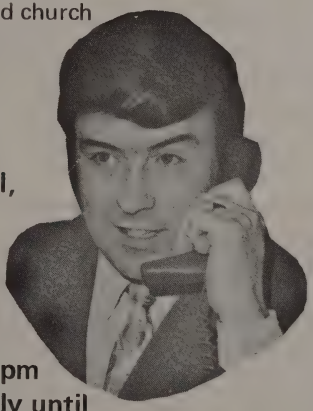
BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors welcome. Pastor: B. Grist.

BURNHAM-ON-CROUCH. July 7. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Rally to mark the commencement of Elim in this newly-established place of witness. Preacher: P.E. Streeter. Singing by the Chelmsford Choir. At 7.30.

HEAR JIM PATTERSON

the man with a message to thousands weekly by telephone, radio and church



in the
Canvas Cathedral, Woodside Park
Five minutes walk from Wood Green UndergroundS station

Every night at 8 pm
Saturday, 7th July until Sunday, 29th July

Please pray for this crusade and support when free.
Sponsored by Palmers Green E.P.C.

D.2885

CLAPHAM, London. July 8. Elim Pentecostal Church, Clapham Crescent. Farewell and retirement services of Pastor and Mrs. I.R. Moore. At 11 and 6.30.

EDINBURGH. Visitors to Scotland's Capital warmly welcomed at the City Temple, Elim Pentecostal Church, George IV Bridge. Sundays at 11 and 6.30. Wednesdays at 7.30. Resident Minister: B.J. Hayes.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. July 14. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: H. Jeffery. Special items. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

HANLEY, Stoke on Trent. July 14. Northwood Stadium, Northwood. West Midlands Presbytery Sports' Day. At 1. Rally at 7.30. Preacher: David Beresford. Convener: T. Partington.

ILFORD. July 15. Elim Pentecostal Church, Clements Road. Pastor's fifth anniversary services. Preacher: G. Wesley Gilpin, Principal of Elim Bible College. Soloist: Marie Hamilton. Convener: J.F. Hardman. At 11 and 6.30.

MANCHESTER, Chorlton-cum-Hardy. July 7-15. Elim Pentecostal Church, Oswald Road. "Revolution '73" Crusade conducted by J.J. Glass (Jnr.) and K. Lannon. Weeknights at 7.30. Sundays at 10.30 and 6.30. Open-air meeting in Longford Park on Sundays at 3.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes holidaymakers. Sunday at 10.45: Communion service; at 5.45; Evangelistic service; at 7.30: Family fellowship. Tuesday and Friday at 8. Minister: D.A. Lambelle.

PONTARDULAIS. June 30. Beulah Elim Pentecostal Church, Twyniago Road. Baptismal service conducted by G.J. Feasey. July 7-9. Anniversary. Preacher: D.A. Lambelle. July 29. Preacher: G. Williams. August 5. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

ROMSEY. July 14. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Michael Jarvis and Poole A.O.G. youth. At 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Visitors welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: I.R. Hall.

SOUTHPORT. Tent Crusade in Mornington Road from July 14th for two weeks. Special opportunity for those seeking Divine Healing. Preacher: Alex Tee. Singers from Glasgow and London. Weeknights at 7.30. Sundays at 8.

SOUTH SHIELDS. Commencing July 8. Crusade conducted by D.G. Holmes, A.P. Johnston and D.G.Woodfield. Bolingbroke Hall, Bolinbroke Street. Sunday at 8.15. Elim Pentecostal Church, Westoe Road. Monday to Friday at 7.30.

WOOD GREEN, London. July 7-29. The Marquee, Woodside Park, High Road. Crusade conducted by J.G. Patterson and team. Nightly at 8.

ITINERARIES

The President (J. Lancaster):
July 17th, Scunthorpe; 18, Hull (City Temple); 19, Scarborough; 21, Driffield; 22, York (am); Harrogate (pm); August 25-27, Pontypridd.

The London Crusader Choir (with Douglas B. Gray):
June 30, Streatham; July 8, Broadmoor Hospital; 22, Palmer's Green; 29, Croydon (Mayday Hospital); August 5, Eastbourne; 19, Hastings; September 2, High Wycombe; 6, London (Regent Hall); 9, Canterbury and Dover prisons; 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey prisons; 25, East Ham; 30, Ipswich.

A unique Elim occasion

On Saturday 7th July at 7.30 pm
An Elim Evangelistic Rally will be held in

Worcester Cathedral

Conducted by Brian Garrard
Preacher: Alexander Tee

Come if you can — Pray if you can't! D.2898

An Opportunity Perhaps?

asks Adrian L. Hawkes

KIRBY Lonsdale, just off the M 6, is on the edge of the Lake District for those who really don't know. What's there? You may well ask!

I was asked to be the preacher at a youth meeting there recently. After crawling up 1 in 4 hills, the engine of my car getting hotter and hotter, I arrived. All that I could see were cows, sheep, fields, and more cows, sheep and fields! I asked myself where the people were to come from for a youth meeting here. Houses and people were in more than short supply. I first went to Lund Farm, where my hosts for the evening talked of their next-door neighbour whose house I couldn't even see across the valley. I wondered still more where anyone could come from for this youth meeting at which I was to speak. Perhaps they might get half a dozen, I thought.

I was taken to another farm in the next village and was told that the meeting would be there. When I got inside, into the kitchen of all places, there were well over fifty young people crammed in rows singing choruses. The organisers introduced me and apologised for the shortage of numbers that week (there's a weekly youth meeting) "but there was a coffee bar running as a witness in the village at the same time and many of the young people who would normally have been there were staffing that". Up to seventy apparently was the usual Friday night youth meeting attendance.

Once a year they run their big rally – not in the kitchen, for that's too small. They use the barn for that. How many usually come to that? Around 500, but it's still growing!

Weekly meetings, where people think nothing of travelling forty miles to the service and forty miles home again just to experience Christian fellowship and hear the Word of God – this isn't some far-off state, mind – this is England!

The people in the area have a choice of churches to go to, Church of England, or Methodist. There is the only sad note that I found in my visit. Some of the leaders with whom I spoke – not just the younger ones either – were deeply concerned with the modernistic trends of their ministers. "Some of them don't even believe in the Bible," they sadly told me. "We would be ashamed to take our unsaved friends to some of the services with some of our preachers", was another comment I heard. "But what else can we do? We do run these extra meetings", they said, and from what little I saw God certainly is blessing and moving in those.

I was asked questions about Divine Healing and so on. Altogether I came home thrilled that God was working in yet another area of this country. "God on the Farm" was how one well-known evangelist put it. Though I came back excited with God's work, however, I also came back challenged with the thought that we usually go for the big cities and the populated centres. How about our Elim movement doing a little farming?

It's a thought!

Alive!

by Ruth Bridger

IN the scorching heat of the blazing Palestinian sun, a man hangs dying from a wooden cross. Sweat and blood trickle down his face showing the torturous agony of his execution. His body is racked with pain. Death is very near. People stand and watch, some because of duty, some because they are interested in seeing the last of this man, while others just sit in apathy, bored by the whole affair. One man sits alone, tense, taking in every agonised breath, anxious to capture the last moments of Jesus Christ on celluloid before a thunderstorm ruins another day of filming.

It is 1973. Jesus is still news and to some people a multi-million dollar moneymaker. Based on an original idea from the New Testament, about a man who claimed that he was the Son of God, *Jesus Christ Superstar* is now within the reach of everyone. This non-stop rock musical, a complete sell-out on Broadway and in the West End, is now available to the masses and is expected to net another fifty million dollars.

If you think that there is a similarity between this story and the one that has been told for generations, then the resemblance ends at the crucifixion, for that is when the curtain falls and the cinema projector slows

Continued on page 19

The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, July 2nd — **Romans 15:22-33**

"Strive together with me in your prayers to God for me" (v.30).

THE powerful Paul pleads for PRAY-ers to join him in prayer that he might travel only by the "will of God", thus fulfilling (v.23) a deep desire, a dedicated duty (vv.25,26), and a determined devotion (v.29). Prayer changes things - or keeps things as the pure heart had envisaged.

Tuesday, July 3rd — **Romans 16:1-16**

"I commend" (v.1).

IN his writings Paul describes the Church as a co-ordinated body and extols the virtue of each member, emphasising that we are workers together with Christ. Appreciating associates is not always the easiest task, but all great leaders "salute" the brethren. Even Christ desired some human support, as is evidenced by His request that the disciples should pray with Him in Gethsemane.

Wednesday, July 4th — **Romans 16:17-27**

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned" (v.17).

IN days when man is trying to organise the Church via the ecumenical movement or seeking to de-spiritualise the Church with state worship - centres and state registered preachers in communistic countries, it is good to remember that uniformity is not unity. As Paul told Timothy (2 Timothy 3:16), "All scripture is given. . . for correction". Scriptural standards will always result in Satan being under your feet (Romans 16:20) and in establishment in the Gospel's power (v.25).

Thursday, July 5th — **1 Kings 12:1-24**

"The cause was from the Lord" (v.15).

A REBELLION in the realm, a division in the dynasty, a brother in obstinate opposition – such events can happen within the local church fellowship. The prophetical pointer that gave God's guidance then stands good now: "Ye shall not go up, nor fight against your brethren" (v.24). One should have recourse to Matthew 18:15-17, remembering "to speak the truth in love" (Ephesians 4:15), realising, however, that "the battle is the Lord's" (1 Samuel 17:46).

Friday, July 6th — **2 Chronicles 12:1-16**

"He forsook the law of the Lord, and all Israel with him" (v.1).

"IN footprints on the sands of time some people leave only the marks of a heel." What kind of mark are you making? Rehoboam made a black mark, not only on his own life, but also on the lives of all the people whom he was in a position to influence. As soon as he backslid, things went wrong, until, in the magnificent mercy of God, who will heal all our backsliding, he was granted a measure of restoration. Notice, however, that while godliness and gold should have been his portion, backsliding and brass were his realisation.

Saturday, July 7th — **1 Kings 12:25-33; 13:1-10**

"It is too much for you to go up to Jerusalem" (v.28).

A CONVENIENT Christianity motivated by self-interest is not the product of some twentieth century house meeting. Such attitudes have always been present, for men try to avoid the price that God demands. The prince, the priests, the place of worship and the people were all perverted by an ever-increasing evil influence. Failing to respond to the standard of Scripture or to the searching Spirit can lead only to judgment (John 3:35,36).

Sunday, July 8th — **1 Kings 13:11-34**

"Disobedient to the word of the Lord" (v.26).

HAVING found the will of God, take hold, hold on and never let go, for the enemy of our souls will often come to us as an angel of light (2 Corinthians 11:14) to seduce us to sinning. The disobedience in question was disastrous even in the life of one who had been used mightily in the service of God. May we say with Paul, "I have been obedient to the heavenly vision" – as someone has said, "The will of God – nothing more, nothing less, nothing else".

ALIVE! *–from page 18*

to a stand-still on *Superstar*. "He was a man who got beyond himself and went too far" is the view expressed by the actor playing the role of Jesus in the film version, but, unfortunately, the writers never went far enough. The amazing truth that has transformed human lives throughout the centuries – that JESUS IS ALIVE – is never retold by the creator of *Jesus Christ Superstar*, whoever he is or was.

So either we let the *Superstar* of the stage and screen become the figure on which people will base their ideas of Christianity or we go out and proclaim the Jesus whom we know and love, Jesus who is ALIVE, Jesus who is still concerned about the individual.

The choice is ours.

(The editorial from the magazine of our Eastbourne Church printed by kind permission).

The Media and the Northern Ireland Local Government Elections

by James T. Bradley

WE must all of us almost be desolated by the reaction of the media to the recent local government elections in Northern Ireland. Their casual treatment of these election results reveals more tellingly than anything else that they have said or not said about the Northern Ireland situation what they really wished to happen. In my own paper of May 30th, I looked in vain for spreading headlines proclaiming the result of the elections and for comment thereon. I must admit that at the back of my mind I had, after all, a feeling that I would look in vain there for any reference to the Northern Ireland elections. Pride of place was given in my paper to what is happening in, above all places, Greece! Turning over to page two I found the bare facts and the results; the sparseness of comment spoke volumes in itself.

There is no doubt in my mind and I am sure this must be true of multitudes of others, Protestants in particular, that had the elections gone the other way, everything else, the Lonrho affair, the affairs of Lords Lambton and Jellicoe, Greece, the Watergate affair, the Cod War, all would have been relegated to the background. There would have been splashed headlines and a spate of comment on the B.B.C., T.V., and in the Press by every conceivable authority and non-authority on the Northern Ireland situation.

However one may look at it, and however unbiased one may try to be, the issue in Northern Ireland is a religious one. Hundreds and hundreds of British soldiers are killed or maimed for life with little protest, but had the I.R.A. and its supporters been trounced militarily as they have been trounced in the ballot box, what a furore would have been touched off. The glee would, doubtless, have been muted, but nevertheless would have come through at another defeat for Protestantism, for the United Kingdom, for the forces of law and order, for all the factors that make for a stable society, and another victory for minorities prepared to use any means, however disruptive or brutal, to wreck society to achieve their ends.

Let us be fair. Ireland's real troubles are Pope-originated, anti-British though Southern Ireland may be. Here is the historical background:

The bull of Pope Adrian IV issued to Henry II of England in 1154 proclaimed the right of the Holy Roman Church over Ireland and all other Christian lands. "Henry has announced to us his desire to enter Ireland in order to subdue the people, to make them obedient to laws and root out from among them the seeds of sin; the Irish are to accept him and obey him as their liege lord, and he shall enforce Peter's pence and preserve the rights of the Church."

To implement the bull, Henry II landed near Waterford on October 17th, 1171. Already he had received the submission fo some Irish rulers; Adrian's bull had done its work among the Irish rulers, hence their amazing surrender to the English king. "At Lismore Henry assembled a council where the laws of England were by all freely received and confirmed with due legal solemnity."

Henry's land-hungry barons then proceeded to reduce and annexe the lands of Ireland's rulers. Pope Adrian's grant was renewed by his successor, Alexander III. "No doubt can exist that Alexander presented Ireland to Henry. At a council of bishops at Dublin in March 1177 Cardinal Vivian as legate, declared Henry's right to Ireland, and enjoined on the whole people not to depart from allegiance. No protest was made, and from that to 1534 English kings, Irish bishops and chiefs fully accepted the fact and the practical consequences of Alexander's Privilege" (*A History of Medieval Ireland, by Edmund Curtis, M.A.).*

It is a prevalent idea that religion should be the last thing that people should quarrel about and should have strong opinions about. Yet what a man believes concerning this life, or the life to come, or both, is surely the matter that most affects his conduct.

We have said before that the Catholic-Protestant confrontation as seen in Northern Ireland, the Arab-Israeli confrontation in the Middle East, and the Communist-Christian confrontation as seen throughout the world, are all part of the one confrontation between the powers of good and evil, manifested religiously, politically or ideologically.

Members of the Church of Jesus Christ who are *au fait* from the Word of God with the great conflict between the powers of light and darkness will realise that their own part in this conflict is set for us in the latter part of Ephesians chapter 6. The practice that we are most reluctant to engage in is that which is most emphasised in this passage, the sevenfold reference, "praying always with all prayer and supplication in the Spirit and watching thereunto with thanksgiving and for me," says Paul, "that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the Gospel for which I am ambassador in bonds that therein I may speak boldly as I ought to speak." Only spiritual weapons can avail against the forces that oppose the work of God and seek to prevent the spread of the Gospel.

THE ELIM EVANGEL

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Elim Bible College Open Day. A section of the crowd in the marquee.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

Official Organ of the
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THE supreme confidence of the apostle Paul is almost daunting! One of the sublime heights to which his expectations rose is found in these words: "And I am sure that, when I come to you, I shall come in the fulness of the blessing of the gospel of Christ." (Romans 15:29) – not just "the gospel", or even "the blessing", but *"the fulness"*. These touches are of the essence. He who wrote that we are "saved by hope" was not short of this precious commodity himself!

Another scintillating example is found in 1 Corinthians chapters 4 and 5. I am attracted to the use of the telling description "puffed up". The mind-picture is so apt!

The famous dissertation as to the sheer idiocy of partisanship in spiritual things occupies much of the first three chapters of the Book. Beginning with the laying down of the ultimate standard regarding the ministry, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." (4:1), Paul moves on to the question of judging.

As he does so often in his writings, he shows the two extremes of our nothing and our everything. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" are the rapier thrusts of his demands. "Learn in us" he says, meaning himself and Apollos, "not to think of men above that which is written, that no one of you be puffed up for one against another."

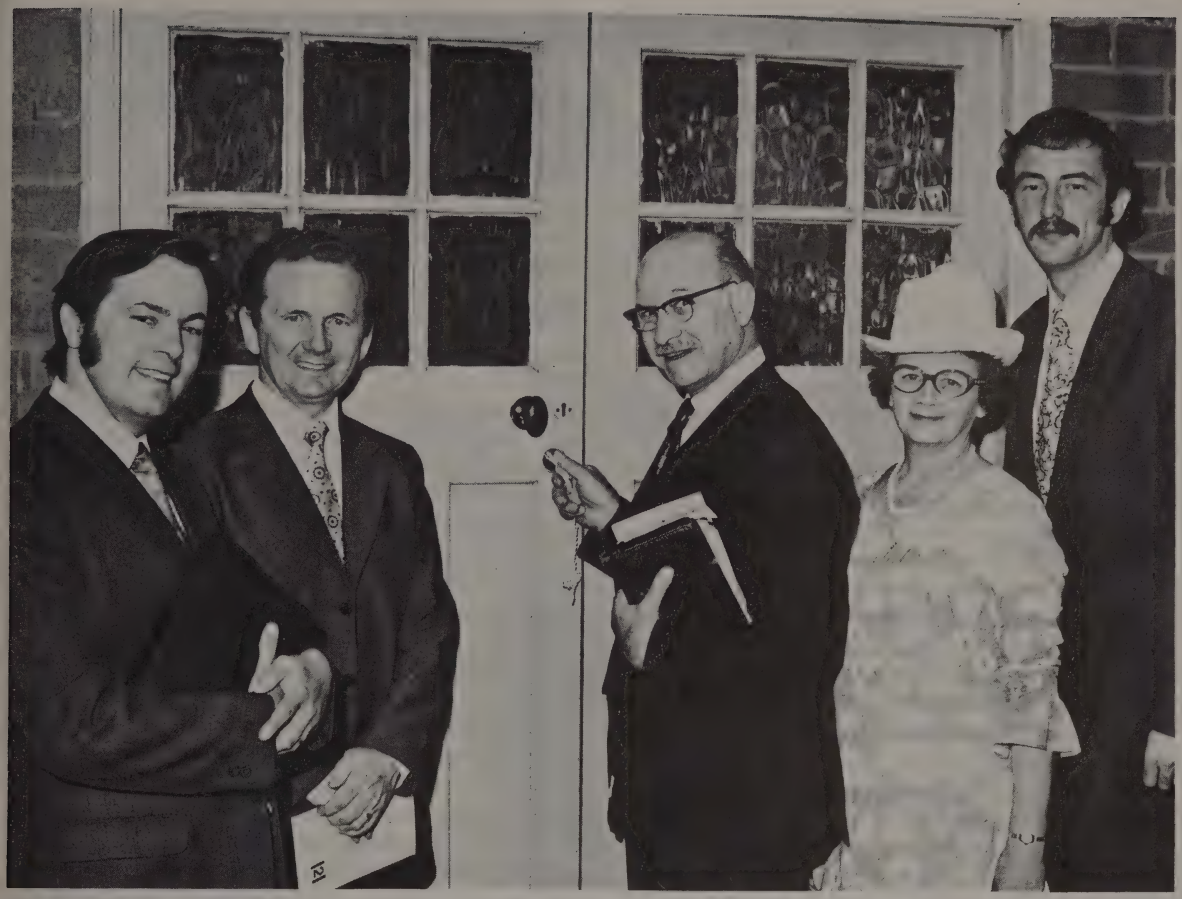
It reminds me of some carol singing we used to do at one church where we were ministering. A group of collectors went round to ask for donations for the Sunday school treat at Christmas. One of them was deaf. He tended to collect from streets in which we had not sung or which we had left about half an hour previously! Not being able to hear well, he just plodded on, street after street, irrespective of whether the folk had heard any carols or not. His was always the biggest collection, which effectively dampened everybody else who had zealously gone round with the choir rattling their boxes within earshot of the Yuletide song! The absence or presence of that melody seemed inconsequential, just as prowess, position, and human ideas of glory are irrelevant in the spiritual sphere.

After describing the spectacle "unto the world" presented by the apostles and detailing the series of contrasts as to their apparent weakness, that is by reference to their desire to see their converts well rooted, grounded and fed, Paul gets back to the "puffed up" illustration. "Now some are puffed up, as though I would not come to you." he remonstrates (v.18), but then comes the absolute height. All the squabbles are seen to be the petty things they really are. All the personality complexes fade away like a television picture after you have turned the switch off.

Here is the dazzling wonder of his assertion: "I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. **For the kingdom of God is not in word, but in power.**" (vv.19,20).

There you have it. That is the heart of it. All the publicity and all the talk and all the self-display mean nothing at all, if there is no power. *Paul knew that he would have that power!*

God give us Acts 1:8 power every day – and especially every time we minister the Word!



The new Elim Pentecostal Church, Middleton, Lancs., being opened by our Field Superintendent, R.B. Chapman. In picture also are (from left to right) B.C. Vidamour and L.E. Lambert (who conducted the Crusade), Mrs. Chapman, and the new Pastor, Vivian I. Thomas. The Crusade continued in the Church and decisions took place each night. Over 140 have been registered so far. Report and further pictures to follow.



JESUS VEM BREVE

"A Brand plucked from the Burning" by H. Jeffery

THIS is a photograph of Carlito de Oliveira preaching in the Elim Pentecostal Church, Londrina, Brazil, on the first Sunday he became the Pastor of that Church. During the recent Annual Brazilian Conference the former Pastor Norberto do Espirito Santo was elected President of the Elim work in Brazil and, as a result, had to move to the Headquarters' Church in Socorro, Sao Paulo.

Carlito is the man who, about four years ago, was suffering with tuberculosis, one lung having collapsed and the other being severely affected. He was haemorrhaging from the lungs and critically ill when the local Elim Pastor was called to pray for him. He first gave him the gospel. Carlito was unable to speak, but he nodded his acceptance of Christ when an appeal was made. The haemorrhage immediately ceased, but the doctors insisted that he should go to a hospital for an operation, as they said, to save his life. Carlito was full of fear about the operation, but, remembering how the haemorrhage had stopped in answer to prayer, cried to the Lord to complete the work.

It was not long before he began to gain weight and to breath normally. He was soon allowed home for a weekend. On the way home, he asked the Lord to prove to him that he was healed by arranging a baptismal service somewhere that weekend so that he could be baptised. On arrival home, the first thing his wife told him was that there was a baptismal service in the Elim Church opposite! That Sunday he was baptised and I had the joy of baptising him as I was then visiting the Church.

On his return to hospital, further tests were made and X–rays taken. He was declared to be completely healed. Praise God! He was soon working and witnessing for the Master and growing in grace and the knowledge of the Lord. He received the baptism in the Spirit last September and accepted the leadership of a congregation of people converted in one villa as a result of the radio programme of Londrina, sponsored by missionary gifts from Britain. He is now in charge of the Londrina Church, the radio programme and five smaller Churches in the surrounding district.

Pray for him and his family and for all the other national workers that they may preach the Word with power to the saving of many souls and the edifying of His Church.

Our Tribute to a Friend, Pastor and Brother in Christ, Albert J. K. Magee

FOR some forty-five years Pastor A.J.K. Magee served in the ranks of the Elim ministry. It can be said of him that he fought a good fight, that he kept the faith, that he has now finished his course and awaits with all who love the coming of our Lord Jesus Christ the crown of righteousness that fadeth not away.

Brother Magee entered Elim Bible College in 1931 and since then has served the Church of Jesus Christ in Elim faithfully as a Minister in many churches in the British Isles.

We Elim people have known Albert Magee as a Brother in Christ, friendly, unassuming and humorous. Many of us have known him as a colleague who was loyal, devoted and faithful to his ministry. A very large number of our people have known him as a Pastor, one who was sympathetic, full of understanding, kind and loving; one who, like Paul, was willing to spend and be spent for those to whom he ministered. Many of our members scattered over the British Isles will testify to his loving concern as a Pastor for their welfare.

Some of us more immediately can recall the blessing he was to us during his ministry in Cheltenham in his last years. His exposition of the Word of God, whether in teaching, evangelism or in exhortation, was conveyed to us with a disarming simplicity which tended to hide its depth and penetration.

Testimony down the years had been borne to his Sunday morning ministry around the Lord's table. We thank God that we had the privilege during his ministry in Cheltenham of experiencing this at first hand. We would acknowledge that he seemed to have that contact with God that brought us all into blessing, a sensitivity to the Spirit, the possession of which may have been more costly than we realised, but which all of us Ministers would covet earnestly.

Many churches in the British Isles have been blessed by Pastor Magee's ministry. After leaving Elim Bible College his first pastorate was in Bath, then followed the three pastorates in Scotland - Edinburgh, Greenock and Dundee. Following this there were two pastorates in Halifax and Sheffield then Ilford, Carlisle, Swansea, Ealing and a great ministry in Ballymena. On his retirement he took up the ministry in Cheltenham. Many young people in particular have cause to thank God that he came to Cheltenham. He won his way to the hearts of young people with a wonderful felicity. They crowded round him, loved him, and showed their love for him. It was a joy to witness their response to his appeals, both for salvation and to take part in the services. Their freshness in worship on Sunday mornings, their bright testimonies, and their freshness in prayer at the prayer meetings were an inspiration to all who listened to them.

Pastor Magee was District Superintendent for a time of our North London Presbytery and sat on several District Presbytery Committees.

As a personal testimony I may speak of two matters. My own father used to speak of the friendliness, good humour, fellowship and understanding of both Pastor and Mrs. Magee. He was obviously very happy with them and also under their ministry. Additionally it must be said that some of us learned much since his coming to Cheltenham about conducting church services. God seemed to have his hand upon Albert Magee in a special way in this matter.

The sympathy and understanding of our whole Movement go out to Mrs. Noreen Magee and their family at this time of bereavement. We uphold them in prayer and pray that the Holy Spirit will fulfil His office to comfort and sustain us in this hour of parting. May their thoughts be drawn still nearer to God and to heavenly things because their loved-one is now with his Lord in a closer fellowship, deeper intimacy and holier and more ecstatic worship than even he enjoyed here on earth.

Our Lord came anointed with the Spirit that He might appoint to them that mourn in Zion beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that He might be glorified. May this be the portion of all those who are bereaved as a result of Mr. Magee's home-call.

JAMES T. BRADLEY
Secretary-General

As it is quite impossible to acknowledge individually all letters of condolence and gifts to the Minor Hall Fund, Mrs. Magee, Wesley and Noreen wish to express their heartfelt thanks to all Churches, Ministers, and friends for their kind letters, gifts and expressions of sympathy and love in their recent bereavement of a devoted husband and father.

To Pastor A.J. Downes and local church members a special Thank You.



From the President's pen

Imitation Fire won't burn

by John Lancaster

ONE of my school-masters had a "thing" about electric fires which were made to look like coal fires. "You might as well put shafts on motor cars to make them look like horse-drawn carriages," he said. In his opinion electric fires ought to look like electric fires not imitations of something that they had superseded.

In this he would have won the warm approval of John Ruskin, who, in *The Stones of Venice,* complained bitterly about architects who arranged to have wood painted to look like stone. Such a practice, he considered, was grossly dishonest – an architectural lie. What he would have said about the modern use of imitation can hardly be imagined. The plastic age would have given him apoplexy.

Plastic flowers have neither scent nor nectar. This is why bees don't bother with them. Similarly, imitation fire will neither warm your hands nor burn the toast. It's red, but dead. Herein lies the folly of imitation; it cannot keep its promises. It is weighed in the balances and found wanting.

In days when there is much that is artificial it is well for us to remember the need for spiritual reality. A cheap, second-rate, plastic Pentecost may look like the real thing, but it will not stand up to the tremendous pressures involved in spiritual life today. *As never before, we are faced with a concentration of demonic power that threatens the destruction of the society in which we live. Nothing short of genuine Holy Ghost power can meet this challenge.* We cannot afford, therefore, to be satisifed with anything less than a New Testament experience of the power of the Spirit.

The divine instructions regarding the holy anointing oil contained a clause forbidding any imitation to be made (Exodus 30:31-33). Any attempt to imitate Pentecostal blessing can likewise bring us under God's disapproval. Let us be honest – it is possible to simulate Pentecostal blessing by the use of certain hymns and choruses and, sadly, it is also possible to produce a human imitation of the gifts of the Spirit. I am not suggesting that this is done out of anything more than a very real hunger for the blessing of God, but this does not obviate the very real spiritual dangers involved.

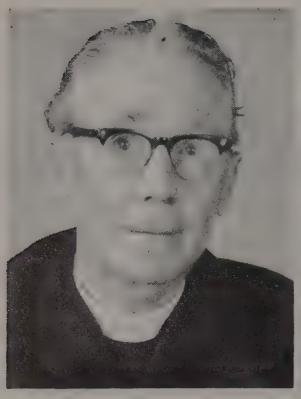
When Elijah challenged the false religion of his day he carefully instructed the prophets of Baal that they should "put no fire under" the sacrifice. He demanded the authentic fire from heaven, not a human substitute however plausible. We may produce what we think is a "lively atmosphere" by our sheer enthusiasm and our smiling exhortations to the congregation to "pull all the stops out", but we must beware lest we are substituting human crowd psychology for the real anointing of the Spirit. Real Pentecost is not measured by the amount of noise it engenders. Dynamics not decibels are the true criteria of spiritual worth.

By all means let us throw ourselves with all our enthusiasm into all we seek to do for God. Let us not be niggardly in any way, but at the same time let us recognise our need for the genuine fire of God in our souls and the genuine moving of the Spirit in our meetings. Anything less is futile. Faced by the harsh realities of our modern world we must have the genuine anointing of the Spirit. Cheap imitations of the Gifts of the Spirit can never manifest the glorious authority and blessed uplift of the real thing. Painted fire will not burn and mere words without the anointing of the Spirit will neither command the respect of hell nor bring help to men.

May God give us the real thing. God make us willing to seek His face in humble prayer and expectant faith so that we shall continually experience in our churches and our own lives the glow of living fire. The words of Isaiah 50:11 have a message for modern ears: "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." God is not impressed by human fire-raising. Why should He be? He Himself is a consuming fire and out of the fire of His own glorious nature He has shed forth tongues of living flame. Why then should we rub the bent sticks of human ingenuity together when this mighty conflagration leaps around us?

Let us build afresh the altar of the Lord. Let us seek Him with all our hearts until the fire from heaven descends afresh upon us.

The real thing is still available!



A series on the Epistle of JUDE
— some great Subjects from a little Book

1. In Defence of the Faith (Jude v.3, N.E.B.)

by
F. J. Slemming

It is not my intention to write a commentary on the Book of Jude, nor am I going to attempt an exposition of its twenty-five verses. It is my intention to introduce the Letter and its writer and then take up some of the interesting, exciting subjects with which this Book abounds.

THE author of the Letter introduces himself in his opening words: "Jude, the servant of Jesus Christ, and brother of James". In the original text the name is given as "Judas". Quite a number of men with this name move across the pages of the New Testament. We have Judas Iscariot, Judas of Galilee, Judas surnamed Barnabas, and the writer of this Letter, who describes himself as "brother of James"; he could have spoken of himself as "Judas, the Lord' s brother".

The name "Judas" was once quite popular and respected, but, for the past 2,000 years, it has been anathema, a synonym of apostasy and treachery, for it designates a traitor. It is intriguing to see such a name heading an Epistle whose theme and subject is apostasy, the great apostasy to which the Church is exposed and which intensifies in the days immediately preceding the coming again of our Lord Jesus Christ.

The Book of the Acts is sometimes spoken of as the Book of Beginnings, so called because it describes how God planned and used the deeds of good men in the beginning of the building of His Church. In complete contrast, Jude points out for our warning and our instruction the deeds and teaching of evil men in the days that end the building of His Church just prior to its completion and rapture at the second coming of our Lord Jesus Christ.

A great question is posed by our Lord in Luke 18: 8: "When the son of Man cometh, shall He find faith on the earth?". In this Letter Jude gives an answer to that pertinent question.

The apostasy is Jude's great subject and theme.

Paul writes of it in 2 Thessalonians 2:3, when he speaks about a falling away from the faith in the last days. The margin is interesting; it gives us the words, "The Apostasy". Writing to Timothy, Paul again speaks of apostasy as a departing from the faith (1 Timothy 4:1). He defines it as an unwillingness to endure sound doctrine. Peter in 2 Peter 2:1 adds yet another word when he tells us of false teachers appearing and bringing in damnable heresies "even denying the Lord that bought them".

In this Book of Jude teaching about all this reaches its climax. The whole matter is spread before us. We are taken back to the dawn of history and shown apostasy there. God's people, Israel, are indicated and we are shown apostasy there. We are taken ahead to the closing days of history and again it is shown us there. Jude leads us into the realms of the supernatural and points out that the foul thing can be seen there. He turns us away from the supernatural to the natural world and, lo, we see it there. Jude deals with apostasy in detail, describes and illustrates it and warns and instructs us about its dangers in almost every sentence he pens.

Read and re-read this little Epistle. We must see these last days' conditions and get some help and instruction if we would earnestly contend for the faith.

Surely we recognise the great upsurge of apostasy, the blatant denial of the faith, the awful blasphemy that faces us and meets us at every turn. The last pages of the history of the Church are being turned and the warnings and strong words of Jude's Epistle can help us not to fall victims to the evil onslaught, but by God's grace to be enabled to standfast in the faith.

Apathy opens the door to liberalism, materialism, humanism and modernism. Evil "Men have crept in unawares" is how Jude describes their method and practice and still they creep in – ungodly, that is, worldly men, carnal men. See what they do: "turning the grace of our God into lasciviousness", sceptical men, "denying the only Lord God", lawless men, despising dominion and speaking evil of dignities, criticising men, murmuring and complaining.

In the knowledge of all this Jude says to us who call ourselves believers, "Earnestly contend for the faith. . . once delivered". That Faith has never been

Continued on page 7

Thoughts from the Book of Genesis

33. Doing the Will of God (Genesis 31:16)

by F. Lavender, Pastor of our Croydon Church

WHEN Jacob went to look for a wife, he intended to be away for only a few months, until Esau had "cooled off"; in fact, he was away for over twenty years! While he remained a poor relation, Laban tolerated him, but the blessing of God manifested itself, Jacob became wealthy despite Laban's trickery and, as a result, Laban and his family became hostile to Jacob. Then the Lord told Jacob to return to Bethel and home. Jacob was prospering in the good pasture-land of Syria and the journey home faced him with many dangers, yet his family were unanimous in their decision: "Whatever the Lord commands you, do it; His will is the right way!"

The will of God is always the best way for us. It is true that His way is not always the easiest path to take. We may want to settle down comfortably in the circumstances in which we are placed, while His will may point us to a difficult or uncomfortable road and may call for the exercise of all our spiritual and moral powers. The way of God may lead to heartache, as it did with Jacob, whose lovely Rachel died on the journey, or bring distress, as it did to him when his brother Esau came to meet him with a band of armed men. Yet it is the only way which a Christian can honourably choose, for we recall the words of the Lord Jesus: "Any man who puts his hand to the plough and looks back is not fit for the Kingdom".

The will of God is truly the best way, for He will both bless those who honour Him and use them to fulfil His purpose (Romans 8:28).

JUDE –*from page 6*

withdrawn; adjusted, amended or changed. It is our God-given duty to defend it and contend for it against all opposition. There are three ways by which you can do this: by PRAYER – "praying in the Holy Ghost" (v.20); by STUDY – "building up yourselves in your most holy faith" (v.20); and by SERVICE – "keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life". (v.21). You keep faith and He will keep faith, keeping us in the hours of tribulation and trial to which we are all exposed.

He will keep me till the River
Rolls its waters at my feet
Then He'll bear me safely over
Where the loved ones I shall meet.

Continued next week

Children's Corner

Perfect Cleansing

Psalm 119:9



Words and drawing by Sheila Price

IF you were to ask Tommy what he disliked most of all, he would reply, "Soap and water". He could not see why he had to use them so many times a day! He would not wash at all if his mother did not remind him.

Yesterday, for instance, he came home from school, hung up his blazer, and was about to sit down to tea when his mother asked, "Have you washed your hands, Tommy?"

"They are not dirty, mummy," he replied. "I washed them before I went to school this morning and I washed them at playtime and I washed them after P.T. Do I really have to wash them again?"

"Of course, dear," his mother said, and off Tommy went to wash his hands.

After he had eaten, Tommy did his homework and then went out to play. At half-past seven his mother called down the garden, "Come along, Tommy! It's time for bed now. Say good night to your friends".

"See you tomorrow," Tommy said to his friends, and in he came, his knees covered in mud.

"I have prepared your bath, Tommy", his mother said.

"Oh dear," Tommy sighed. "Why must I wash so many times a day? Why couldn't I just have one big bath every week and get all the dirt off in one wash?"

"Because," said his mother, "the dirt would be harder to remove. You would need a scrubbing brush to get it off. There is so much dust and dirt around, Tommy, that we need to keep ourselves clean. That means we need to wash every day. It is not only our bodies that become dirty, Tommy, but our hearts, too. Sin stains our hearts with dirty thoughts and habits and we need to wash these away, too. Christ has promised us perfect cleansing through His own precious blood. Just as we must use soap and water every day to keep our bodies fresh and clean, so Christians need to read the Word of God daily in order that their lives may be refreshed and cleansed."

Elim Bible College Open Day

by W. J. Maybin,
Pastor of our Southampton Chu

JUNE 16th was a date ringed in many calendars for months and many prayers for fine weather were expressed. How wonderfully God answered prayer! The experts have since informed us that it was the warmest weekend in June for three years. Beautiful Grenehurst Park bathed in the glow of such summer sunshine looked more charming than ever. With hundreds of Elim friends sitting about on the grass, walking around the delightful grounds, or exploring the College precincts or the studio recording unit, it was borne in upon one in a new way that this was indeed "our" college. We felt justly proud to belong, and very thankful to God for such an institution and for our devoted Principal and his equally devoted wife who work so hard to make Capel what it is – not only a Bible-based College, but also a centre for fellowship and conferences.

Open Day is fast becoming a "special" in our Elim calendar and it was very evident that interest is building up, for this year saw one of the greatest crowds ever packing the large tent and spreading around outside in the many chairs provided for the overflow.

The afternoon session got on its way with Douglas Fincher warming up with a few choruses. The Chairman, Pastor L. Wigglesworth, felt at home right away, and soon got the vast crowd singing with confidence, "My heart is fixed". It was good to see so many young people rejoicing in this assurance in a world where so few seem to have an anchor.

One of the highlights of the service was the singing of the entire College group, rendering that great favourite, "The heavens are telling" by Beethoven. Other singing items were equally enjoyed.

It was good to welcome overseas visitors in the persons of Pastors J. Egyir-Paintsil (Ghana) and O. Raper (South Africa), and to hear a few words from each.

The Principal's report gave much cause for rejoicing as Mr. Gilpin outlined for us what was happening at Capel. As he resumed his seat it was with our prayers that God would continue to bless his leadership in this vital section of Elim's witness. The brief sight of a row of young men ready to step forth into the ranks of Elim's ministry was proof that the patience and work so faithfully rendered are not in vain. May God bless them as they leave the classroom for the pulpit!

Awards time is always eagerly awaited, not only by the students, but by families, friends and those of us who feel that we have some little share in the tuition given. Miss J. Seymour, whose services in the language section have been greatly appreciated, made the presentations.

The evening service saw an even larger congregation, with Pastor Wigglesworth again in the chair. Again the members of the College singing groups gave us much delight as they rendered their various items. A special word of thanks goes to the choir for their rendering of "Let Mount Zion rejoice", with a student taking the solo part with such ease and expertise.

The preacher was Pastor John Phillips of Assemblies of God. He was in fine form for the ministry of the Word. He assured us that he was at home with the students and it soon became evident that he was at home with the entire congregation. How we rejoiced to become aware that in our midst there was One who was "greater than the temple" (Matthew 12:6). He brought the day to a close with a powerful, logical conclusion that, if the text was true, then there was One present who could meet every need. A very goodly number expressed their desire to make contact with the unseen Christ as they stood in large numbers within and without the tent. The day finished with that now very favourite hymn, "Glory, glory be to Jesus".

So, as we farewelled, it was with the thought in mind that the risen Lord had again condescended to tabernacle with us.

Photographs by Rodney Wedlake



A small part of the large congregation



Douglas Fincher leading the College Choir



Leslie Wigglesworth leads the singing



John Phillips speaking in the evening rally



The Principal, G. Wesley Gilpin, giving his Report



Men for the ministry — graduating students





Miss J. Seymour presenting the awards

The Maranatha Mi

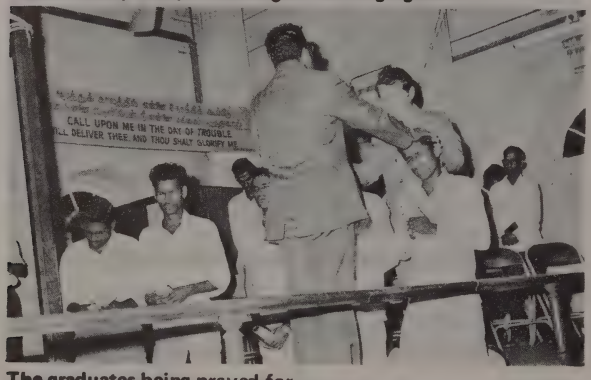
a Report by H



Successful graduates of M.B.T.I. set apart for full-time ministry.



Pastor Henry Joseph challenges the congregation



The graduates being prayed for.



The charge to the ordinands being made by Pastors Henry Joseph and J.A. Prentice.

MINISTERS of the Maranatha Full Gospel Churches from the Andaman Islands, Rajasthan, Mysore, Andhra Pradesh, Kerala and Tamil Nadu States joined recently for a memorable Conference in Madras. There were thirty-five of them, but some brought elders from their churches, making a big family of about seventy during the four days of the Conference.

Pastors Henry Joseph and John Prentice welcomed the ministers who were introduced in turn. There followed at this first meeting a song of praise and a season of prayer. Then Pastor G. Sundaram, Superintendent Pastor of the Apostolic Christian Assemblies, brought an apt message for the ministers. His many years of service and ministry enabled him to reach the hearts of all. The message was direct and practical, leading everyone to heart-searching and readjustment before God.

Pastor Sundaram spoke on the second morning also, while Pastor Prentice gave the address on the third. Two Pastors of the Fellowship, Joseph Balachandran and Dhayanandam, brought papers on "Starting new Works" and on "The Importance of Children's Work in the Churches".

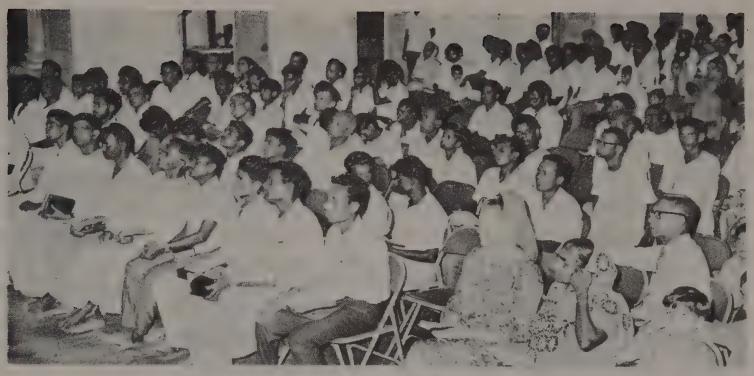
The four evening services were greatly blessed. Pastor R. Courts, national representative of World Missionary Evangelism, was the speaker. He brought anointed messages appropriate to the occasion. His simple, straightforward, forceful words, his excellent illustrations and touches of humour will long remain in the hearts of the people.

The Saturday evening meeting was a very special one when successful students of the Maranatha Bible Training Institute received their diplomas on completion of their two years' training. Pastor T.S. Sastry, Principal of W.M.E. Bible Institute, Elluru, presented the diplomas. The brethren concerned were set apart for the ministry. Then came the ordination service for Maranatha ministers who have served satisfactorily for two years on the field. This was conducted by Pastor J.A. Prentice. There was silence as the awareness of God's presence filled the hall.

ship in India

rs' Conference

oh



Part of the congregation. Mrs. Joseph and Mrs. Prentice are on the right on the front row.

MORE than 150 students trained in the Maranatha Bible Training Institute are now preaching in five States and in other places. God has enabled us to establish nearly forty Maranatha Full Gospel Churches.

The need and importance of training nationals for the work of preaching the gospel was never before felt so much as it is now. The Bible Institute has been located in a rented building since 1963 and the need for a place of our own has long been felt. The government has offered about 1,000 square metres of land in a well-developed part of the City of Madras stating that one-quarter of the cost had to be paid immediately, the balance having to be met by instalments. By the grace of our miracle-working God, we have paid the one-quarter. We have also asked for another 500 square metres, which, we trust, will be sanctioned. The land is expected to be handed over to us soon so that we can commence construction. Please pray for this new project.

Faced with many problems in the successful running of about forty churches in the Andaman Islands, Andhra Pradesh, Mysore, Rajasthan, Tamilnadu and Kerala States, we have been forced to embark on a church building project. The idea is to have places for worship and homes for the pastors and their families. While I was touring Europe with my wife and our daughter Sally, we shared this with some of God's children, who showed real interest. One Elim Pentecostal Church has enabled us to buy a piece of land for a church through their harvest festival offering.

We covet your earnest prayers and practical support for the work of God.

Gifts for the work of Elim Missionary Society should be sent to: **Elim Missionary Society, P.O. Box 38, Cheltenham, Glos.**



The precious moments of ordination.

A thrilling Testimony from New Zealand

AT the age of forty-seven I went to the optician to be told that I had senile cataracts forming on my eyes. I was very upset and felt that I needed professional advice, so went to an eye specialist. He confirmed the diagnosis, but said that there was nothing they could do at present, but I would have to have six monthly check-ups.

Each time I was told that they were advancing, but were not ready for an operation. My eye-sight was becoming very poor. To read I had to wear glasses and use a magnifying glass.

One night, when I was at the Elim Church, I went out for the laying on of hands and prayer. I didn't notice any difference that night, but next morning I was about to put my spectacles on from force of habit, when a voice from within said, "No! don't do that". I put them away, picked up my church paper and read it without them for the first time in twelve years. I have never put my glasses on since. It was a wonderful blessing and healing from God. Praise the Lord!

(Mrs.) **Mary Wiltshire**
a Member of our Nelson Church, N. Zealand

Another Slant

by Ken Smith
Pastor of our Erdington, Birmingham Church



I GUESS that I would not be a preacher if I did not find a sermon in life's experiences, nor Ken Smith if I did not write *Another Slant* about them! In this way one's ministry is related to life and human experience. Road accidents are too commonplace. My recent serious accident on the motorway on our way, as a family, to take the Sunday school anniversary at our Church in Plymouth proved to be no exception. My time of restoration provided opportunity for reflection and thought and I found myself more thankful on the following counts.

I thanked God for parental preservation. Some people talk about "Providence", which is so impersonal. I prefer to speak of my Father, as the Master so often did. It's not providential so much as personal, in my judgment. I am His child and He's my father. Even in tragedy one can cry "Abba, Father", and that means much to the believer. Our faith is not an insurance policy against any eventuality, for one has only to read Romans chapter eight to realise that the experiences of life befall saint and sinner alike – "tribulation, distress, persecution, famine, peril, death, life", to name but a few. None of us is likely to escape them all. To quote another: "We know not what the future holds, but we know who holds the future". James, speaking of making plans without recognising the sovereignty of God and His will, gives good counsel, even for accidents. We had planned ministry for Him and a holiday for ourselves, which was not to be.

I find that we learn from life both by observation of others and from our own experiences of life. I feel that only the hard way seems to teach some of us the way of life. The gardener speaks of "hardening off" and the carpenter of "weathering", and the experiences of life do just this in terms of character and personality. Even the Son of God became perfect through suffering, not in relation to sin, but in relation to the business of living, and fitting Himself for His ministry of intercession, for He understands, thank God. I found Hymn 712 in Redemption Hymnal such a comfort.

Hid with Christ in God is not a theological abstraction or a doctrinal platitude, but an experiential reality when we are faced with death. The secret of David's life is seen in the words: "and the Lord preserved David whithersoever he went". I have faced death a few times and His Word has convinced me that I will go through the experience when He calls me home. When His work in me and through me is completed then He will call me Home. This is true of every child of God. "The valley of the shadow" can be interpreted as the whole of life's existence, not just the brief moment of passing into eternity. Romans 8: 28 is still true, praise God, but one must grasp this lesson in the whole of life, not just glibly quote its words in adversity, or else they become as bitter words, instead of the blessing they ought to be.

I thanked God for a praying people. Some of my people told me after the accident that they had prayed for us before we set off and others when they heard of our condition. One wonders what the outcome would have been but for committing ourselves to the Lord before commencing our journey. The Christian teacher who kindly stopped on the motorway and assured us of his prayers as he continued to drive proved Paul's point that we must "pray without ceasing". To feel conscious of the prayers of God's people is a healing power in itself. We care by prayer. Sometimes it is the only thing that we can do.

I thanked God for a praising people. Hymn 712 sums it up again: "And are we yet alive, and see each other's face? Glory and praise to Jesus give for His redeeming grace". Habakkuk had the right idea when He spoke of praising God in the midst of human adversity. Only God's grace can create that kind of praise. The Psalmist knew the whole gamut of life's circumstances. I found these words so relevant: "I shall not die but live, and declare the works of the Lord. The Lord hath chastened me sore, but He hath not given me over to death". "Rejoice in the Lord" and "In everything give thanks" are Scriptural injunctions which have a healing virtue when observed. Prayer and praise are inseparable. They made the prison house at Philippi a paradise for the apostles. I wonder if Paul would have sung a solo had I been with

him!' "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God". I never felt so much the rejoicing of God's people as over our deliverance. It does something to the relationship between pastor and people, when one is conscious of this appreciation. The praising of God's people at the prayer meeting on our return, few though they were, was better than even the forfeited holiday.

I thanked God for a practical people. Right from the start this proved so. So often the people of God are "knocked" and it is good to give them credit for their practical application of their concern. I think of one of our ministers who was so immediate in coming to the hospital, one of my deacons who came and brought us back home, the school teacher who, travelling to Cheltenham, let the brethren there know, the minister's wife who offered to do the washing and cook the meals, the minister who loaned his car for a break, the Brethren believer who phoned to bring his wife's new Mini for our use, which I graciously declined, and the flowers from Plymouth Assembly. Some 'phoned out of concern and others did not 'phone out of equal consideration. How thankful one must be for the family of God's people. The world knows nothing like this, I assure you. Read what James says about professing faith without its practical application. "I'll pray for you" is not always the whole answer; it can sometimes be an easy escape from responsibility or inconvenience. The parable of the good Samaritan gives Christ's teaching on this point, for its purpose was ethical and not evangelical - to show that those in need are our neighbours, not necessarily those next door!

A motorway accident and a write-off make for a traumatic experience, but one would be a fool not to seek to learn lessons from it all.

Even as God's people we often forget we are not to live for ever in this life. David's words are true of us all. "There is but a step between me and death" and the danger of holding material things too dearly came out of it all. To see my Mini, which I really loved, a wreck, hurt deeply, and John's words, "Little children, keep yourselves from idols" seemed more relevant after this accident. Anything affecting our relationship with God and our love for the Lord Jesus Christ comes in this range. No wonder the hymnist wrote, "The dearest idol I have known, whate'er that idol be, help me to tear it from Thy throne and worship only Thee". Even preachers are not immune from this evil and the good things of life become a snare if we allow them to be so. I had an accident eleven years ago, which did not involve my family, but how true are the words that "none of us liveth to himself and no man dieth to himself". This time my wife and two boys were involved. This sense of responsibility to others must have a bearing on life, not least in our driving, for we can be a danger to others who are not responsible. How thankful that none of them was too seriously injured and that I had checked everything before commencing the journey and was travelling at reasonable speed. Just as in wrongdoing the innocent often suffer, so in the circumstances of life others can be involved.

Do you remember the story of Hezekiah? "Set thine house in order, thou shalt die and not live" was the word of the Lord to him. We may not get the opportunity to do this and it is imperative that our house is in order in every sense of the word, so that when the call comes we are ready to meet Him unashamedly. How many of us can do so? How we live, even as believers, will shape how we die.

Letter to the Editor

Dear Editor,

My wife and I express our appreciation to the brethren who have written following our motorway accident, telling us of their prayerful concern, and especially to the Minister, Deacons and Members of the Elim Pentecostal Church, Plymouth for their practical expressions of goodwill and to our own Assembly at Erdington, Birmingham.

Every blessing,
Kenneth Smith.

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Points for Preachers

by J. Alexander Wright

An Outline

A Window, a Basket, and a Rope.
(2 Corinthians 11:33)

Without these we might never have heard of Paul.

The contractions of life, imprisoning – such are what men imagine "religion" to be. Rather it provides the escape from life's bondage.

1. There's always a Window. Recall the prisoner of Chillon. Sometimes a book can be. God will provide a way of escape (1 Corinthians 10:13).

2. There's always a Basket. Less than an ideal means of escape, it yet served the purpose. Think of the means by which men have escaped the pollutions of this world (2 Peter 2:20) to the larger life in Christ.

3. There's always a Rope with two ends. Paul was at one end, and, at the other, were unseen hands! On Livingstone's grave in Westminster Abbey we read: "Brought by faithful hands" over land and sea. William Carey said, "You hold the rope". Mothers, fathers, Sunday school teachers, friends, are rope-holders all!

How shall we escape if we neglect the Window, the Basket, and the Rope (Hebrews 2:3)?

F.W. Boreham in *The Crystal Pointers.*

An Open Letter

"Dear Pastor . . ."

MAY I be so bold as to continue with a few further remarks concerning our congregational singing? This is a day of protest songs. There's one in Redemption Hymnal (no. 762), written by the great Dr. Sylvester Horne, father of the comedian Kenneth Horne, and one-time minister of our Kensington Temple Church. He wrote it as a protest against Gabriel's "Glory for me", the "self-centredness" of which he did not like. "Not, 'glory for me' ", he said, "but glory to Jesus our King". This hymn, sung to the same tune, is Christ-centred throughout. I must say, Pastor, that at times I get a bit tired of singing about "me". Let us have more of those great hymns of the Church which exalt Father, Son, and Holy Ghost – at least one in each service!

A Faithful Member.

An Illustration

A Converted Bowl

THE famous Bishop Taylor Smith had been visiting a military hospital in the first world war. On his way, he passed a group of convalescents who were seated around a table on which a bowl had been placed upside down. He paused and said to the men, "Do you know what is inside that bowl? Darkness and uselessness!". Then he turned it over. "Now", he said, "It is full of light and ready to hold fruit, soup, or anything else for which it is suited. It is a *converted bowl.* Which position represents your spiritual life, gentlemen? Are you inverted and useless, or have you been changed and made productive because you have turned from darkness to light?".

PRAYER and PRAISE

by F. H. Coleman

OVER the past years many things seem to be disappearing from our land and among them is the open-air meeting. How nice it was on going to church on Sunday mornings to see men and women in uniform with a band at open-air services. I can well recall going to the gospel service one Sunday and using the public transport of that city. The bus was full, but no-one seemed to be speaking – and this was a Yorkshire city! Presently we passed the Salvation Army open-air. The band was playing a well-known hymn. Suddenly the passengers brightened up. The air of depression changed to one of cheer and the buzz of conversation was amazing.

All this is an introduction to what I want to say. A good Elim brother holds an open air meeting each week at the lunch hour, right in the heart of the City of London. The venue is at Bow Bells Church in Cheapside. Every Cockney will know this Church. We understand that Dick Whittington, on leaving London, was at Highgate when he heard these church bells, which seemed to tell him to return and become London's Lord Mayor three times. If you work in the London City area the good Elim brother would love to see you between 1.10 and 1.50 p.m. Stand by him and ring out the good news of the gospel to the many hundreds who pass by. Pray for this brother who so faithfully and courageously preaches in the heart of London City.

You may have heard of the late Douglas Scott who, passing by an open-air lunch hour meeting in the City of London, stood to listen for a few moments, was wonderfully converted, filled with the Spirit, and then went to France, Belgium, Switzerland, and later the Congo, to win thousands and thousands to Christ.



Margaret M. Ladlow's page

Free for All

THE Isle of Wight is truly an island paradise in June, particularly when the sun is shining, the roses are in bloom and all the trees are freshly green. Just opposite the magnificent oak tree, in whose shade, I was told, Queen Victoria used to sit, is a little cottage which my husband and I went to visit one Monday last month.

The garden was gay with sweet-scented stocks and indoors there was a welcoming smell of coffee as we entered the home of friends whom my husband had known from his Crusader days in the first Islington Church. We were soon in reminiscent mood. Our host began to recall the excellent teaching which he received, when he was a new convert, from the last Pastor W.G. Hathaway, who at that time was the Minister of the Church. Our friend was, to use his own words, "very raw" and "especially ignorant" of the meaning of many theological terms. The constant use of the word "grace" by preachers and Christians puzzled him and he prayed that the Lord would show him what they meant by it. One night, Pastor Hathaway, when speaking on another subject, mentioned the word "grace", and, digressing for a moment, said, "Do we all know what grace means? It is the free, unmerited favour of God". This explanation satisfied the grateful hearer. It was a joy to meet him over forty years later and to find him still rejoicing in the wonderful grace of God.

The great preacher and man of God, Dr. Andrew Bonar, found the Saviour in 1830 when he was a young man of twenty. During the previous year, because of a great sense of unworthiness and guilt, he recorded in his diary: "Great sorrow, because I am still out of Christ; my birthday is past and I am not born again". His sorrow and regret were the products of a wrong conception of the love of Christ and the grace of God. "I found in my heart so much that must keep me from the love of Christ. I thought that I must purge my soul of all defilement and cultivate all the graces of the faith before I could hope for a place in the kingdom of Christ", was his lament. One glad day all the doubts and fears that had tormented him for years were swept away. He had been in pensive mood and took down the book by Dr. Guthrie *Trial of a saving Interest in Christ* and engaged in serious thought. That night the Holy Spirit applied the stupendous truth of John 1: 16 to his heart. He explained it then: "Of His fulness have all we received! His fulness filled my heart! I did nothing but receive . . . and so the fulness and freeness of the divine grace filled my heart".

Even afterwards, all through the long years of his ministry, this text was the keynote of all his preaching. Just before he died at the ripe old age of eighty-two, he wrote rejoicing that for over fifty years he had drawn upon the inexhaustible grace of God.

Truly God's grace *is* inexhaustible and has many facets. His grace alone bestows salvation through our believing in the Saviour whom He sent to the world. This is where it all begins and then the supply of grace comes sweeping in like a tide. This grace functions in the life of the child of God in every situation and for all time. Truly it is "Grace for grace", or, in a more modern rendering, "Grace upon grace".

Thy ceaseless, unexhausted love,
Unmerited and free,
Delights our evil to remove
And helps our misery.

Thou waitest to be gracious still;
Thou dost with sinners bear:
That, saved, we may Thy goodness feel
And all Thy grace declare.

Its streams the whole creation reach,
So plenteous is the store,
Enough for all, enough for each,
Enough for evermore.

Throughout the universe it reigns,
Unalterably sure
And while the truth of God remains,
The goodness must endure.

Charles Wesley

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MARRIAGES

COX-WATSON. On May 19th, at our York Church, Trevor Herbert Cox to Susan Valerie Watson. Officiating minister: A. Brooks.

UNDERWOOD-HAMILTON. On June 16th, at our Carlisle Church, Michael J. Underwood to Isobel M. Hamilton. Officiating minister: P. Watson.

BIRTHS

COLE. On May 14th to Ian and Pauline (nee Wells), Members of our Graham Street Church, God's gift of a daughter, Sarah Elizabeth.

SCOTT. On April 17th, to Pat and Dennis (Central Sunday School Superintendent) Sheffield, God's gift of a daughter, Beulah Ruth, a sister for Sharon Rose.

WITH CHRIST

JOHNSTON. On June 17th, Ethel, faithful and loved Member of our Carlisle Church, was suddenly called home to be with her Lord. Officiating minister at funeral: P. Watson.

MAGEE. On June 15th, Albert J.K. Magee, aged 67, passed into his Lord's presence having "run the race" and "finished the course". Officiating ministers at funeral: J.T. Bradley, A.J. Downes and H.W. Greenway.

WAVELENGTH–ELIM ON THE AIR

England
Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

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Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

We are pleased to announce that our Scunthorpe Church (Pastor: M.J. Baker) will take part in a broadcast over B.B.C. Radio Humberside (209m.) on July 29th at 9.30 p.m. and 5 p.m.

COMING EVENTS

ABERYSTWYTH. July 7, 8. Elim Pentecostal Church, New Street. Preacher: J.C. Smyth. Saturday at 3 and 6. Sunday at 11 and 6.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, off Preston New Road (opposite Telefusion House, first left and left again). Sundays at 10.45 and 6.30. Pastor: R.Clarke. A warm welcome to visitors.

BRIGHTON. Elim Pentecostal Church, The Lanes. Visit the famous historic building (built 1688). Services: Sundays at 11 and 6.30. Tuesdays at 7.30. Thursdays at 7.30. Fridays. Youth night at 7.30. Minister: F.A. Hodge.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors welcome. Pastor: B. Grist.

BURNHAM–ON–CROUCH. July 7. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Rally to mark the commencement of Elim in this newly-established place of witness. Preacher: P.E. Streeter. Singing by the Chelmsford Choir. At 7.30.

CLAPHAM, London. July 8. Elim Pentecostal Church, Clapham Crescent. Farewell and retirement services of Pastor and Mrs. I.R. Moore. At 11 and 6.30.

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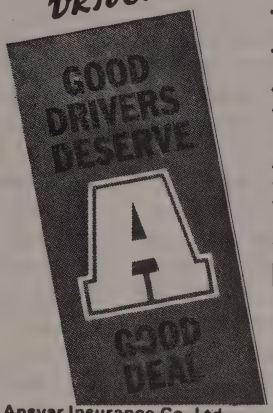
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COMING EVENTS—*continued*

EDINBURGH. Visitors to Scotland's Capital warmly welcomed at the City Temple, Elim Pentecostal Church, George IV Bridge. Sundays at 11 and 6.30. Wednesdays at 7.30. Resident Minister: B.J. Hayes.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. July 14. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: H. Jeffery. Special items. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

HANLEY, Stoke on Trent. July 14. Northwood Stadium, Northwood. West Midlands Presbytery Sports' Day. At 1. Rally at 7.30. Preacher: David Beresford. Convener: T. Partington.

ILFORD. July 15. Elim Pentecostal Church, Clements Road. Pastor's fifth anniversary services. Preacher: G. Wesley Gilpin, Principal of Elim Bible College. Soloist: Marie Hamilton. Convener: J.F. Hardman. At 11 and 6.30.

MANCHESTER, Chorlton-cum-Hardy. July 7-15. Elim Pentecostal Church, Oswald Road. "Revolution '73" Crusade conducted by J.J. Glass (Jnr.) and K. Lannon. Weeknights at 7.30. Sundays at 10.30 and 6.30. Open-air meeting in Longford Park on Sundays at 3.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes holidaymakers. Sunday at 10.45: Communion service; at 5.45: Evangelistic service; at 7.30: Family fellowship. Tuesday and Friday at 8. Minister: D.A. Lambelle.

PONTARDULAIS. July 7-9. Beulah Elim Pentecostal Church, Twynaigo Road. Anniversary. Preacher: D.A. Lambelle. July 29. Preacher: G. Williams. August 5. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

ROMSEY. July 14. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Michael Jarvis and Poole A.O.G. youth. At 7.30.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Visitors welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: I.R. Hall.

SOUTHPORT. Tent Crusade in Mornington Road from July 14th for two weeks. Special opportunity for those seeking Divine Healing. Preacher: Alex Tee. Singers from Glasgow and London. Weeknights at 7.30. Sundays at 8.

SOUTH SHIELDS. Commencing July 8. Crusade conducted by D.G. Holmes, A.P. Johnston and D.G.Woodfield. Bolingbroke Hall, Bolinbroke Street. Sunday at 8.15. Elim Pentecostal Church, Westoe Road. Monday to Friday at 7.30.

WEYMOUTH. July 21. Elim Pentecostal Church, Belle Vue. Rally. Preacher: G.N. Backhouse. At 7.

WOOD GREEN, London. July 7-29. The Marquee, Woodside Park, High Road. Crusade conducted by J.G. Patterson and team. Nightly at 8.

ITINERARIES

The President (J. Lancaster):
July 17th, Scunthorpe; 18, Hull (City Temple); 19, Scarborough; 21, Driffield; 22, York (am); Harrogate (pm); August 25-27, Pontypridd.

The London Crusader Choir (with Douglas B. Gray):
July 8, Broadmoor Hospital; 22, Palmer's Green; 29, Croydon (Mayday Hospital); August 5, Eastbourne; 19, Hastings; September 2, High Wycombe; 6, London (Regent Hall); 9, Canterbury and Dover prisons; 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey prisons; 25, East Ham; 30, Ipswich.

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Depression and its remedy

Psalm 42:11



by Frank Lavender

THINK about David in his cast down condition. One of the most common, distressing troubles in church life is Christians who are depressed.

It does not help at all that this is often ignored and that no-one will talk about it. It is regarded as being so unworthy a condition that a Christian should be ashamed to admit to being depressed. This makes matters worse and increases the depression. To discuss it openly in the light of Scripture can bring understanding and relief.

We are not told why David was cast down or depressed when he wrote this Psalm, but his life-story in the Scriptures shows that there could have been several causes. Perhaps David was cast down because of the rebellion of his favourite son, Absalom, and his best friend, Ahithophel; this must certainly have deeply hurt David. Is your depression caused by the loss of one whom you have loved or because one you loved and trusted has turned against you? Perhaps because the child you brought up to be a Christian has turned away from the Lord, you are not hurt just because they no longer seem to believe what you taught them, but by the thought of the eternal danger and loss which face them.

It may be that David was depressed because a disaster, like the great drought which occurred during his reign, had overtaken his kingdom and had brought suffering and misery to his people. Every true pastor will understand this, for nothing brings such grief and sorrow to his heart as when his church and people are injured by division and spiritual dearth. One can bear so much more when it is directed against oneself, but it is desperately painful when one's church and people are under Satanic attack.

David could have been cast down because of having consciously let the Lord down by his sin, as he did when he committed adultery with Bathsheba then had her husband murdered. It is a terrible feeling when one has done something which has really dishonoured the Lord and made someone say: "If that is being a Christian, I will never be one!". Maybe you are deeply upset through failing the Lord either by neglecting your duty or by doing what you know to be wrong.

It could be that David had been ill and that his low condition was a natural result. The connection between body and spirit may be very mysterious, but it certainly exists. It is beyond doubt that some lowering sicknesses leave such a sense of depression that folk feel they just want to sit down and cry. Perhaps this is *your* trouble?

David's problem may have been an attack of "middle-aged depression". Did you know that not only teenagers but also middle-aged folk have bouts of depression when it seems that nobody understands them and that the whole world is against them? Teenagers and middle-aged people are undergoing physical changes which can sometimes have a devastating effect upon them. Do you think that this could be your problem just now?

Whatever was the cause of David's distress, he knew the right thing to do. He turned to the Lord, who never changes however much circumstances alter. He poured out his heart to Him. David knew that he could depend on the Lord absolutely and that He would bring him victoriously out of all his troubles. He concluded his song on a happy note of faith: "I will praise Him who makes my face to shine; I will glorify God who is mine!".

There is a word here for every depressed, distressed believer. The Lord is the unchanging One who has promised: "Him that comes to Me I will never turn away". Whatever is causing our hearts to be cast down, He knows, understands, and cares for us. We can pour out our hearts to Him and He will meet us in our need and give us the comfort which no other can give. Having told Him all our distress and knowing that He has heard and answered our cry, we can by faith praise and adore Him. We can offer the *sacrifice* of praise - and nothing lifts the spirit so much as to praise the Lord.

Do not look upon your depression as being itself sinful, but do not either allow the depression to remain on your spirit as a dark, constant cloud. Rather, when you are low accept the remedy of the Word of God: trust your loving Father completely, pour out your heart to Him, and then praise Him by faith because He will bring you out of your distress.

The Family Altar

Scripture Union Portions — Notes by **Ray Hughes**

Monday, July 9th — **1 Kings 14:1-20**

"When she cometh in. . . she shall feign herself to be another woman" (v.5).

WE can deceive men, but God knows our innermost secrets. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do" (Hebrews 4:13). The discovery of deception did not depend on the set eyes or ideas of the prophet, but on divine direction. Spiritual sensitivity should be maintained even into ministerial maturity. Notice that the child found grace in the eyes of the Lord (1 Kings 14:13). Godless parents do not necessarily produce totally godless children. In this case premature death was a reward from God, granted rather than that the child should be shamed by death on a battlefield deserted by divine providence.

Tuesday, July 10th — **2 Chronicles 13:1-22**

"By a covenant of salt" (v.5).

SALT purifies as well as permeates. It was used in the ancient world to preserve for future use in the natural realm. God used it as a reminder of His pure contracts with man that were to be preserved throughout generations (Numbers 18:19; Leviticus 2:13). A reminder at this time of His "salt covenant" with David's house was deeply significant, because deterioration was increasing throughout the realm. A feud in the family, false gods, and a fornicated priesthood all point with the finger of experience to the truth: "Don't give the devil a place [toe-hold]" (Ephesians 4:27).

Wednesday, July 11th — **2 Chronicles 14:1-15**

"Asa did that which was good and right in the eyes of the Lord his God" (v.2).

THE right action brought rest, refreshment and a resplendent display of God-given prosperity. When the enemy attacked, as he always will attack the righteous, this was Asa's assurance: "Lord, it is nothing with Thee to help, whether with many, or with them that have no power. . . let not man prevail against Thee" (v.11). Spiritual cleanliness produces spiritual confidence.

Thursday, July 12th — **2 Chronicles 15:1-19**

"The Lord is with you, while ye be with Him" (v.2). "HOLD the beginning of your confidence steadfast to the end" (Hebrews 3:6). Asa had started well, but he needed a reminder to remain real. Here we see the importance of teaching to avoid spiritual bankrupcy (2 Chronicles 15:3), the importance of the removal of evil and the renewal of good (v.8), and the importance of God coming even before family ties (v.16). Someone has said, "God's plan made a hopeful beginning, but man spoiled his chances by sinning. We hope that the story will end in God's glory, but at the moment the other side's winning." Let us change the tide by keeping the truth.

Friday, July 13th — **2 Chronicles 16:1-14**

"Because you have relied on the king of Syria, and not relied on the Lord" (v.7).

IN an age of gimmicks in gospel presentation and fine art and trickery in fund-raising, it is good to remember that our help comes from the Lord (Psalm 121:2). It has been said: "In all your getting, GET GOD". Asa could have known a great God (2 Chronicles 16:9) and a divine doctor (v.12), but he sought an alliance with ungodly men and rejected the remonstrations of a man of God moved by the Spirit. The result was repression in his kingdom and rottenness in his body.

Saturday, July 14th — **1 Kings 16:15-34**

"Omri wrought evil in the eyes of the Lord" (v.25).

HIS evil deeds were not only in the eyes of the Lord, for he influenced his son until his son considered it a light thing to walk in sin (v.31). He also built Samaria, which later became a centre for false worship. Ahab raised an altar to Baal, married outside the faith, walked in wickedness, allowed a woman to rule his life and would not listen to a heaven-sent messenger. All these indicated the far-reaching effects of the life of the unregenerate Omri.

Sunday, July 15th — **1 Kings 17:1-16**

"Elijah the Tishbite" (v.1).

"TISHBITE" means "reformer", and what a reformer we have here! He burst on the black scene of Baal-worship and bestiality, for immorality of all kinds was practised in the groves, and began the restoration of a true faith in the land. God worked with him with signs following (Mark 16:20). Even the ravenous raven, which would eat or hoard anything, provided for the prophet. A widow woman, having received a double blow in the loss of the husband and the smallness of her son, who was too small to gather sticks, received a double blessing in the presence of the prophet and the provision of plenty when she puts God's servant first.

FAREWELL SERVICES for

Mary Fisher

(missionary to Inyanga North, Rhodesia)

Saturday, July 14th at Caerphilly Elim Pentecostal Church at 7.15;
Sunday, July 15th at Kensington Temple, London, at 6.30.

Pentecost

3. Every Day

by
Geoffrey J. Feasey, Pastor of our Pontardulais Church

OUT of the depths of our innermost beings shall flow rivers of living water, rivers overflowing, producing power and plenty. These rivers are to flow constantly. They are not just Sunday rivers, or even prayer meeting gushings; they are constant, always flowing from dawn to dusk. This is the life in the Spirit – Pentecost every day!

Pentecostals must guard against the awful suggestions of Satan that Pentecost is a church matter, and that Pentecostal conduct must be limited to the four walls of a church. This is not so. We must live all the week as we live on Sunday. We must act all the week as we act on the Lord's Day. This means a walk in the Spirit, an existence that makes all others pale in comparison. The realm of Pentecost breaks down barriers, reaches all classes and affects every area of life.

How could God have granted to John the glimpse of future glory had he not been in the Spirit? Everything is changed when Pentecost is put into operation every day. The sermon on the mount takes on a different perspective when viewed from the high towers of Pentecost. Let the rivers run freely!

This way of living is not just for self-enjoyment, nor merely to make every Pentecostal feel good; what lies beneath is far more exciting. The advice of Paul concerning the life in the Spirit is often misquoted; singing, speaking, and making melody in your heart are to be given to the Lord. To put this in an everyday expression, it is a life of ceaseless praise. There is nothing in all the vast universe that causes delight to the heart of God like the soul who once was dead finding himself alive unto God, pouring out a rhapsody of uninterrupted praise. The rivers are flowing!

Paul goes even further than the orchestrations of the heart. He evaluates speaking in tongues continually to oneself as building and edifying the inner man. Tongues in worship by a congregation can be the poetry of heaven itself, rich and wonderful; how much the more this is when they are used intimately at the lone altar every day. Paul knew the value, for he states that he used this mode of worship "more than you all". The rivers were flowing!

After melodies and poetry, comes something that even surpasses them – the leading of the Spirit. Living in such realms brings an intimacy. Being so close to God that when one is needed for some kind of service without long-winded preparation shows how one is ready and equipped for service.

One word sums up this kind of walk: sensitive. In whatever way God choses to move, the sensitive believer, being in the spirit, is constantly ready and aware of the breath of God.

Pentecost must be manifested every day of every week. We are dealing with something that has no comparison – the Holy Spirit of God. Paul's command in the original emphasises: "Be being, being filled"; it is a continuous process of receiving all that God has to give.

Let the rivers flow continually!



Elim Bible College Open Day – The E.B.C. Singers in action

THE ELIM EVANGEL

Vol. LIV No. 28 July 14th, 1973 5p



Our Executive Council pictured outside our Headquarters. Left to right: H.W. Greenway, A.B. Tee, G.W. Gilpin, W.R. Jones, P.S. Brewster, J.C. Smyth, J. Lancaster (the President), J.T. Bradley, R.B. Chapman and T.W. Walker.

Photograph by Rodney Wedlake

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

Editor: T.W. Walker.

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Editorial

BRITISH evangelist Don Summers has spoken almost with bitterness about the apparent indifference of the news media towards evangelical enterprises. He showed that his recent crusade, which attracted thousands to meetings in the heart of the Midlands, passed almost totally in ignorance as far as the general public were concerned, that is to say, with regard to the well-nigh total silence of newspapers, radio and television.

Billy Graham writes of his recent effort in South Korea where converts have numbered ~~in~~ tens of thousands and where attendances were phenomenal, one crowd being reckoned over 1,000,000 — yes, one million — in number.

Our Secretary-General has written concerning the indifference of the media to the results of the Northern Ireland local government elections, his points being underlined by the rather different reactions of some sections towards the moderate gains by Catholic-supported politicians in the elections for the new Assembly.

We might well agree with Don Summers and wonder as well that we can be treated to endless reports about the Desremault baby (however did that couple get married and have a child?), stupid pictures of and comments about teenagers at Wimbledon drooling over a seventeen-year-old tennis player and the like, yet there is blank silence over evangelism at home and abroad.

It seems as if this is indicative of the modern mood. Gurus, alleged messiahs, erring clergy, way-out bishops are all grist to the mill, but real soul-saving activities are ignored deliberately, or so it would seem, or else sneered at if they are mentioned.

Well, let's do our share of giving God the glory! Thank the Lord for souls saved! "Let the redeemed of the Lord SAY SO"!

After all, changed lives will speak more loudly in the end than any amount of copy writers' blurb. The more who are gloriously saved by the redeeming power of Christ, the more will be the cumulative effect. God is moving, even in Great Britain, and we believe in increasing measure. A colleague recently told me that the representative of a well-known Christian book firm had told him that the increase in demand for Christian books over the last two years is almost more than they can cope with. We have passed through a period of years when Christian bookshops were closing down, but the tendency has been reversed, thank the Lord. Young people especially are reading more spiritual books than would appear to have been the case two years ago. Christian unions are reportedly increasing in numbers in ever more colleges. The opposition, the problems, the challenges are still there, but God is moving.

Our prayers should be directed as never before to the need for evangelism and for evangelists to be thrust out. The gospel is still the power of God unto salvation. Jesus saves, thank God, and we want many, many more to find this so great salvation.

Church Reports



Baptismal candidates pictured at our Church at Maldon, Essex, with Pastor E.D. White

MALDON **Pastor: E.D. White**

A RECENT baptismal service brought much blessing and encouragement when a large congregation witnessed five candidates passing through the waters including a 72-year-old blind sister, three young people and a 67-year-old sister.

A reporter of the local press attended and his report and photograph of the event have brought interest to Maldon residents and several enquiries have been received regarding Elim activities.



We thank God for His blessing and look forward to a breath of revival.

E.D. WHITE

ROTHERHAM **Pastor: P. Smith**

ON a recent Sunday we held a baptismal service when nine ladies and five men testified to their faith in Jesus by following Him through the waters of baptism. It was wonderful to hear each candidate give a short testimony of how they came to accept our Lord's offer of salvation. One young girl came to know the Lord as her Saviour while attending a Sunshine Corner which had been started when a young couple were willing to open their home to children living in the neighbourhood. Two of the young men were saved during the crusade held at the Church in March. It has been a joy to see the change in their lives. One of them could not at first understand the need for water baptism, but was willing if only to be obedient to his Saviour. Three members of one family were baptised, two sisters of another family, and a husband and wife.

A.T. CLARKE

CHIPPENHAM **Pastor: K.W. Phillips**

WE recently held our third baptismal service since we started as a Church four years ago. There were three candidates. One brother had cracked his pelvis eight weeks before and the Lord wonderfully met this

need to enable him to go through the waters using only one stick instead of crutches. His wife was also baptised. The other candidate testified to having been saved at the Bingley Hall Youth Rally last year. The service was held in the local Baptist Church. The preacher was Pastor W.R. McKibbin whose subject was the necessity for believers to be baptized.

We were pleased to see so many present, quite a few being young people. We enjoyed our brother Ernie Reeves's ministry in song.

JANE PHILLIPS



Pastor Lancaster and Pastor Jones



David and Carol Tattersall



Pastor Jones with Mr. and Mrs. Beattie



Pastor Jones with Rosemary Mawutsa

WESTON SUPER MARE **Pastor: J.B.D. Ritchie**

WE recently celebrated our first anniversary. How quickly the past twelve months seem to have flown by. It was a year ago that Pastor Ron Jones and his party came for an evangelistic campaign, out of which the present Elim Assembly was formed. Our brother J.B.D. Ritchie came straight from Elim Bible College to be our first Pastor and he won his way into the hearts of the people immediately.

We still have no church building of our own and are praying earnestly that God will soon provide us with a meeting-place that will glorify His name. We praise God for the loyalty of our Members who continue to support us faithfully. Our Sunday meetings are held in the St. John Ambulance Hall and the week-night service in a room in the Town Hall.

We have a thriving Sunday school on the nearby Bourneville Estate where Ron Richards and his keen staff of teachers seek to bring the Gospel to the boys and girls. A number of them have given their hearts to Jesus.

Our anniversary services were conducted by Pastor Ron Jones and the New Creation Singers from Bristol. Brother Jones's message brought us a fresh challenge to meet the need of the hour. Students from Elim Bible College also took part in this Saturday service and all day Sunday.

We are grateful to all the Elim Family for support and prayers and would appeal to you once again to remember Pastor and Mrs. Ritchie as they seek to press the battle to the gates in this seaside town.

R. MAINSTONE

WOOLWICH **Pastor: Lyndon Jones**

MEMBERS and friends have been thrilled with the opportunities that have come their way to take part in religious broadcasts in connection with the local television network, Cablevision. Recently our Minister was asked to arrange a forty-minute religious programme for the Network. The President, Pastor John Lancaster, was in the area visiting the Churches, so Pastor Jones took the opportunity to interview the President on his coming year of office, his call to the ministry, Pentecostal teaching and experience, his views on the present spiritual state of our country and the answer to its needs. Also taking part in the programme were Mr. and Mrs. Beattie, Members of our Beersbridge Road Church, Belfast, on holiday at Woolwich. Mr. Beattie spoke of his conversion and God's keeping power during these troubled days in Northern Ireland. Mrs. Beattie was interviewed concerning her

healing from deafness and the benefit of prayer at such worrying times in Belfast. It was an added joy to include in the programme Rosemary Mawutsa of Inyanga North, Southern Rhodesia, who is in London studying for higher nursing qualifications. Rosemary spoke of her conversion and of her desire to return home to serve the Lord. The programme also included singing by David and Carol Tattersall. We are delighted to say that the programme received a favourable response.

A.D. SMITH (Mrs.)

CARDIFF **Pastors: P.S. Brewster, R. Hunston, and J.H. Dick**

THE children completely took over the Sunday school anniversary weekend, which was crowned with the salvation of souls. There were three anniversary services: on Saturday evening the adult Bible classes, led by Mr. Ron Morgan, on Sunday afternoon the beginners, and on Sunday evening the junior and senior children.

About sixty toddlers, aged between three and seven ministered on Sunday afternoon for an hour with the songs that they have learned during the year. On Sunday evening more than 100 children sang, recited and performed Biblical sketches. The children, a cross-section of the 500-strong Sunday school, also sang with a twenty-five strong children's band.

After the Sunday evening service, about 400 people listened to the B.B.C.'s Sunday Half-Hour programme on a radio installed in the church. This had been recorded at the Church a few weeks earlier and included hymn singing and items by the Temple's Crusader Choir. The broadcast, heard by five million listeners all over Britain, was the second made by the Temple in two months. The other was a half-hour programme in April which was broadcast world-wide.

ALISTAIR FORREST

SOUTHAMPTON **Pastor: W.J. Maybin**

OUR Spring Convention could so easily have started on a note of disappointment, as our principal speaker, Pastor Christopher Smith, was unable to come owing to illness, but from the commencement on the Saturday evening we had a wonderful time of blessing which lasted right through to the last meeting on the Monday evening.

At the Saturday evening meeting the speaker was Pastor J. Osman who gave us a very challenging message under the anointing of the Holy Spirit. The Gospel Four Ladies Quintet ministered to us in song.

On Sunday, our own Minister filled the gap, and in the evening service our Young Wives Group, whose fifth anniversary it was, blessed us with musical items with guest soloist Mrs. Lynda Tucker who accompanied herself on the autoharp and sang two solos which were very much appreciated.

On Monday we were joined by Pastor Tom W. Walker who very kindly and at very short notice came in place of Pastor C. Smith. He was our speaker for the afternoon service and everyone was blessed and challenged greatly by his powerful message under the mighty anointing of the Holy Spirit. Josie and Angela Smith, our duettists, brought two lovely pieces by which we were richly blessed.

A splendid tea was greatly enjoyed during the interval and our sincere thanks go to Mrs. Maybin and her lady helpers who worked very hard.

At our evening service our first speaker was Pastor P.G. Parsons. His message was plainly and forthrightly presented and was the means of bringing great blessing. Pastor Walker brought the final message of our convention and stirred our hearts with a great address given in his own inimitable way and which must have gone deeply into the hearts of everyone present. The meeting ended on a great note of triumph and one felt that this was indeed our finest convention to date. A short time of fellowship was enjoyed over cups of tea before we parted after a wonderful time of great blessing.

Our attendance figures were as follows: Sixty on Saturday evening, and 102 on Monday afternoon and 167 in the evening. It was good to meet so many friends from other Assemblies and the fellowship was indeed sweet.

E. PRESTON

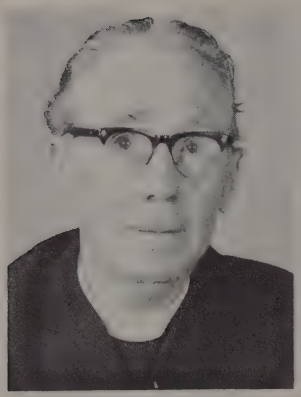
WINTON, Bournemouth **Pastor: G.N. Backhouse**

THE past few months have brought times of blessing and encouragement to the Winton Church. The Easter Convention meetings were a source of inspiration as we meditated on the death and resurrection of our Lord. The ministry of Pastor D.D. Phillips was thought-provoking and much blessed.

After Easter there was a visit from Pastor F. Packer, a former Minister of the Church. We were blessed, not only by his ministry, but also in sharing his personal testimony to the goodness and faithfulness of God both in sorrow and rejoicing.

Recently a small group of students from Elim Bible College conducted a brief outreach in the schools. One of the students, Ken Legg, stayed with us for a few weeks. As a result of the very able way in which he followed up this work, we now have a number of newly-converted young people who are themselves witnessing to others. This is a cause for thanksgiving as we realise that our prayers for blessing on the young people in the Church and for others to be brought in have been abundantly answered.

(Mrs.) D.F. KEMP



A series on the Epistle of JUDE
— some great Subjects from a little Book

In Defence of the Faith

2. Sinning Angels

by F. J. Slemming

JUDE 6,7 and 2 Peter 2:4,5 are complementary. Here we learn of angels that sinned and so came under the judgment of God. The incident referred to is recorded in Genesis 6:1,2.

Our first task is to settle the identity of the "sons of God" who married "the daughters of men". It is proposed by some, including C.I. Scofield in *The Scofield Bible,* that the line of Seth was a godly line and that they are therefore "the sons of God", the line of Cain being an ungodly line and so they constitute "the daughters of men". Before we can accept this interpretation there are a number of problems that must be answered.

Why should the sons of Seth be called "the sons of God"? Were there no daughters in the line of Seth? How can we possibly conclude that, because Seth was godly, all his line, all his sons, were godly also? There is no authority to make such a statement as far as I am aware. Eli was a godly man, but what about his sons?

Why should the daughters of Cain be called "the daughters of men" and why is there no mention of sons in the line of Cain?

One would think that Seth had only sons in his line and Cain only daughters.

Why should the offspring of these marriages be different? Genesis 6:4 tells us that the offspring of the marriages between the sons of God and the daughters of men were "nephilim" or giants. God's Word warns believers against marriages with unbelievers, but when that warning word is foolishly disregarded, as we know it sometimes is, the resulting offspring of such marriages are not monstrosities.

Who then were "the sons of God" who took to themselves "the daughters of men"? My answer is that "the sons of God" mentioned in Genesis and by Jude were spirit beings, or angels. Job 38:6 says that when God laid the corner stone of the earth, the morning stars sang together and all the sons of God shouted for joy. The sons of God were angels and they were active when the earth was laid by God. One ancient manuscript reads: "The angels of Old saw the daughters of men". Smith's dictionary says that this was the most prevalent opinion both in the Jewish and the early Christian Church. John Owen, a Puritan divine of great spiritual stature, a philosopher of great learning, a keen, gifted Bible student, preaching at Cambridge 300 years ago, said of this, "The angels. . . they are the sons of God". Dean Alford is very forthright and says pointedly and plainly that the angels committed fornication with another race than themselves, thus going after strange flesh.

That angels were created by God to serve Him is quite a Scriptural fact. It is also a Scriptural fact that there are evil angels. Some are shown to be evil. Some hideous sin is seen in the ranks of these holy beings, and, like it or not, it is a deplorable fact.

In Psalm 78:49-51, the psalmist is describing the plagues with which God visited Egypt because Pharaoh refused to let His people go. Notice the words used: "He cast upon them the fierceness of His anger, wrath, and indignation and trouble, by sending evil angels among them. . . and smote all the first born in Egypt".

Job 4:18 reads: "His angels He charged with folly".

That some angels had become irrevocably evil is seen by the eternal punishment prepared by God for them: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matthew 25:41).

In Jude vv. 6,7, notice three things: they "kept not their first estate"; they "left their own habitation"; and they are "reserved in everlasting chains under darkness unto the judgment of the great day." They were holy angels, but they kept not their first estate. They left their own habitations — they fell — and are now reserved for judgment. C.H. Spurgeon said, "Angels were in the central abode of God Himself, evil entered their hearts and they fell never to rise again".

Study 2 Peter 2:4. Again we have three things to notice: God spared not the angels that sinned; nor

the world that sinned; but He delivered Noah. We are considering sin and judgment, sin between angels and inhabiters of the old world in the time of Noah. Two kinds of judgment are mentioned: the angels were bound and reserved; the ungodly world was destroyed by the flood.

We must now consider how they sinned. Jude vv. 6,7 make it quite clearthat thesin was the sin of Sodom and Gomorrah. Linking with these verses 2 Peter 2:5, one concludes that it was a sin of uncleanness – going after strange flesh.

Let us list the facts that we have gathered:

The sin was in the days of Noah and was participated in by angels and inhabiters of the world (2 Peter 2:4,5).

The sin was the sin of Sodom and Gomorrah (Jude vv. 6,7).

We compare this with Genesis 6 and learn that the sons of God (angels) took wives of the daughters of men.

The result of this, says the Word of God, was that God spared not the angels, and God spared not the old world.

Take notice now of the results of the "marriages" and the sin. According to Genesis 6 it was "nephilim", or giants. "There were giants in the land in those days". There can be no doubt from both Scripture and history that there existed a race of giants, beings of extreme size and stature. They appeared, flourished and disappeared. They were not overcome – they became extinct. They were not imaginary creatures, but awful realities. They existed and flourished, but, in spite of their size and strength, they proved to be sterile and died out. The word "nephilim" is from an old Hebrew word, the root meaning of which is "to fall", indicating that they were the offspring of the fallen angels, satanic hybrids, men and angels, natural and supernatural. How enlightening is Genesis 6:4 in Bagster's translation of the Septuagint: "and they bore children to them, these were the giants of old – the men of renown".

Josephus, the historian, wrote, "Their sin was so vile, the fruitage so horrible and repugnant to God, the world so corrupt, He swept them into eternity by means of the flood. After the flood the sin was repeated with the same results and God cast the angels down, bound them and is reserving them for judgment; then we find the race of giants became a remnant and died out."

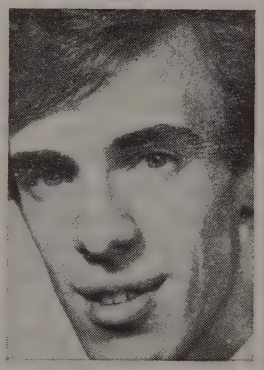
The Scriptures speak of the remnant of giants in Deuteronomy 3:11; Joshua 12:4; 13:12 . These were not creatures of God's making, but sinful, corrupt superfluities, the products of a satanic miracle.

In the days of Noah the two prevalent sins were uncleanness and lawlessness and "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man". "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness and despise government." (2 Peter 2:9,10).

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Eliza—"widow"



The dead man Yeremiah, Pastor Joseph and Eliza

THE Church Leader, Yeremia, called on Pastor Joseph to pray. Then a loud noise rang through the church. Yeremia had dropped dead. "Dead?" said I.

"Dead!" they all rejoined. "How do you know he was dead?"

"Yosefu", I said, "You are the oldest here, the Church Elder; you will have seen many dead people."

"He was dead," replied Yosefu.

"Perhaps he had fainted?" I suggested, to which he replied, "No".

"Was he in a fit?" I went on. "But no," I corrected myself, "Your daughter was an epileptic for many years before Bwana Yesu healed her. You know all about fits. He was in a coma, probably?".

"Amekufa kabisa [he was as dead as a doornail]," retorted Yosefu.

"Martha," I turned to the mother of eight children, "Pastor had just finished praying. There was a loud thud like the fall of a tree. Yeremia was lying dead behind the table. . . dead!".

"Dead, Bwana" she said, "and then a great burden of prayer fell on me. Someone went to tell Yeremia's heathen father. He was greatly distressed and Pastor had great difficulty with him, because he wanted to take the body away."

"Pita, what happened?", I queried.

"Happened, Mzee?" the young man replied. "Yeremia died."

The Masai women who were present were emphatic: "He was dead."

One of them, meeting Yeremia in the market some days later, testified to all around, "This man was dead".

Pastor Joseph speaks: "As I finished praying there was a heavy thud behind me. I turned and found Yeremia dead at my feet. 'Oh God,' I said, 'What will you do for Your great name? What will the heathen say? As I thus cried to God, the Holy Spirit witnessed that we should seek God's face in prayer that Yeremia should be raised up again. His father came in and dropped down by the body. He cried out in his grief, 'My poor son! What has killed you? I will take him away,' he said, 'immediately.' I had great difficulty in preventing him from doing so. The widow had fallen on the body weeping unrestrainedly. So, with some of us praying, others weeping, the father protesting, 'At the indignity of his son's body being left to stiffen on the floor', we prayed on. Once or twice I looked at him in hope. Then the prayer burden began to lift. I turned to the body and called, 'Yeremia!' and again, 'Yeremia!'. The left eyelid moved slightly. All who were watching burst into praise. I called him again. A faint sound came from his lips. Soon, we were supporting him to his home nearby. We left him there in the care of his father, while we broke bread in remembrance of Him who broke the power of death. The neighbours, coming in haste to bring their condolences to the bereaved, found the dead man sitting in a chair."

"Eliza!", I was now speaking to the widow.

"My bwana died," she said.

"How do you know that he was dead?" I queried.

"He was dead, I knew it, although I am afraid to go near dying people," she said. "Pastor told me not to cry, but I could not listen to him. My grief was too great."

"Then?" I queried.

"His eyelid moved, then I remembered that Yesu has all power." She began to laugh for sheer joy.

"Eliza," I exclaimed, looking at her through my tears, "God has made you to laugh, like Sarah when she gave birth to Isaac. Yeremia, what do you know of this matter?"

Continued on page 14

The Holy Spirit and Conversion

by Trevor Partington

Trevor Partington is Pastor of Covenant Hall, Stafford, which is in fellowship with The Elim Church Incorporated.

THE Nicene Creed speaks of the Holy Spirit as being "the Lord and Giver of Life"; this is evident throughout the Word of God. He was the Life-giver at Creation (Genesis 1:2). He is the Life-giver in conversion (John 3:5), in sanctification (Galatians 5:16), and in resurrection (Romans 8:11). Nothing that the Holy Spirit has done, or will do, is known to us, however, until we become Christians: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, BUT GOD HATH REVEALED THEM UNTO US BY HIS SPIRIT" (1 Corinthians 2:9,10).

At conversion there are four distinct ways in which the Holy Spirit works.

The Holy Spirit communicates

To communicate is "to make contact with", and this is what the Holy Spirit did for us, primarily through the Word of God. He started to reveal to us the wonderful truths that were contained in this Book and the relevance of the Gospel in our own life. Paul speaks of those whose understanding is darkened, being separated from the life of God (Ephesians 4:18), but, when the Holy Spirit started to communicate with us, then the Bible became alive. We were given ears to hear what the Spirit said to us (Revelation 3:22), for "the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:10).

The Holy Spirit convicts

In that communication there came a deep conviction of the sin in our lives and of our need for forgiveness. "When He is come, He will reprove the world of sin, and of righteousness, and of judgment" (John 16: 8).

An old man who, having been a sceptic all his life, resolved to read the Bible which he had so long derided. As he did so, he became more and more astonished. Looking up after a week's reading he said to his wife: "If this Book is right, we are all wrong." He continued his reading for another week and then exclaimed: "If this Book is right, we are lost". He went on reading with even more avidity and then, a few nights later, he earnestly said: "If this Book is right, we may be saved", and they were! In entering the kingdom of God they left all their ifs behind.

From the Scriptures a most marked example of conviction occurred at Pentecost: "Let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said to Peter and the rest of the Apostles, Men and brethren, what shall we do?" (Acts 2:36,37).

The Holy Spirit converts

God the Father planned our salvation in eternity and God the Son procured it at the cross, but it is God the Holy Spirit who applies it to our hearts. "A new heart also will I give you, and a new spirit will I put within you. . . I will put My Spirit within you" (Ezekiel 36:26,27), so, at salvation, our bodies become the dwelling-place of God, temples of the Holy Spirit (1 Corinthians 3:16). This is *why* we are converted, for, if God the Holy Spirit dwells within us, we are bound to be different. The Holy Spirit gives life to those who are "dead in trespasses and sins" (Ephesians 2:1). We can be sincere in our preaching, persuasive and thoroughly orthodox, but, unless the Holy Spirit is at work, there will be no conversions. The Gospel must come not "in word only, but also in power, and in the Holy Ghost" (1 Thessalonians 1:5).

The Holy Spirit confirms

He confirms our relationship with Christ, assuring us of it: "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Romans 8:16). Within the hearts of many believers there comes at times a niggling doubt: "Am I a child of God?". The doubt may have come because of a failure or because they were facing a difficulty. A man doubts his salvation when he relies too much on his feeling as a gauge to test his spiritual life, but Christian assurance is more than a warm feeling inside. It rests on what God says in His Word and the Holy Spirit Himself endorses these truths in our heart. We need not wait until we get to heaven for assurance. It is not even postponed until we have reached some special height of holiness. Assurance can be ours now through the great work of the Holy Spirit within our hearts. We can KNOW that we are children of God!

No man can truly say that Jesus is the Lord,
Unless Thou take the veil away and breathe the living Word.
Then, only then, we feel our interest in the blood,
And cry with joy unspeakable: "Thou art my Lord, my God".

The Finger of Accusation (John 8:1-11)

by Maldwyn Jones,
Pastor of our Beeston Church

"So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her" (verse 7).

"THE scribes and Pharisees brought unto Him a woman taken in adultery". See the terrible position of this unfortunate woman. She had committed a dreadful crime in the eyes of the self-righteous scribes and Pharisees. The motive for bringing the woman to Jesus was not only to see her punished, but also that they might pick a quarrel with Jesus. Those taken in adultery were condemned by the Jewish law to be put to death.

The Pharisees seemed to have a great zeal against this crime. In our attitudes towards sins of this nature we must remember that the old adage is true: "People in glass houses should not throw stones". There is a respect in which we all live in glass houses. We may not commit this particular sin ourselves, but it might ensnare members of our families. Do not be in a hurry to condemn others. "Judge not, that ye be not judged; and with what measure ye mete, it shall be measured unto you again."

Jesus said that whoever looks on a woman with lust commits adultery in his heart. This woman was caught in the act, but this did not make her any more guilty than someone who has looked upon another person with lust. Let us not underestimate this sin. We cannot condone it, but we must not condemn the sinner. We may not have committed adultery, but we are all guilty of sin.

The Pharisees were concerned with two things: to trick Jesus, and to condemn the woman. How easy it is to point the finger of accusation at other people! All are guilty of sin. The Pharisees' condemnation of the woman was hypocritical inasmuch as they were so concerned in finding fault with other people that they failed to consider their own sinfulness. As Matthew 7:3,4 declares: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?". Matthew Henry wrote: "We must judge ourselves and judge of our own acts, but we must not judge our brother. We must not sit in the judgment seat to make our word a law to everybody. We must not judge rashly. We must not judge uncharitably, unmercifully, nor with a spirit of revenge and a desire to do mischief. We must not judge the hearts of others, nor their intentions, for it is God's prerogative to try the heart."

There is, however, a difference between judging and reproving. Reproving others is a duty. It can be the means of saving a soul from death. Not everyone is able to reprove. Those who are themselves guilty of the faults of which they accuse others or of worse bring shame upon themselves and are not likely to do good to those whom they reprove. There are degrees in sin, not that any sins are considered any less blameworthy in the sight of God. Our own sins ought to appear to us greater than the same sins in others. Many have beams in their own eyes and yet do not consider them. They are under the guilt and dominion of very great sins, yet they are not aware of them, but justify themselves, as if they needed no repentance or reformation. Some who are most sinful themselves are least sensible of it, and are most forward and free in judging and censuring others.

"But Jesus stooped down, and with His finger wrote on the ground, as though He heard them not." (John 8:6). Jesus, silent and stern, contemplated the situation. They had brought a woman to Him to be judged of a great crime of which she had been found guilty. Instead of judging the woman, the Master by His silence judged the woman's accusers. As we consider Christ the Judge two things stand out: His mercy and His justice.

To the woman Christ was merciful. Read Psalm 103:17. The divine mercy is totally undeserved. Nothing in the human heart evokes the love of God and His infinite mercy to us (Romans 5:8). Divine mercy defies description; it is beyond human comprehension. This poor woman had no defence. She had been caught in the act and now all that she could look forward to was judgment, and that meant death. She had not reckoned with the mercy of the Saviour. Instead of condemning her, the Lord stooped down and began to write on the ground. What was he doing? She may have wished that He would pronounce the judgment and get it done with. Whatever were her thoughts, she must have noticed the difference between Jesus and her accusers.

The woman was the recipient of mercy. The scribes and Pharisees were made conscious of His judg-

ment. He stooped low and began to write. How low the Saviour stooped to make salvation available to men and women! He left heaven's glory, took upon Himself the form of sinful flesh, dwelt among men, suffered, bled and died even the death of the cross, in order to do for us what we could not do ourselves (Philippians 2). He was far above all principalities and powers, but He became as the lowest of the low in order to bring us back to God.

Jesus began to write. This is the only reference to Christ writing. What He was writing we do not know. It recalls the scene in the Babylonian palace when Belshazzar used the golden vessels from the temple at Jerusalem to decorate a pagan orgy. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote." (Daniel 5:5). Belshazzar knew that his judgment was being written. It is obvious that the woman's accusers were uncomfortable as well.

"He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her." (John 8:7). He neither reflected on the law nor excused the prisoner's guilt, nor did He encourage the prosecution or countenance their heat. They came with design to accuse Him, but they were forced to accuse themselves. The standard of judgment was a severe one: "He that is without sin". Only One is sinless, pure, therefore only One is able to be the judge of mankind. His name is Jesus.

Jesus answered these men by referring them to the very laws which they were so fond of quoting to others. Jesus put the onus on them. "If you want to uphold the law, go ahead, but realise that you must fulfil the whole law and that law says, 'Let him that is without sin first cast the stone at her,' " He said.

In showing mercy to the sinner Jesus did not condone the sinner's sin. He condemns sin, but He loves the sinner. He realised that the woman's accusers had no right to stand in judgment over her because they too were guilty before God. In dealing with the unsaved let us be merciful and loving and remember the pit from which we have been dug.

"They went out one by one" (v.9). They were so thunderstruck by the words of Christ that they no longer sought to persecute Him. Their one desire was to get out of His presence. The soul that cannot dwell in the presence of the Master is in a bad state. It reveals that there is no peace within and that the heart is black with sin. The child of God should love to attend the house of the Lord. People say that they did not enjoy a service because they felt uncomfortable in the presence of Jesus. The sight of the Lord writing on the ground frightened these men by sending them to their own consciences. He had shown them to themselves and they were afraid that His next word would show them to the world. They went out one by one that they might go out softly, like people ashamed.

When the conceited prosecutors quitted the field, the self-condemned prisoner stood her ground. Jesus was left alone with the woman. She did not try to get away. She was aware of her sin and by this time was also aware of the purity of Christ, but she was not afraid of being left alone with Him. She had looked into His eyes and there beheld such compassion. She had listened to that voice that dropped with mercy. She had watched the hand that was soon to be skewered to a cross write the judgment of her accusers upon the ground, and she was not afraid. "Where are thine accusers? Hath no man condemned thee? She said, No man, Lord". She recognised the sovereignty of Jesus: "Neither do I condemn thee". Christ speaks those same words to the Christian (Romans 8:1).

When Christ dismissed her, it was with this warning: "Go, and sin no more." The fairer the escape was, the fairer the warning. This command comes to all Christians.

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The George Canty Viewpoint



. . . . Book Comment

IF a Franciscan scholar studied the Pentecostal movement for two years and condensed his reactions into about 7,000 words, what would be a fair condensation of his book? It would be in his own words. "There is a real *feeling* that the Church is not meeting the deeper needs of the human spirit, in its teaching or in its ritual. Faith must be expressed", as Fr. Coventry says, "by every human creating-discovery activity, from dancing on."

> Dancing – and that from a Roman Catholic, when some even in Pentecostal churches frown on clapping! From this and other contacts outside our Churches, I gain the idea that Pentecost is summed up in emotional release. This is a limited view of Pentecost, but it should help to take away the timorous idea that too much excitement in our meetings will be off-putting. Exactly the opposite is the case – excitement is our really attractive feature.

Fr. Sullivan's booklet *Can the Pentecostal Movement renew the Churches?* is being treated as an important document. The British Council of Churches publish it by arrangement with the World Council of Churches.

There are, however, some dubious comments in it. For instance (p.1): "The charismatic movement (is an) experience wider, more comprehensive than the Pentecostal movement. . . The charismatic movement takes into account the whole range of God's gifts to the Church". This is a basic point with which I strongly disagree. The charismatic movement generally is much narrower than the Pentecostal movement that I find myself within. Pentecost is not less but more than the gifts of God, "from miracles to good teaching and administration". Pentecost is not merely "charismatic renewal", but "being filled with all the fulness of God" to be "witnesses" and to "hold forth the word of life", and on, on, on beyond that. The gifts of the Spirit occupy a vital but not total position in our concern. This is the difference between the neo-Pentecostals and the classical Pentecostals, as they describe us. These terms may be useful to distinguish between those who are absorbed in "charisma" and those who are concerned with Christ Jesus and His glory.

> It is surprisingly difficult to communicate these days. After two years study Emmanuel Sullivan has in my opinion achieved a warm sympathy for the Pentecostals without discovering the secret of their inner love for Jesus and their love for one another in a vast world-wide family dedicated to conquering the world with their gospel, waiting for His return.

There are, in addition, evidences of inaccuracy. We have not, for instance, "stressed the baptism of the Spirit as a second conversion". We don't think Gnosticism, Montanism and radical Anabaptists are skeletons in our cupboard, as he says. From the start we had no truck with anything that was heretical in these bones. T.B. Barratt (p.3) did *not* have anything to do with the leadership of the 1906 meetings in Los Angeles and it is quite out of balance to state that "some" of us accept the Lord's supper and "many" practise foot washing. The list of denominations is amazingly incomplete and omits many large bodies of Pentecostals such as The Church of God. There are other statements, too, that are not as informed as they might be, some of them describing our theology.

> Fr. Sullivan could make himself clearer. On p.8 he stresses that "prophecy" should be used "to discover God's will", and yet immediately complains about Pentecostals in regard to this gift that "there is too much dashing about in response to 'voices' one hears". In fact, Pentecostals in the main don't resort to prophetical utterances to hear directives to dash about anywhere. Specific plans are not made known generally through prophetical com-

mands either now or in the New Testament. This is typically "charismatic" as against Pentecostal teaching.

I have read carefully Fr. Sullivan's section (p.11) on the important question of Church unity. So far as I can interpret him, he thinks that the Pentecostal movement can help the "ecumenical" movement by re-establishing the value of prayer, which would (somehow) help the unity of belief. He says that "Faith is the foundation of reunion" and Pentecostal experience may help to discover the "basic elements of the faith". I wish I knew what all this meant. I can make myself clear, I hope, anyway. The foundation of reunion may be faith, but it is a faith which includes certain beliefs, to begin with. Prayer may help, but without truth, we build on emotion, sentiment, or mere camaraderie. Tongues and healings, don't immediately impel me to embrace long-lost brothers without seeing their credentials of doctrine. Fr. Sullivan says we should "share one another's charisms in defence of the Gospel", but he doesn't question it that we all have the same gospel. I do question it. The gospel I hear from some pulpits and read in many books is not remotely familiar to me as a Pentecostal.

This book is certainly one that offers us an open hand of warm fellowship from the heart of the World Council and British Council of Churches. I would be churlish not to respond with love to this overture, but I feel a responsibility to the truth and to the wider-than-charisma witness of the Pentecostal churches *not* to say "there's no difference, we're all one". I don't think we are - yet.

A PERSONAL EXPERIENCE
by Alistair Forrest

The Ladder of Praise

"Enter into His gates with thanksgiving and into His courts with praise."

MANY people feel that there are three main steps of progress in the Christian life: Salvation, the baptism in the Spirit, and entrance into Glory. He who thinks that these are the only means to a deeper relationship with Jesus Christ is undoubtedly mistaken.

The Gifts of the Spirit definitely project the Christian into a deeper realm and the person who delves into the Word - of God or who seeks God at length in prayer also finds new riches in Christ.

There is another approach, however, which, when combined with these other aspects of Christian living, lifts the person concerned into a totally new experience. It is the ladder of praise.

The verse from Psalm 100 – "Enter into His gates with thanksgivings, and into His courts with praise" – can show us the way. Perhaps we have entered the gate of salvation with thanksgiving, but are wondering how to get into the courts of the Lord. The court is deeper into His presence than the gate. The answer is simple; praise Him!

Most Christians do praise Him, but is His praise continually in their mouths? Do Christians praise God in the middle of calamity, when there is no food to feed their family or when they are stricken with sickness?

When calamity besets us we must praise God that "All things work together for good to them that love God", and that He is perhaps testing us. Around the corner may be a new experience for which He is preparing us. When we praise God in bad times as well as in good, continually, we have climbed a ladder to a new position.

A few weeks ago I realised that God was speaking to me along these lines. I knew that I had to stop criticising God's people and praise Him for them, for what He was doing in the world today, and for what He did at Calvary.

I embarked on this new approach, praising God continually in everyday life. After a few days God tested me with a kind of spiritual dryness. I felt as if my prayers and my praises were bouncing back from the ceiling. I reached the stage where I was about to begin grumbling again. Then I remembered my new commission and I continued to climb the ladder above the dark storm cloud that was forming until I reached brilliant light.

I felt as if I had entered His courts.

Alistair Forrest is in fellowship with our Cardiff Church.

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Children's Corner

"Be of good Cheer" Mark 2:1-12



by Sheila Price

IN a small room in the village of Capernaum a crippled man lay on his bed feeling sorry for himself. His life had been ruined by sin and his body was bent and diseased. As he lay on his bed, regretting his wicked past, the door opened and in walked four of his friends.

"Cheer up!" they said. "Jesus is home!"

"So what?" said the cripple. "He can do nothing for me."

"Jesus has cured worse disease than yours," they told him. "Why don't you come to hear Him preach?"

"How can I? You know I can't walk!"

"Then we'll carry you," said his friends, each taking hold of a corner of the mattress.

When they arrived, they could not get near the door for the crowd who had gathered to hear Jesus preach.

"We'll try again tomorrow," they said.

"But Jesus might be gone tomorrow," the cripple cried, "and I'll be so disappointed if I don't get to see Him now."

"I've an idea," said one of his friends. "I'll get some rope from the boats and we'll lower you down from the roof,"

The noise interrupted Jesus' sermon. He looked up to see the mattress being lowered by the ropes. It landed right at His feet and He looked down at the frightened cripple. He saw the great sadness in the cripple's eyes. "Be of good cheer!" Jesus told him. "Your sins are forgiven!"

The Pharisees began to mutter among themselves. "The man has come to be cured," they cried, "not forgiven!"

They did not know, as Jesus did, that it was more important to cure the soul than to heal the body. Jesus turned to the cripple, saying, "Arise! Take up your bed and walk." Immediately, the paralysed body was filled with a new, strong power.

The man must have danced and sung all the way home, his heart filled with a great love towards Jesus, the One who had understood his secret sorrow, the one who had not only healed his crippled body, but had taken away his greatest pain of all – the sin in his heart.

Thoughts from the Book of Genesis

34. Divine Protection (Genesis 31:24)

by F. Lavender, Pastor of our Croydon Church

HAVING determined to return home with his family, and evidently expecting trouble from Laban, Jacob left secretly without stopping to say goodbye. On the third day, when the news reached Laban, he and his sons at once gave chase with the clear intention of doing harm to Jacob. The Lord gave clear warning to Laban not to hurt Jacob, however, and Laban was so afraid of this warning that he treated Jacob very carefully when they met. Thus the Lord protected Jacob in his hour of danger, even though Jacob did not realise at that time how the Lord had intervened for him.

In the Book of Esther is recorded a similar intervention when the Lord preserved Mordecai from his malignant enemy, Haman. Believers down the ages have constantly borne testimony to the Lord's protective care. How often have you and I been the objects of His loving care in the same way? It may have been at a time when we were in conscious danger or distress or perhaps on an occasion when we were not aware that trouble was threatening. Maybe only when it was past were we able to understand. Suddenly the Lord intervened to bring us out of trouble and the burden lifted, our distress was eased, the danger was averted. If we are Christians, we are the constant and special objects of Divine care; He loves us dearly for His Son's sake and all His glorious power is available for our protection. We can, therefore, leave ourselves and our future confidently in His care. No weapon that is formed against us can prosper!

MZEE BULL *–from page 8*

"I felt a fire in my body, then something hurled me against the wall," he replied. "I heard a voice calling me, from, oh, so far way. I answered. The voice became louder. I found myself lying on the church floor, my relatives and the Christians around me. They told me that I had been dead."

At my welcome service, Yeremia was admitted to the status of Evangelist, having qualified for that rank through study and diligent service for the Master. Evidently that Master has further work for Yeremia here on earth!

"Why is it thought incredible by any of you that God raises the dead?" (Acts 26:8, R.S.V.).

A.D. Bull



Margaret M. Ladlow's page

Children and Scandals

THE first annual report of London's Police commissioner, Sir Robert Mark, makes very sad, disturbing reading, because of the large percentage of children and young people convicted of crime. Of all the robberies in London cleared up by the police last year, sixty-seven per cent were committed by those under the age of twenty-one. Out of this number fourteen per cent were children between the ages of ten and thirteen, and twenty-seven per cent were fourteen to sixteen year olds. I try not to be a gloomy prophet, but this report and the recent report of the Conference of Head Teachers only confirmed my fears concerning today's trends.

The speeches of some of the delegates do at least offer a glimmer of hope, however, for it is apparent that they are conscientious, thinking men. Discipline in schools is breaking down as the moral standards of leaders crumble. One head teacher told Bruce Kemble of the *Daily Express:* "The children's attitude is 'Why shouldn't I cheat? Everyone else does' ".

Addressing the Conference, one teacher said: "Events such as Watergate, Profumo, Lonrho, Poulson, and 'My Lords' make your job and mine more difficult. . .A loss of integrity causes a loss of credibility. . . It is expected that leaders in a position of authority, power and influence should not only be competent and efficient. They should also be honest, just, responsible - and may I suggest, humble".

Let us see what God says about this kind of disgraceful conduct which we all deplore. Proverbs 6:16-19 makes it very plain how He feels. Mr. Barnett, fifty-five year-old head of Birmingham's Castle Vale Comprehensive School said: "These recent events make our job more difficult. Kids know about these things from newspaper and television. It breeds cynicism and scepticism. Such events make it more difficult for them to accept authority. Our responsibility is made no easier by the fact that we don't always get a good example set by leaders. In that I include all people - politicians, pop stars, footballers, the lot".

It is not only the overwhelming guilt, the heartbreak and shame caused by these recent scandals that matter; they also incur God's condemnation on two counts, firstly because they are an affront to the Almighty, being absolutely opposed to His laws, and secondly they degrade the whole standard of human behaviour. What a legacy this generation is leaving to its children! I agree with another head teacher who observed: "This sort of thing weakens the whole fabric of society. Children begin to think everyone is corrupt".

What are we to do to counteract the general lowering of standards? To wring our hands in holy horror is futile. We must fight the evil with all our might. The silent Christian minority must be silent no more. Whether it is popular or not, we must not hesitate to say that truth is better than a lie, honesty is a better policy than dishonesty, cheating is always despicable, and purity and integrity of life are the hallmarks of a good, upright character. The old well-tried code of conduct which is Bible-based has *never changed;* rather it is society's opinions that have changed. Unfortunately even the most staunch believer can be hoodwinked by the Devil's delusion that today's morals and behaviour pattern are the norm. *They are not.* We must "hold fast that which is good and abstain from all appearance of evil" (1 Thessalonians 5:21,22).

Where the doubts are thickest, where the
strength of youth
Falls beneath the chains of error,
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Closing date, 31st August. D.2902

DEDICATION

BATH. On June 24th, at our Salisbury Church, Amanda Joy, infan daughter of Mr. and Mrs. Roy Bath and sister of Kevin, was dedicated to the Lord by Pastor G.L.W. Ladlow. C.2900

MARRIAGE

MILLER–MOTT. On June 23rd, at Christ Church, North Finchley, Trevor Miller, of our Salisbury Church, to Susan Mott. Officiating minister: M. French.

BIRTHS

DAVEY. On June 22nd, to Sylvia and Malcolm, now of Rotherham, formerly of Southampton, Salisbury and Romsey Churches, a son, Paul Michael.

RAYNER. On June 15th, to Sheila and Michael, members of our Ryde Church and formerly of Leigh-on-Sea, God's gift of a daughter, Leander Marie, a sister for Michelle.

WITH CHRIST

BURFORD. On June 21st, Anne Burford, of Pembury, Kent, former missionary (A.o.G.) to Congo and Malaya, and loved granddaughter of the late Pastor and Mrs. George Kingston.

COOPER. On June 15th, Miss Rose Cooper, aged 79, a founder-member of our Ryde Church, went to be with her Lord. Officiating minister at funeral: I.R. Hall.

WHALLEY. On June 20th, Mrs. Stella Whalley, aged 83, a member of our Halifax Church, went to her eternal rest. Officiating minister at funeral: G.H. Wallace.

WAVELENGTH–ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

Brazil

Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

We are pleased to announce that our Scunthorpe Church (Pastor: M.J. Baker) will take part in a broadcast over B.B.C. Radio Humberside (209m.) on July 29th at 9.30 a.m. and 5 p.m.

COMING EVENTS

ABERYSTWYTH. Elim Pentecostal Church, New Street, off Pier Street. A welcome to holiday-makers. Sundays at 11, 5 and 6.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, off Preston New Road (opposite Telefusion House, first left and left again). Sundays at 10.45 and 6.30. Pastor: R.Clarke. A warm welcome to visitors.

BRIGHTON. Elim Pentecostal Church, The Lanes. Visit the famous historic building (built 1688). Services: Sundays at 11 and 6.30. Tuesdays at 7.30. Thursdays at 7.30. Fridays. Youth night at 7.30. Minister: F.A. Hodge.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors welcome. Pastor: B. Grist.

BURNHAM–ON–CROUCH. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Sundays: Gospel Service and Sunday school at 10.30; Communion at 6.30. Thursdays: Bible Study at 8.

EDINBURGH. Visitors to Scotland's Capital warmly welcomed at the City Temple, Elim Pentecostal Church, George IV Bridge. Sundays at 11 and 6.30. Wednesdays at 7.30. Resident Minister: B.J. Hayes.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

Letter to the Editor



Dear Brother Walker,

I SHALL be grateful if you will kindly spare a space in your esteemed EVANGEL for a word of thanks to the Elim Pentecostal Fellowship in the United Kingdom.

I thank the Lord for opening the way for Pastors James McKeown and David Mills and me to attend the Elim Conference at Blackpool this year. I wish to express my gratitude to Pastor L. Wigglesworth (who arranged my itinerary), the good brethren and staff at Headquarters in Cheltenham, the Missionary Council and all the Pastors and Deacons in whose Churches I was privileged to minister.

I was in the homes of some forty pastors, deacons and precious friends in England and Northern Ireland with whom I shared very happy fellowship. I am especially thankful to Pastor and Mrs. G.L.W. Ladlow and Pastor and Mrs. Tom W. Walker, with whom I stayed the longest at a time.

Our visit to the United Kingdom has strengthened the fellowship between the Church of Pentecost, Ghana, and Elim Pentecostal Church. I leave for Ghana with many happy memories and wish the Elim Fellowship every divine blessing.

"Praise the Lord! Hallelujah!"

Your brother in Christ,

Joseph Egyir-Paintsil

EVESHAM. July 14. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Preacher: H. Jeffery. Special items. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

HANLEY, Stoke on Trent. July 14. Northwood Stadium, Northwood. West Midlands Presbytery Sports' Day. At 1. Rally at 7.30. Preacher: David Beresford. Convener: T. Partington.

ILFORD. July 15. Elim Pentecostal Church, Clements Road. Pastor's fifth anniversary services. Preacher: G. Wesley Gilpin, Principal of Elim Bible College. Soloist: Marie Hamilton. Convener: J.F. Hardman. At 11 and 6.30.

MANCHESTER, Chorlton-cum-Hardy. July 14,15. Elim Pentecostal Church, Oswald Road. "Revolution '73" Crusade conducted by J.J. Glass (Jnr) and K. Lannon. Saturday at 7.30. Sunday at 10.30 and 6.30. Open-air meeting in Longford Park on Sunday at 3.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes holidaymakers. Sunday at 10.45: Communion service; at 5.45: Evangelistic service; at 7.30: Family fellowship. Tuesday and Friday at 8. Minister: D.A. Lambelle.

PONTARDULAIS. July 29. Beulah Elim Pentecostal Church, Twyniago Road. Preacher: G. Williams. August 5. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

ROMSEY. July 14. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by Michael Jarvis and Poole A.O.G. youth. At 7.30.

RYDE, Isle of Wight. July 29. Elim Pentecostal Church, Albert Street. Preachers: H.A. Court and T.W. Walker. August 4,5, I.W. Camp Weekend. Ministry by Elim Youth Campers. August 25,26. Minister's fourth Anniversary. Preacher: R.B. Chapman. Soloist: Mrs. Chapman. Saturdays at 7. Sundays at 11 and 6.30.

SOUTHPORT. Tent Crusade in Mornington Road from July 14th for two weeks. Special opportunity for those seeking Divine Healing. Preacher: Alex Tee. Singers from Glasgow and London. Weeknights at 7.30. Sundays at 8.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Minister: A.P. Johnston. Sundays at 11 and 6.30. Tuesdays, Wednesdays, Thursdays and Saturdays at 7.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe, welcomes all visitors. Sundays at 11 and 6.30. Thursdays at 7.30. No. 50 'bus from the Strand to Hoxton Road. Pastor: H. Quy.

WEYMOUTH. July 21st. Elim Pentecostal Church, Belle Vue. Rally. Preacher: G.N. Backhouse. At 7.

WOOD GREEN, London. July 7-29. The Marquee, Woodside Park, High Road. Crusade conducted by J.G. Patterson and team. Nightly at 8.

ITINERARIES

The President (J. Lancaster):
July 17th, Scunthorpe; 18, Hull (City Temple); 19, Scarborough; 21, Driffield; 22, York (a.m.), Harrogate (p.m.); 23, Selly Oak; 24, Sparkbrook; 25, Tamworth; 26, Winson Green; 28, Graham Street (rally); 29, Graham Street (a.m.), Worcester (p.m.); 30, West Bromwich; 31, Kidderminster; August 25-27, Pontypridd.

The London Crusader Choir (with Douglas B. Gray):
July 22, Palmer's Green; 29, Croydon (Mayday Hospital); August 5, Eastbourne; 19, Hastings; September 2, High Wycombe; 6, London (Regent Hall); 9, Canterbury and Dover prisons; 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey prisons; 25, East Ham, 30, Ipswich.

Read good books

Forty days at the Cross by Arthur Blessitt 40p, postage and packing 6p extra.

Conversion booklet by Charles Martin 10p (p.p. 4p)

Fulness of Power by C. J. E. Kingston 37½p (p.p. 9½p)

The Gifts of the Spirit in the Church by W. G. Hathaway 45p (p.p. 7p)

Glorious Morn by S. Gorman 30p (p.p. 6p)

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Youth Page

by Ken Smith, Pastor of our Erdington, Birmingham, Church

"We will give ourselves continually to prayer" (Acts 6:4)

ONCE a month, our weekly prayer meeting is devoted to the needs of the young people's activities in our Fellowship. I can commend this practice for the following reasons.

It encourages Fellowship.

In some assemblies, the youth work, or indeed any other section, can become a church within a church. This ought not to be so. Youth activity is a means to an end, not the end in itself, for young people are an integral part of the whole church fellowship.

At our monthly prayer meetings each leader gives a brief report of the previous month's work in our two Sunday schools, Sunshine Corner, Girls' Guild, and Crusaders, thus older and younger believers share the burdens and the blessings. What better fellowship is there than fellowship in prayer? Praying with young people for young people is a grand way of maintaining spiritual unity. It is easy to be critical of young people, not always without cause, but the place of prayer can unite our hearts in fellowship.

It encourages Prayer.

Spurgeon spoke of prayers which lacked aim. Jesus encourages us to be specific in our prayers: "Ask. . . seek. . . knock". Some people say much in prayer, yet they never really pray. To pray for the youth activities in your church is essential. You can pray at home, but that argument could stop you attending any prayer meeting. It need not preclude praying for other needs, or as the Holy Spirit leads. After all, a good number of Elim churches remember the missionary work in the first prayer meeting of each month. How easy it is to be casual and pay lip service to the need to pray for our young people each week, yet this encourages specific, intelligent prayer, when you know the needs of your local youth work and of national events. Our workers are very strongly expected to attend the place of prayer at least monthly through this specific purpose. Some come who for real reasons cannot come to the weekly prayer meetings.

It encourages Service.

You cannot sincerely pray for long before you feel the need for action and service. This is the right order in my judgment. Activity is rightly stressed, but there is need to emphasise prayer. Everyone can help in youth activity whatever one's age. Older people can adopt classes or scholars and, particularly during the time of the service or youth activity, can uphold the work in prayer. Through guidance in prayer it may be that the Lord will open up other fields of service for one can give financially, or assist in visiting absent scholars, thus contacting their homes and parents.

If you feel the need in your Assembly, talk to your minister. Ask that it be discussed and considered at the next teachers' meeting, youth workers' meeting, or deacons' meeting. For the sake of the young people whom we love and seek to win for the Saviour, we must "pray without ceasing".

Reviews of Children's Books

A Friend from the Woods, *by E.M. Watkins. Published by Victory Press, price 45p, postage and packing 6p extra.*

THIS interesting story tells of a boy's heart's desire to own a puppy. Although he was unable to have a dog because of the family's financial difficulties, he decides that there is something else he needs. He hears the gospel being preached and accepts Jesus Christ into his life. Ben feels as though his life has completely changed. The book then tells how Ben's prayers are answered when he finds a cute fox and of his trying times looking after it.

I found this book enjoyable to read and well written. I think that girls and boys between the ages of eight and eleven years will enjoy reading it.

Shirley Richland

Ferryman's Folly, *by H.P. Benney. Published by Victory Press, price 45p, postage and packing 5p extra.*

ANN has a forbidding task keeping a watchful eye on her brother. Life is immediately filled with adventure when Brian, deep in a *Zoom-man* comic at busy Paddington Station, knocks over THE ENEMY. Camping and boating offer the imaginative Brian ideal opportunities for stalking the heathen aliens on the opposite bank and attempting some man-napping (as opposed to kidnapping). He surprises even himself with his powers. It is all in a desperate attempt to save the holiday and the demolition of Ferryman's Folly and involves more contact with the sinister enemy.

Not everything goes Brian's way, including having to smarten up for church, but the end of one adventure leads to the start of another for Ann, now on the brink of new joy and beauty found in a new life in Christ.

The reader easily identifies with Brian, but unfortunately for me, Ann does not come across quite strongly enough. The reasoning and thinking of a young girl coming to Christ could have been more

Continued on page 19

The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, July 16th — **1 Kings 17:17-24**

"Now by this I know that thou art a man of God" (v.4).

JESUS said, "Believe Me for the works' sake" (see John 10:38). Elijah spelt out the message: Faith with works is ALIVE. When men see God answer prayer and the miraculous happens,they are moved to believe. Moody used to say, "Don't just wait for something to turn up, go out and make it." James tells us: "Elijah was a man subject to like passions as we are, and he prayed earnestly. . . and he prayed again" (James 5:16-18). When we continue to seek God in prayer we will be sent with a life-giving message and will live to see the supernatural signs that God gives to the servants whom He can trust.

Tuesday, July 17th — **1 Kings 18:1-16**

"Obadiah feared the Lord greatly" (v.3).

HE feared Ahab more! In days when men loved pleasure more than God and worship was defiled by the whims of men and the introduction of false gods into the land, Obadiah should have stood alongside Elijah to defend the faith. In him we see the woolly-minded religionist who tries to get the best of both worlds. He hedged his bets to please the Almighty by hiding the prophets and pandered to the palace by being silent about sin. He was not the separated servant whom Paul calls for (2 Timothy 2:20,21). He was so unsure of his own word that the truth made him unsure of the character of others. It has been said: "The faults that we most readily recognise in others are those inherent in ourselves."

Wednesday, July 18th — **1 Kings 18:17-29**

"Art thou he that troubleth Israel?" (v.17).

AHAB looked for faults in others, blaming God's servant and, indirectly, God. He had a speck in his eye, a chip on his shoulder and a heart harder than the hardest granite. A chip on the shoulder indicates wood higher up. Ahab "halted between two opinions". Indecisive leadership is not to be compared with inspired, informal leadership.

Thursday, July 19th — **1 Kings 18:30-46**

"Come near" (v.30).

GOD'S work always bears examination. This is why the word, "come" is in the Scriptures over 1,000 times. It is not only a certain beverage that men reject, saying, "I don't like it, so I haven't tried it". God's principles for blessing are in this account: construct according to God's pattern; call upon the God of succeeding generations; stand aside and let the fire fall (Gypsy Smith said, "We preachers must learn when to stand aside and let God work"); completely destroy evil (v.40, compare 1 Samuel 15); persist in the vision that God has given you (v.43); live to see the reward of the righteous.

Friday, July 20th — **1 Kings 19:1-8**

"He arose, and went for his life" (v.3).

IF such a great prophet was overcome with fear, there is encouragement for us all. There are times when we all feel that we could run away, whether it be the harassed mother from the children, the Pastor from the problems, or the businessman from the pressures or people. We are challenged to "Resist the devil, and he will flee from you" (James 4:7). Even the great Martin Luther was once depressed so much that his wife dressed in black. He asked her who was dead, to which she replied, "God". He immediately realised that the Almighty is alive.

Saturday, July 21st — **1 Kings 19:9-21**

"What doest thou here?" (v.9).

TO Adam God said, "Where art thou?". Of Saul Jesus asked, "Why persecutest thou Me?". "Where? What? Why?"—God often asks the human heart these searching questions, not always in dramatic ways but more frequently "in a still, small voice" that leads us to a place of comfort. God showed Elijah that there were others who had not forsaken the truth and He allowed him a companion so that his loneliness would not obscure truth from his otherwise triumphant spirit.

Sunday, July 22nd — **1 Kings 20:1-21**

"I will deliver. . . by the young men" (vv.13,14).

THERE are reading this portion twentieth century Samuels and Stephens who, though not bearers of these names, can rise under the Spirit of the Lord to put the enemy to flight. Moody, when still young and somewhat unlearned (Acts 4:13), heard a preacher say, "The world is waiting to see what God can do through one fully surrendered soul". Moody prayed, "By God's grace I will be that man." Rise up, young men! Burn your bridges like Elisha and minister to the Master.

BOOK REVIEW—*from page 18*

clearly developed. It is a well-written book, however, in the language of young people and commendable for both boys and girls, though I would suggest of a slightly younger age bracket than that suggested on the cover – more nine to twelve year olds. It would also bear reading aloud by an imaginative adult to groups of children. **Denzil Jarvis**



THE FIRST OF THREE ARTICLES

1. The return of the Shunammite

(2 Kings 8:1–6)

by A.S.F. Horne, Pastor of our Ipswich Church

IN The Jerusalem Bible it is: "Epilogue to the story of the woman of Shunem".

Please read very carefully the six verses that I am going to share with you in my next three articles.

Whether the famine that caused the Shunammite to leave her native place commenced before the birth of her son and ended before his death, or whether it began and ended after he was "restored to life"; it is hard to tell.

A Sojourner "in the land of Philistines"

THE Philistines, descended from Ham in the line of Mizraim and Caphtorim, now inhabited a tract of country along the coast of the Mediterranean in the southwest of Canaan. It was only about forty miles long and from fifteen to twenty-five miles broad, and was almost entirely enclosed by the possessions of the Israelites. It ought to have been conquered and possessed by them. The Philistines were perpetually at war with the Israelites and continued as thorns in their sides until about six hundred years before Christ, when they were harassed and finally destroyed as a nation by the kings of Egypt and Assyria, who made their country the seat of their wars.

They were those who so cruelly opposed and oppressed Israel in the days of the Judges Shamgar, Samson, Eli and Samuel, who in the days of Eli stole the Ark of God that contained the commandments engraven on stone which Moses received from the Lord on Sinai, who defied the "armies of the living God" in the days of Saul, king of Israel, in the person of Goliath, whom David slew with a sling and stone, and who afterward slew "the beauty of Israel", the anointed son of Kish and the lovely Jonathan "upon the high places of Gilboa". They were idolaters. This was the land and these were the people, in which and among whom the holy matron had to dwell.

To their praise, it must be said, the sacred rites of hospitality and justice were not violated by them, for among them she sojourned.

How remarkable that so good a woman should have had to seek a home among so wicked a people!

The Reason

A great scarcity of food was occasioned by drought, mildew, locust, the invasion of an enemy, or some great calamity. This was a judgment from the Lord to bring them to repentance and reformation, a heavy stroke, but from a kind and loving Father. Even the renowned Shunammite had to face the situation. The righteous are not always exempt from national distresses, but God is not unmindful of those who "sigh and cry for all the abominations that are done among them" by the ungodly.

Such were preserved when Jerusalem was destroyed by the Babylonians and also when it was destroyed by the Romans. As certainly as the Shunammite was provided for while the wicked of her nation were starving, so certainly God has provided and will provide for the righteous in all ages, even for ever and ever. "They that seek the Lord shall not want any good thing" (Psalm 34:10).

The Duration

A month or a year with the enemies of God's people is not a little thing, but she had seven long years with strangers, foes and idolaters! She and her household had found a place of sojourn, however, and "He who has the hearts of all men in His Hands, and turneth them whithersoever He pleaseth" was her portion and defence. He who taught the ravens to feed Elijah taught the Philistines to deal friendlily with the hostess of Elisha, his successor.

Piety is a diamond that but few are base and blind enough not to admire, especially after it has been washed of the filth of the quarry whence it was dug and its beauties have been made apparent by the skilful hand of the lapidary, though many are foolish enough to neglect to take possession of it, even when it is thus set before them and they are entreated to accept it.

The pious have now and then to "sojourn in Mesech" with those who "hate peace". Generally, however, if they live not unto themselves but unto Christ who lived and died for them, always doing the will of God, they will find friends among enemies and bounties and blessings amid barrenness and curses.

Righteousness is exalting personally as well as nationally, and "when a man's ways please the Lord, He maketh even his enemies to be at peace with him".

So it was with the Shunammite and her family in the land of the Philistines. She had virtues to recommend her and was an inestimable treasure wherever she was found.

Next we will see the Shunammite as a suppliant.

THE ELIM EVANGEL

Vol. LIV No. 29 July 21st, 1973 5p



Hill End Youth Camp, Oxford. (See report on page 3).

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

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Editorial

TWO articles in this issue put the balancing factors before us concerning one of the difficult problems of our day. James T. Bradley writes pointedly of the need for personal evangelism and for church members in general to feel their personal responsibility towards the world of lost men and women. Andrew Parfitt deals with the need to study, his main thrust being towards the necessary development of mind and thought within the framework of faith. The two contributions are complementary

To deal with the latter first, it must be seen that to be satisfied with beginnings is unscriptural and unwise. The Bible abounds in exhortations to spiritual development and growth and has no quarrel with the use of the powers of thought as a means to receiving spiritual revelation — as Mr. Parfitt demonstrates — a means to, not a substitute for. There must be some who excuse either laziness or lack of application by reference to spirituality. Surely the gospel is a whole message for the whole man to make him whole.

The point made by the Secretary-General is of equal importance. The splendour of grace sometimes dazzles us. The glorious bestowal of salvation and of all the consequent blessing and privileges is so breath-taking that we fall into the error of being falsely modest or of imposing all manner ofprohibitions and regulations between the heart and its loving Saviour. We even err by suggesting that "probation" periods have to be served before folk can be baptised in water or baptised in the Holy Spirit. It is at least arguable that many spoken of in the Acts of the Apostles did not comply with any such ideas, for they seem to have been saved, baptised in water, and baptised in the Spirit within hours!

Known sin must be confessed and wrongs must be righted, but we must ever shy away from the implied notion that we are thus "graduating" or "qualifying". God's grace is free. His gifts are without repentance. "He giveth and giveth and giveth again". We find this hard to grasp in a world of "What's in it for me?". Our latent pride demands that we do something, are something, achieve something.

We were hell-bound sinners in the first place, saved only by and because of God's grace. We get only what He graciously gives — and He loves to lavish His gifts upon us.

The time to start witnessing is the day of your conversion. The time to stop is never.

Church Reports

Hill End Youth Camp, Oxford

OVER the Spring Bank Holiday the Crusaders from Oxford held a Youth Camp at Hill End just outside of Oxford. We were joined by children and Crusaders from Wallingford, Cheltenham and Evesham. The Camp aimed to provide plenty of outdoor recreation together with Christian fellowship. Sunny weather ensured that the sporting side went with a swing. Our Padre, Pastor Len Magee, conducted the spiritual side of camp. We were all held spellbound on Saturday by the story of Snowflake, the lamb that got lost.

On the Sunday the Campers took the services at our Church in Oxford and on the Monday the Camp was open to visitors. Some of the young people are finding a year too long to wait for the next camp. We are hoping to make this a regular Spring Bank Holiday activity.

Extracts from letters sent by some of the Campers:

"When I went to Hill End Camp we had good food, swimming, games and lots of fun. Janet."

"I liked the chorus singing in the Barn and the barbecue. On the Sunday we went to Sunday school and church services at the City Temple. C.S."

"We went badger tracking and spent a lot of time in the swimming pool. It was a great weekend and everybody made friends and enjoyed themselves."

Report by Youth Leader JENNIFER LINDSEY

RAYLEIGH **Pastor: W.R. West**

WHEN we opened our new church building last December we had a debt to the bank of £5,000. We recently had a gift of £2,000 and also a loan of £1,000 interest free. This means that we owe the bank only £2,000 at interest.

The Lord is blessing our meetings with a real sense of His presence and recently one of the young folk decided for Christ.

E.K. YATES

LANE END, High Wycombe **Pastor: L. Magee**

WE recently held our third baptismal service since Pastor Magee came to us in June 1972. He was assisted by E.B.C. student Steven Challoner who had been ministering at the new Aylesbury Church for a short time. Six candidates followed the Lord through the waters of baptism, three from Aylesbury and three newly converted under our Pastor's ministry.

We are grateful to God for this further evidence of





His grace at work in the lives of these young people. Their testimonies were fresh and glowing.

To God be the glory for His love and faithfulness!

P. LEVERMORE

(who also took the photos)

BISHOP AUCKLAND **Pastor: R.M. Kingsbury**

WE were recently privileged in having a visit from Pastor and Mrs. Ian MacInnes who thrilled us with their accounts of what God is doing in Guyana. It was wonderful to see pictures of young men who, just a short while ago, were lost in paganism, and who are now on fire for Jesus Christ. Hearing of their programme of constant outreach certainly brought a challenge to all our hearts. There was also an interesting display of articles from Guyana which helped us to understand the Guyanese way of life.

We look forward every year to our Spring Convention. Our speakers this year were Pastors D.G. Holmes and G.N. Miller. Pastor Miller ministered to us at the Saturday and Sunday meetings. We particularly remember his exhortation to pray, given in the Saturday meetings. Messages in song were by the folk group Alethia, whose combination of talent and dedication brought blessing to all.

The church was packed to capacity with about 200 people for the Monday meetings. There was good support from neighbouring churches of other denominations and coach-loads came from our Sunderland and

Newcastle Churches. We were challenged by Pastor Holmes's message on the fire of God and what it can do for us both individually and as a church.

Between meetings the Bishop Auckland ladies provided an ample tea. An open-air demonstration in the local market square was led by Vision Group. There was also a waiting meeting when one young man received his baptism in the Holy Spirit.

There was a great sense of joy in the evening meeting and God again blessed us through the ministry of the Word and in song. We are glad to see that these blessings did not end with the Convention, God is still moving in the church baptising in the Holy Spirit and saving young people.

A. KINGSBURY

STOWMARKET **Pastor: M.A. Drew**

WE have just completed a crusade with a difference conducted by Pastor A.L. Hawkes and a team of young people from our Grangetown Church. At the anniversary service on the Saturday night over 100 people came to give thanks to God for His blessing over the past year. On the Sunday the young people took our Sunday school, Pastor Hawkes preached at the morning service. The evening meeting was the highlight of the weekend, with all departments of the church taking part. Mr. Edwards, the Church Treasurer, gave a report on how God had met our needs. One of the children presented our Pastor with a Bible as a token of thanks. After the meeting tea and coffee were served during a time of informal fellowship.

During the week, the Grangetown young people worked very hard. Their duties covered the distribution of 1,000 copies of *Elim News,* street contact work, personal work in the pubs at night, and a meeting in the old folk's home. On the Thursday they went to the over-sixties' club, of which our Pastor is the Chaplain, and spent time talking to them. It was a thrill to see some of the folk who had been contacted during the week at the Sunday night meeting. We would thank Pastor Hawkes for all his ministry and the young people who were willing to rough it by sleeping in the Church, for all their help. We pray that God will give the increase.

HALIFAX **Pastor: G.H. Wallace**

AN evangelical Independent Methodist minister from Castleford, Rev. T. Jones, with Charlie, the ventriloquist's dummy, was guest speaker at our Sunday school anniversary. In the afternoon, astronaut Charlie tried to get to heaven in a spaceship. He thought that the further up he went, the nearer to heaven he came. After an argument with Mr. Jones and Pastor Wallace he was told that the only way to heaven was by letting Jesus come into his heart. Earlier in the service the Sunday school sang "There is Joy" and "Open my ears" and the Primary performed items called "Jesus the best Friend", "Things I love" and "Jesus knows". Andrew Halloway and Timothy Brierly were presented with prizes for winning a recent colouring competition in the Halifax Church magazine.

In the evening service, the Sunday school and Primary performed items round the theme: "Listening to God" (in nature, by reading the Bible, and through Jesus Christ). Miss P. Wallace sang a solo with guitar accompaniment. The power of God was felt as Mr. Jones sang two solos: "It's a wonderful, wonderful life" and "Some day life's journey will be over". Charlie told the boys and girls that, if they do wrong things, they will always be found out. In his message Mr. Jones asked those who profess to be Christians "Why am I a Christian?" and those who know not Jesus, "Why should I become a Christian?". The Sunday school superintendent, Miss E. Saunderson, convened both services and Mr. D. Harpin was the organist.

DAVID BRIERLEY

BLACKPOOL, MARTON **Pastor: R. Clarke**

PRIOR to our sisterhood week-end we received news that our special speaker, Mrs. G. Gorton, had been taken ill. We were disappointed, but the Lord marvellously undertook. A family from the Sheffield Church, Mr. and Mrs. Gregory with their daughter Jean, came as Mrs. Gorton's replacement.

The week-end began on the Saturday with a team from the Salvation Army, arranged by Mrs. D. Forrest and convened by Mr. W. Shepherd. We were greatly blessed by their ministry and exceptional display of talent.

Sunday morning was convened by our Pastor and the message in song was by Mrs. Holland. Our Pastor's wife brought an inspired message.

The evening meeting was led by Mrs. Clarke and Mrs. Gregory testified. Musical items were brought by our ladies. An excellent message was given by Miss Jean Gregory. Mr. Gregory closed in prayer.

On the Monday our ladies were led in a service of song by Mrs. Threader, which proved to be a much-appreciated climax to a most successful week-end.

(Miss) N. LAWRENCE

NORWICH **Pastor: L. Reeves**

"THE best Norwich Convention ever" seems to be the opinion voiced by the majority of God's people here at the end of the very able ministry of Derek

Coates. After perhaps rather dry and hard beginnings in the public hall, the Spirit of God really fell when we moved into our own Church.

First came a spirit of conviction, then a paean of praise to God for all His mighty love and mercy. Services often went on until almost 10 p.m. and even then folk were reluctant to go. It is certain that everyone was mightily moved, some with sorrow for sin, some for coldness of heart, some in joyous love for Jesus. This mighty convention will dwell in our hearts for a very long time.

Once a year we have our "Jericho March". Members and friends come forward to put their gifts on the open Bible. This year it took place on the Sunday evening of our convention and amounted to £612.45. To God be the glory!

Some weeks ago a sister was prayed for and miraculously healed of glaucoma and inevitable blindness. We are deeply humbled and so grateful for the remarkable way in which the Lord is blessing.

In September two of our young men enter the Elim Bible College. They are deeply spiritual and actively engaged in our local outreach for God. They will be sadly missed, but we rejoice in that the Holy Spirit has laid hold on them for the extension of His Kingdom.

South Wales Presbytery Radio Seminar

EVANGELISM via radio is a door of opportunity that the Lord has opened in the twentieth century. We must be prepared to enter this door, especially as local B.B.C. and commerical radio becomes more widespread.

In any area of work for the Lord, preparation and proficiency should go hand in hand. To become proficient in new realms, one must learn the technique involved and follow in the footsteps of the experienced. You can imagine our delight, therefore, when, by kindness of the B.B.C., we were invited to the modern radio studios in Llandaff, Cardiff, for our radio seminar.

The Director of Religious Broadcasting for the B.B.C. in Wales, Rev. Tregellis Williams, together with Rev. John Stewart-Roberts, Producer of religious programmes both for radio and T.V. in the Welsh region, brought from their combined experience informed insights to illuminate our thoughts. Studio facilities were placed at our disposal with staff, though normally off duty, present on a Saturday afternoon to assist. Ron Williams, Pastor of our Rochester Church, who produces a weekly programme for B.B.C. Radio Medway, having been involved in local radio for nearly four years, also brought the benefits of his experience to us. He presented several tapes of broadcasts that he has made and criticised the earlier ones, showing how his language had had to change to make full use of this medium. His contribution was very beneficial.

Three tapes had been previously produced by J.H. Dick of Cardiff, J. Bristow of Bridgend and R. Hughes of Pontypridd for examination by the experts. They were most complimentary about the content, but gave constructive criticism regarding technical points which a good producer would normally help to iron out.

Here are three quotes from an inspiring afternoon: "Never lose your sense of responsibility in this remote medium. Remember that you are talking to one woman at a kitchen sink"; "The microphone shows any insincerity in an instant and portrays your whole personality. . . are you ready for that?"; and one that made us all sit up: "You may not be a broadcaster at all". Why not have a seminar in your area and find out?

RAY HUGHES

WAVELENGTH—ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, will produce and introduce "Thought for the Day" on B.B.C. Radio Brighton under the title "The whole wide world for Jesus" at 8.35 a.m. on August 20th-24th. Pastor Hodge is also introducing and producing the Christian programme of news, views and music called, "QUEST" for three months. This pre-recording programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Our Scunthorpe Church (Pastor: M.J. Baker) will take part in a broadcast over B.B.C. Radio Humberside (209m.) on July 29th at 9.30 a.m. and 5 p.m.

Brazil

Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Read good books

The Spiritual Man by Watchman Nee (set of three books) £2.75, postage and packing 25p extra.

The Holy Spirit and You by Dennis Bennett 50p (p.p. 9p)

The inside Room by Eileen Mitson 30p (p.p. 6p)

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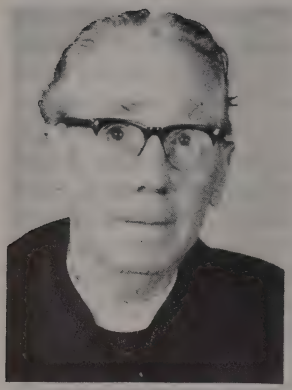
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A series on the Epistle of JUDE
—some great Subjects from a little Book

In Defence of the Faith

3. Sinning Men: Apostates

by F. J. Slemming

READ Jude verse 4. Jude was under the compulsion of the Holy Spirit as he wrote this Letter that bears his name. In it he called to believers earnestly to contend for the faith of their fathers. He did this because apostates had by stealth crept in among the believers. Satan had sown his tares among God's wheat. False brethren had wormed their way into the assemblies of God's people.

The dangers and difficulties of such a situation were known and experienced by the Apostle Paul for, as he writes in 2 Corinthians 11:26, among the many perils which he faced were "perils among false brethren".

This very dangerous situation has been with us since the Church of Jesus Christ was born, but it intensifies and grows worse with the passing of time and will reach its consummation in the days immediately preceding the return of our Lord Jesus Christ, surely these present days.

Paul wrote: "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [demons]" (1 Timothy 4:1). A few verses on in instructions to Timothy he adds, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ".

This being true, it is proper and right as well as instructive that we consider the subject of Apostasy.

In verses 14,15, Jude says that the condemnation of such men was written of old, for Enoch prophesied of them even before the Flood. Jesus Christ warned of this situation when He told us that Satan would come and sow tares while men slept; he would sow his men among the people of God. In Matthew 13:24-30 you get expressions such as "children of the wicked one. . . among the children of the kingdom".

Today men easily and willingly accept false doctrine. It is taught and accepted that a universal brotherhood of man is a fact, indeed it has been propagated for so long and so constantly that some even believe it to be a basic truth of the Christian faith. With it is taught the universal Fatherhood of God. This error is preached and taught in places and from pulpits where once men believed the Bible and preached the truth that only those who have received Jesus Christ as personal Saviour and Lord have the right to be called the sons of God.

Where the Lord Jesus Christ is denied, where the teachings of God's Word are perverted, *there is apostasy*. Recall the parable of the sower. Consider the sower, the seed and the soil. One type of person is likened to seed sown in rocky ground. When they hear, they receive the Word with joy, but they have no root. For a while they believe, and then, in time of temptation, they fall away. Luke uses the verb form of the word "apostasy" to express this idea of falling away.

An apostate, then, is one who receives the Word. believes it for a time, and then falls away. At first reading this may be a little hard to accept, but take into account the three Gospel records of this parable. Stony-ground hearers receive the word, but Mark uses a very strong word when he speaks of the folk likened to the good ground, that they receive "to the side" the Word of the Lord. They welcome it, take it into their hearts. Those who fall away, however, *are not said to understand the Word or to bring forth fruit.* They have no roots, no life in Christ. Jude verse 12 speaks of apostates as "without fruit", "twice dead", "plucked up by the roots". Be careful not to confuse apostasy with mere indifference to the Word, or with error, or even with heresy. A Christian believer may fall into error, he may be led away by some heresy, but that does not mean that he has become an apostate. An apostate has received light, but he has not received life. He has accepted the written Word maybe, but he has not accepted the living Word, the Son of God. Jude is quite clear about this, as he teaches us that apostasy has in it the ingredient of having received the truth, then purposefully and deliberately rejecting that same truth. As Paul expresses it, "They received not the love of the truth, that they might be saved." (2 Thessalonians 2:10).

Judas was an apostate and so were Cain, Balaam and Korah. Simon the sorcerer believed and was baptised, but remained in the gall of bitterness and in the bond of iniquity (Acts 8:13-23).

Jude verse 4, with which we commenced this study, describes these certain men as having crept in privily. This may be translated: these man "have settled down

alongside". They sit in our churches. They are alongside us in our Christian service. Their voices are heard in Christian circles. Some of them preach from Christian pulpits. Hear what Peter says about them in 2 Peter 2:1: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them". "Men sneak in among us, stealthily they introduce false doctrines" declare both Peter and Jude, and Jude says of them in verse 4: They are ungodly; they pervert the grace of God into lasciviousness; they deny our Lord and Master.

Of ungodly men, the original meaning of the word used here speaks for itself: "Destitute of reverential awe towards God". "A form of godliness, but denying the power thereof" says Paul (2 Timothy 3:5), denying the transforming power of God which alone enables the believer to live the life that is called for by Christ (see Philippians 3:10). The ungodly man about whom Jude speaks must not be confused with the wicked man or the immoral man. He may be quite a good man, a sincere man, but he is an ungodly man because he lacks the quality of godliness that the Bible speaks of again and again.

Perverting the grace of God into lasciviousness is the hall-mark of falling away from the truth. We are saved by grace absolutely apart from the works of the law (Ephesians 2:8). When this precious truth is perverted, changed, made an excuse, or used as a licence to sin, there we have apostasy.

I do not believe that the believer can go where he pleases that he may indulge fleshly desires and engage in evil practices. Let me commend to your notice and attention Titus 2:11-13: "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for" the second coming of our Lord Jesus Christ.

These "certain men" of Jude v.4 deny our only Master and Lord. On every hand now we have men who deny His sovereignty, His lordship, His saviourhood; they bring to us false doctrines and heresies and by reason of them the way of truth is evil spoken of.

Jesus said, "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." (Matthew 10:33).

"Who is a liar but he that denieth that Jesus is the Christ?. . . the same hath not the Father"(1 John 2 : 22,23).

Wherever this apostasy abounds, child of God, fellow-believer, heed the word of Jude and earnestly contend for the faith once delivered!

Children's Corner

Daisy (Isaiah 1:3)



Words and drawing by Sheila Price

"I AM afraid to pass that field", said Betty.

"Why?" asked John.

"Because of the cows", replied Betty. "one of them is looking over the hedge".

"It won't hurt you", said her brother, "it looks quite friendly".

"Oh, she is", declared Farmer Brown, who had overheard the children, "Daisy is a very friendly cow".

"We are gathering blackberries", John explained.

"Well", said the farmer, "if you'd like to cross the field, I will let you pick some of the big, juicy ones that are growing at the far end".

He opened the gate for the children to enter the field, taking care to close it behind them. "Some people forget to shut the gate", he said, "and the cows wander off and get lost".

"Is that why they have bells around their necks?" Betty asked, "so that you can hear where they are?"

"That's right", said the farmer, "now you go ahead and pick your blackberries. The cows will not bother you. They are gentle creatures and quite harmless".

"How old is Daisy?" asked Betty.

"She is three," replied the farmer, "when I first saw her she was nervous and frightened in the strange surroundings of the market, but she has settled down happily here on the farm and has repaid me many times over, supplying milk for cheese and butter and cream. Daisy, like all cows, is a wise animal, too. She will not eat dry grass, for instance. She prefers good grazing ground where the grass is sweet and fresh, so each day I lead her to fresh pasture. In one of his Psalms, David says, 'The Lord is my Shepherd. . . He maketh me to lie down in green pastures".

"I know that Psalm", said Betty.

"So do I", said John, "It is the twenty-third".

"That's right", said the farmer, "and like all good shepherds, our Lord knows His children by name".

"Have your cows got names?" asked Betty.

"Yes, every one of them, and they come when I call, too. Just you watch! Daisy!" he called, "Bluebell! Buttercup!".

At the far end of the field the cows turned and began running towards their master.

Another in our series by Assemblies of God writers



Why Study?

by Andrew Parfitt

ANDREW PARFITT, aged 30, son of the late T.S. Parfitt, Assembly of God minister and Executive Council member, was saved and baptised in the Spirit as a child. He is the Deputy Headmaster of a modern, progressive primary school in Maidstone, Kent. His wife, Ann, is also a teacher. They have a two-year-old son, Matthew. He is the Youth Leader of the Assembly of God, Maidstone, General Secretary of the Students' Pentecostal Fellowship, Chairman of the Maidstone Convention Youth Committee and Secretary of Maidstone Graduates' Fellowship.

PENTECOSTALS have often been wary of intellectuals. In turn, many intellectuals have been suspicious of Pentecostals, because their emphasis on tongues and other supernatural manifestations appeared to by-pass natural reason. For the same reasons various evangelicals have criticised the Pentecostal movement. Old theories die hard: in his recent booklet *Your mind matters* (I.V.P.) John Stott maintains that "one of the most serious features at least of some neo-pentecostalism is its avowed anti-intellectualism".

Limitations of the Mind

Without condoning the attitude of a minority of Pentecostals who do belittle the intellect, we are right, surely, to appreciate the limitations of the mind. Contrary to the teaching of the old natural theology, it is not possible by philosophical argument to discover God: "The world failed to find Him by its wisdom" (1 Corinthians 1:21, N.E.B.). Christian conversion involves the work of God's Spirit on the heart and will as well as on the mind of man. Full understanding follows, not precedes, faith: in Anselm's dictum, "I believe so that I may understand."

The more man discovers, the more obvious it becomes just how much more there is to know and understand. Some of the world's greatest thinkers readily acknowledge the limitations and fallibility of the human mind. It is still true that "Divine folly is wiser than the wisdom of man, and divine weakness stronger than man's strength (1 Corinthians 1:25, N.E.B.). Some aspects of Christian belief - in particular God's plan of redemption through the cross of Christ - defy human explanation. The Pentecostal does not try to rationalise miracles, because he believes that they are truly supernatural. He sees great value in speaking in tongues to God, because in this way his spirit can pray without the limitations of the human mind and emotions. I cannot agree with John Stott when he infers from 1 Corinthians 14:13-18 (about praying in the Spirit) that "Paul could not contemplate any prayer or worship in which the mind was barren or inactive"!

The Pentecostal emphasis on the power of the Spirit has led some to abandon their studies. They may have argued from Scripture that "they that seek the Lord understand all things" (Proverbs 28:5). They may have felt, in view of the brevity of life and the importance of eternity, that they ought to devote themselves entirely to spiritual things. They may have feared that intellectualism *per se* leads to pride, unbelief and even sin.

The Mind in spiritual Life

I agree wholeheartedly that our prime need is the power of the Holy Spirit, but I do not believe that we can resolve the tension between the mind and the spirit by "killing off" the mind. The intellect may not be all-important, but this does not mean it is unimportant. There is a surprising number of exhortations in Scripture to use our minds. God mainly reveals Himself to us through the gateway of our minds because we are "not like the horse or mule, without understanding, which must be curbed with bit and bridle" (Psalms 32:9). As Martyn Lloyd Jones says, "The Bible is full of logic and we must never think of faith as something purely mystical". Paul stressed the need for careful teaching of the Word of God (1 Timothy 4:13-16, 5:17) and it is obvious from his own writings and sermons that the Spirit of God worked through his natural powers of logic and argument: his intellect had definitely not been put to sleep. The main argument of John Stott's booklet (notwithstanding the attack on Pentecostals) is surely right - our minds *DO* matter in Christian belief and practice.

The study of God's Word may be a spiritual exercise, but it also requires many of the qualities demanded in secular studies - discipline of time and mind, correct exegesis, logical thinking and presentation, and balanced judgments. It has always seemed significant to me that the two "giants" of the Testaments - Moses

and Paul - were highly-educated men. God can and does use "unlearned and ignorant men", but many of the outstanding leaders in Church history - Wycliffe, Luther, Calvin, Wesley - were scholars as well as being men of great spiritual insight. In our desire for action we must beware of shallow thinking: we must be prepared to give a reason for our faith to those who are genuinely looking for answers (1 Peter 3:15). That great Pentecostal missionary W.F.P. Burton was a man of study as well as action. In a fine article called *Man's mind in God's Work* he wrote: "It is a mark of good stewardship if we develop our intellect and dedicate trained minds rather than dull ones to his service".

Secular Study

There are certain areas of non-theological study that have an obvious usefulness in Christian service, such as medicine, education or languages .

I believe that there are other disciplines that can be of direct help to the cause of Christ. Only in recent years have Christians begun to realise that secular writers and producers have a lot to teach us about communication. I am perturbed by the poor content and presentation of much Christian literature, films and radio: if we are going to use a medium we may as well learn to use it effectively.

It is not only a matter of acquiring techniques, however. We need Christians with specialised knowledge who can give authoritative guidelines on some of the serious issues, such as evolution, that concern young people in particular. Some of the so-called Christian answers to academic problems display such ignorance and misinterpretation that they are a disservice to the Church. In the field of literature and art, I fear that, in our righteous desire to condemn the exploitation by evil men, we fail, sometimes, to appreciate the serious message of some *avant-garde* writers and artists. In order to answer them effectively we must first understand - genuinely understand - what they are saying. This will save us from answering non-questions; from merely beating the air. As Luther realised: "If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christ."

Professor Rookmaaker *(Modern Man and the Death of a Culture)* and Francis Schaeffer have shown the value of answering modern man from a position of strength. They know what he says, why he says it, and from there they expose logically the weaknesses of his philosophy. Such an approach involves close contact with today's culture, but this by no means leads to compromise or unspirituality. It is no soft option, but it has shown many that, far from needing to fear ungodly ideas, they have every reason to have confidence that the Christian message is the only rational answer to life. This approach is more likely to help today's enquiring youth than glib answers, cliches and unexplained quotations from Scripture.

It is not only in the realm of apologetics that Christian thinkers are needed. There are many spiritual and moral issues at stake in the professions today and I am convinced that there are genuine opportunities for Christians to use their influence at all levels. Some students switch off their minds when they leave college and, true, the world of salaries, families and mortgages is demanding, but we can hardly complain about godless new philosophies and policies in education, economics, politics, medicine and so on if we have neglected the opportunity to act as salt in our particular world. Such effectiveness demands that we are committed to our professions and have a lively awareness of developments.

Not everyone is called to deep, prolonged study, but everyone has a mind that could be used, to a greater or less degree, in God's service. As the first and greatest commandment says: "Thou shalt love the Lord thy God with all thy soul, and with all thy *mind."* (Matthew 22:37). **That kind of love will save us from becoming either arid intellectuals or fiery ignoramuses.**

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Evangelism - without Money, without Price - and without Training!

by James T. Bradley, Secretary-General

WE are well aware that half an hour on a bicycle will teach us more about how to ride a bicycle than a thousand volumes read in the comfort of one's home. Half an hour in the water will teach us more about how to swim than reams of theory read in an armchair.
We can be assured that the act of witnessing will teach us more about witnessing than simply reading about it. Do it and we learn to do it. With the Holy Spirit as our Guide we shall be led, each in his own way, to witness.

The fields are more than ever "white unto harvest"; we cannot honestly say today "the labourers are few", unless it be that we are not doing our duty as witnesses.

As touching this, and immediately I had written the paragraph above, I saw our brother Leslie Northcote's review of *The Kennedy Explosion* in THE ELIM EVANGEL of June 9th and his comment on training for soul-winning: *"It is significant that hesitant workers became successful after the commencement of practical work."*

We may promote evangelism as a project but promotion and projection do not accurately reflect the New Testament approach to the winning of men and women for Jesus Christ. Promotion and projection savour too much of passing on the responsibility for the winning of men and women for Jesus Christ to others who, we may think, have a special responsibility, and maybe a special gift, for evangelism.

The New Testament approach to the winning of people to Jesus Christ is completely different. It is more personal and more dependent upon personal vision, personal attitude and personal love for the souls of men. Paul wrote to the Corinthians, "Most gladly therefore will I spend and be spent for you, though the more I love you the less I be loved".

Here was a man saved by Jesus Christ to be an example to all who should follow after him (1 Timothy 1:16), who first gave himself and then gave his talents to the task of winning people for Christ. He witnesses over and over again that it was his own personal love for men and women that moved him to seek them for Christ, and the love of God that was shed abroad in his heart by the Holy Ghost was the dynamic that moved him to spend and be spent for the souls of men. His passionate words of personal dedication come to us through all his Letters, and others were inspired to emulate him.

There seems to have been very little organisation or promotion, as such in those days; it was simply that those who were converted went everywhere preaching the Word. When they were scattered they got together in companies, as they were able, and they began to witness and to testify. As a result churches were formed by these scattered groups. They had a passion for the truth that they believed and they had a passion for the souls of men.

They had little money, in some cases none at all. They had no "modern methods of communication". They had no printing presses. Yet Paul, by the Spirit, writing to the Colossians was able to testify that, even in his time, so enthusiastic were the converts to witness, that "the Gospel which ye have heard. . . was preached to every creature which was under heaven whereof I Paul am made a minister."

I am reminded again of the challenge that was made at the Royal Albert Hall on Easter Monday, to which thousands responded, to win someone for Jesus Christ before next Easter. It's a fantastic thought that if every one of us in Elim won even one person for Jesus Christ this year more than 30,000 would be rescued from a lost eternity, and maybe even many new churches established.

The true requisite is not training, or money, but a sense of the experience that Paul gives expression to when he says, "Knowing the terror of the Lord we persuade men". Maybe we don't sufficiently stand in awe of the Judgment Seat of Christ; maybe we do not sufficiently think of the fate that awaits those without Christ. If we lack courage or know-how, or if we think we do, God can meet our need if we pray for His guidance and His help. No plan that I have studied, and any amount of them come to my desk, is sufficient to meet the need of lost humanity. Tens of millions of unconverted in our own land await the message!

If we listen to the Devil he will tell us that the times are too hard, the people are too indifferent, the circumstances are not propitious, society is too permis-

sive and so forth; but the conditions for witnessing are certainly not less propitious than they were in the early days of the Church, and in most of the periods since those days.

This matter of winning men and women for Jesus Christ is one that needs our personal concern, our personal and united prayer, our personal challenge by the Holy Spirit that we have responsibility to make known to everyone the message that we believe.

As Paul states, God saved him in order that "he might make **all men see** what is the fellowship of the mystery which from the beginning of the world has been hid in God." Personal concern, personal vision, a sense of personal responsibility will carry us through. Let us pray that God will guide us to speak to people and that His Spirit will prepare their hearts to receive the Word. Is it not amazing how often in the New Testament, when personal witnessing was done, that the hearts of those to whom the witness was being made had already been prepared by the Holy Spirit?

Prayer and Praise

by F. H. Coleman

THE story of revival thrills us. I read the other day of the revival which has broken out in Bolivia in South America through a young man, twenty years old, who attended a Kathleen Kuhlman meeting and was gloriously saved. Now he is back in his own land preaching the gospel and seeing the sick wonderfully healed. The result is that thousands are hearing the gospel for the first time in that mainly Roman Catholic country and are turning to Christ for salvation.

How we long for this to happen in our own land! God is moving by His Spirit in many parts of the world, but we in Europe need God to move again here in revival power. Can it happen? I am sure that it can, for Jesus died for all the world. What has so often preceded revival is PRAYER, so my appeal this week is for prayer that God will send us revival.

Some years ago, a Swedish Pastor who was visiting Great Britain spoke at our Swansea Church. He found the Assembly vibrant with life. Souls were being saved and many were being baptised in the Spirit. He soon discovered the secret. *They were having constant prayer around the clock each day.* On returning home, he reported this to the great convention in Nyhem, an annual event. It was decided to take up this great idea.

A few months later, I was speaking in the second largest Pentecostal Church in Sweden in the well-known sea-port of Gothenburg. The Members of the Church had decided to adopt the idea of continuous prayer for revival. At the close of the service, hundreds of people came forward to meet their Pastor, who spoke to them of prayer. All promised to pray, some during the day, others at night. Eventually it was arranged for someone to be praying right round the clock. It was the start of a revival which lasted for years. When I visited the Church again a few years later, I was told that the membership had increased by 2,000.

Will you pray daily for God to visit our Land and Europe?

Letter to the Editor



Dear Pastor Walker,

Christian greetings in Jesus!

I read in the EVANGEL that you would like us to tell you if we had been able to lead a soul to Christ. I was not at the Royal Albert Hall as I was not able to risk the whole day owing to my condition, but I would like to tell you that I had the joy of leading the cleaner of my chalet at the Conference to the Lord.

I always take my Scofield Bible and daily readings when I go to the Conference and leave them on the chest of drawers. On Tuesday morning I went back to my chalet after breakfast when the cleaner came in. She said, "Oh, I don't have anything to do in this and next door," where was my daughter, Mrs. Drew. She spoke about my Bible and said, "I read my Bible a lot, but I don't feel anything, I don't know why".

I told her that if she accepted the Lord into her heart she would, so I asked her if she would like to give her heart to the Lord and she said, "Yes". I asked her if she would repeat a prayer after me and really mean it in her heart. She said yes, so I prayed the salvation prayer to the full and she was so delighted. She asked me to write the prayer out as she would like her friend to say it. So I wrote the prayer out and left it on the drawers and next morning she took it.

I wrote to my friend in Birmingham and she sent me two tracts that are very good. I went back to my chalet on Friday and I asked the cleaner if she would like them. She said, "Oh yes, I will share them with my friend".

I am perfectly sure that she had at last found her Saviour and probably her friend had, too.

I give God all the glory. What a wonderful loving Saviour we have! It makes me want to join Him on His higher plane.

Yours sincerely,
A Sister in Christ Jesus,
(Mrs.) A. Barker



That Dreadful Day

by Malcolm J. Frith,
Pastor of our Church in Wellington, New Zealand

THE most momentous day in the Old Testament is surely the day which Genesis chapter 3 records, a day of action and reaction. If we could have walked in that Garden of Eden, we would have been surrounded by the glory of God and we would have revelled in its idyllic freedom and tremendous beauty. We would have enjoyed the unique relationship with God and no doubt we would say that we could never leave it behind as readily or as quickly as did Adam and Eve.

Temptation

A shadow began slowly to come over the scene as the devil began working to spoil that perfection. Those first sad verses of the chapter are a warning to us of the workings of the evil one. He is described as a serpent, the most subtle of God's creation, and apparently one of the most beautiful. As the devil spoke through a serpent or took the form of one, there is no indication that Eve was even disturbed at meeting a talking serpent.

Not only is Satan described as a serpent. Elsewhere Jesus calls him "the prince of this world", strong enough to erect his throne in every heart. Paul describes him as the "god of this world" before whom people fall down and worship. In Ephesians 2:2 he is called "a spirit", which means that he has access to the secret places of the hearts and minds of men. Thus he is omniscient as far as man is concerned, apart from the operation of God within our lives, but in the Garden he came as a serpent – deceitful and crafty.

He deceived Eve about his designs and about God's goodness. So successful was this deception that he still operates in this way, deceiving the masses about himself and his existence, about the great Deliverer and about their own needs.

He was also crafty, for it seems that he gradually tempted Eve over a period of time, undermining her gradually as he wove the web of doubt. She did not see his real design until she had become entangled in his net and had taken the bait. There in the Garden he cast doubt upon God's Word and has been doing so ever since.

Disaster

So subtle and skilful had been the temptation that Eve took of the forbidden fruit. Can you picture the scene? There is a chuckle from the serpent, a sob from heaven, a gasp from the sinners, then all is silent. A cloud dims the sun and a gust of cold air zips through the Garden. Sin has entered the world.

Its most terrible effect was to break man's living link with God. In a sense, the moment that fruit was taken, Christ was crucified. Certainly in heaven's eternal present the cross would have been seen following hard on the heels of the fall.

The reaction of the sinners is almost incredible. They had been accustomed to living in the beauty and the presence of God. Where is the record of their rushing to God asking forgiveness? Where is the confession of their sin? Where is the story of their humbling themselves and praying for mercy? Where do we read of their tears of sorrow? In that one act they became blind to their awful condition, and unaware of the implications of their sin. Indeed they seem already to be hardened to God. What a picture this is of the awfulness of sin!

Then, when God came to the Garden, Adam showed how human he was by blaming everyone for his sin except himself. He even blamed God! He refused to accept any personal responsibility for his deeds. It had been the devil's fault; it was Eve's fault; it was God's fault for He had given Adam the woman. How had the mighty fallen!

But God...

In direct contrast to the behaviour of the sinners was the reaction of God. No words can describe what He could have done to punish that rebellion, but instead we are introduced to the grace of God.

That day God had been greatly offended and treated with contempt, for in effect Adam and Eve had said, "We will not have our God to reign over us". A lie had been trusted rather than His truth and His easy yoke had been broken as though it were a sordid restraint. Despite this, God still came again to the Garden, for, though He hated sin, He still loved the sinners.

He could have come with a thunderbolt in His hands, or with a host of avenging angels to sweep the rebels into hell, but instead He came prepared to make every move. They ran, but He came. They hid, but He looked for them. They did not ask for forgiveness, so He spoke the first words of grace to a lost world and provided them with coverings. They heard the

voice of the Lord God and were afraid, when all along it was a voice of mercy bringing tidings of deliverance and the first promise of the Stronger than Satan. They could not have known that, in tampering with God's creation, Satan had signed his own death-warrant, but none the less they heard for the first time the promise of life and of salvation.

The Promised Deliverer

The course of history was changed that day, and another change was promised (v.15). It can be described as the seed plot of the Bible. "I will put enmity between you and the woman, and between your seed and her seed. It will bruise your head, and you will bruise his heel". As God saw Satan standing smugly in his great victory, He saw him as strong, great, mighty and wily, so He promised to send One far stronger and gloriously greater, the One who would be Almighty and All-wisdom. That day Satan forged chains; he was a conqueror and an enslaver. Now God promised that he would become enslaved, enchained and the conquered one, and, praise God, heaven sees him as this already.

It is fitting that Jesus should be called "the seed", for not only was he the seed of woman, He was also the Seed from which a great Church of countless millions has sprung, each member of which is a testimony to the world of the defeat of Satan.

Writing of this promise, Bishop Henry Law has said: "If the greatest King became the meanest beggar, and if the richest prince left his palace for the vilest cell of a loathsome prison, it would be as nothing compared with what God promised that guilty pair", for He promised them that Jesus would leave heaven to put on the rags of our mortality, that He would lay aside the sustaining strength of the universe to become as weak as a babe. So much more was promised before that proud couple, even the humbling of Jesus.

Still there was no indication of repentance from Adam, or of rejoicing in God's provision of a Redeemer for the world which they had just ruined. Against such an attitude how wonderful the grace of God is shown to be!

No matter how hard he tried, from that moment on, Satan would have God's words ringing in his ears: "The seed will bruise your head, and you will bruise his heel". After his every triumph on earth, those words would haunt him, for in them Satan was doomed to ultimate ruin. His moment of triumph at having marred the beauty of creation became his greatest defeat.

We can understand that statement of God. Think of a hunter out shooting. One wild animal comes within his sights, but his bullet only goes through its foot. For a time the animal is disabled, crippled and loses blood. Soon the wound will be healed, but the animal will be marked for life. Another animal comes within the hunter's sights and this time his aim is true. The animal falls and the proud hunter poses for a photo standing with one foot on the dead beast's head to show that he has conquered.

Christ was to be temporarily disabled and marked for life, but He in turn would one day show the world his complete triumph over Satan.

Centuries went by. The Seed was born. He grew to manhood. Satan did his best to reverse the roles and to many it seemed that he was successful, until the day the bruised Christ rose from the dead.

Then Satan knew that the promise had been fulfilled.

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Points for Preachers

by J. Alexander Wright

An Outline

"Blessed be the God and Father of our Lord Jesus Christ"
2 Corinthians 1:3

THIS beautiful doxology is thrice repeated. In the three is seen the largeness of the Father's provision to meet all our needs.

1. **All the Circumstances of our outward lives** (2 Corinthians 1:3). "Comfort" is *paraklesis*, i.e. "One alongside us, to help".
2. **All the Needs of our inner lives** (Ephesians 1:3) "in Christ". He is the golden Casket in which reposes our Charter of Liberties.
3. **All the Uncertainties of our future lives are removed** (1 Peter 1:3) – a lively, or living hope. Think of the living Bread, the living Water, living Fountains, and the living God.

An Incident

Take time to listen and practise what you preach

DR. A.T. Pierson once went to visit a fellow-minister who had been ill for six months. He said to his friend, "You are a very good man, brother, but it may be that God has something special to say to you. Perhaps you were too busy to listen, so He has laid you on your back that you might hear His instructive voice and perceive His will." As he left the house, Pierson was reminded that he too was always hurriedly going about the Lord's work, not allowing himself much time for receiving heaven's message for his soul. So he determined to practise what he had preached by beginning a new programme of personal devotions. First he would study the Word and ask the Holy Spirit for guidance and enlightenment. Then he would sit meditating and waiting for the Lord to impress His way and will upon his soul. This proved to be a tremendous blessing in his life.

A Poem

Only a Word

Only a word, yes, only a word
That the Spirit's small voice whispered, "Speak",
But the worker passed onward, unblessed and weak,
Whom you were meant to have stirred
To courage, devotion, and love anew,
Because, when the message came to you,
You were out of touch with your Lord.

Only a note, yes, only a note,
To a friend in a distant land.
The Spirit said, "Write". But then you had planned
Some different work, and you thought
It matters little. You did not know
'Twould have saved a soul from sin and woe.
You were out of touch with your Lord.

Only a day, yes, only a day,
But oh, can you guess, my friend,
Where the influence reaches, and where it will end?
Oh, the hours that you frittered away!
The Master's command is, "Abide in Me."
And fruitless and vain will your service be
If out of touch with your Lord.

Jean Watson

Thoughts from the Book of Genesis

35. Mizpah (Genesis 31:49)

by F. Lavender, Pastor of our Croydon Church

"MIZPAH. . . the Lord watch between me and thee, when we are absent from one another". How often these words have been used as a bond between lovers or friends who have been parted for a while, yet they were actually first used by *two men who distrusted each other.* Laban and Jacob had engaged in a battle of wits, cheating and deceiving one another to try to obtain an advantage. As they were parting, they set up stones to form a "heap of witness" and called upon the Lord to be a witness between them, in case either planned to do mischief to the other during their absence! After this, Jacob continued his journey to Canaan while Laban and his sons returned home.

Although Mizpah may not mean what so many have fondly imagined, it nevertheless recognises a fact of great significance, which is that we are never hidden from the sight of God. However closely related two people may be, they cannot be always together for twenty-four hours a day; but the Lord is always present. Nothing is able to hide us from Him. If we do what is wrong, this thought of the nearness of the Lord will bring great uneasiness and will trouble our consciences. So, before we permit evil, let us remember that He is the all-seeing One. This may save us from doing wrong, for it is a purifying thought. If we are seeking to do right, the thought of His presence will strengthen us. His eye is upon us for good. No matter who may misunderstand what we do, He will uphold and encourage us.



Margaret M. Ladlow's page

Teachers needed

"BUT among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth" wrote the translators of the Authorised Version of the Bible in their address to King James. Many of us echo their words today.

Here in our Salisbury Church we have enjoyed the preaching and teaching of the Scriptures in a unique way by Pastor Christopher Gornold Smith. His splendid series of lectures, entitled "The Bible Comes Alive", with such lucid explanations and dramatic presentations has held us almost breathless in our seats, not daring to move. The Bible is very much alive, pulsating with the life of God, "God-breathed", as George Jeffreys so often used to say, and absolutely up-to-date in its prophecies concerning events in the world today.

It was a particular pleasure for my husband to listen to Mr. Smith and to learn from the lectures of recent archaelogical discoveries, scientific research and of the people of Israel today in their national home, because he recalled that our guest preacher, as a teenager, was for four years a member of his Bible Class at the Ulster Temple, Belfast. Now the teacher was sitting at the feet of his one-time pupil, and why not? This is as it should be. The Scriptural principle is that faithful men, having been taught, should pass on their knowledge to others (2 Timothy 2:2).

Regrettably, though, the writer to the Hebrews lamented sadly that the Hebrew Christians, despite all the sound teaching that they had received, still needed to be taught and could not communicate their beliefs and faith. They were slow at grasping facts and easily forgetful, imperceptive and lethargic, according to the full meaning in Greek of the expression, "dull of hearing" in Hebrews 5:11. Thus they were immature, for v.12 states, "When for the time ye ought to be teachers, ye have need that one teach you again". So were the believers at Corinth, as evidenced by 1 Corinthians 3:2.. "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able". How discouraged their earnest instructors must have been! The inference is plain: a teacher delights in an eager pupil who makes progress and a parent desires a child to develop into full maturity. William Barclay comments: "Here the writer to the Hebrews is face to face with a problem which haunts the Church in every generation. He is face to face with the problem *of the Christian who refuses to grow up."*

Let us check our development. Are we diligent students of the Word, well versed in the Scriptures and sure of the great, glorious truths of our faith, or are we muddle-headed and vague with only a superficial knowledge? Can we teach? Do we want to teach? The Amplified Bible translates v.13: "For everyone who continues to feed on milk is obviously inexperienced and unskilled in the doctrine of righteousness, for he is a mere infant – not able to talk yet!". Bottle-fed believers are pathetic. If we are no longer newly converted let us take the meat of the Word and we shall by God's help begin to mature and to instruct others in His way.

May I appeal, as Paul did to the Ephesians, "That we henceforth be no more children, tossed to and fro . . . but speaking the truth in love, may grow up into Him in all things" (Ephesians 4:14,15).

Oh teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

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BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, off Preston New Road (opposite Telefusion House, first left and left again). Sundays at 10.45 and 6.30. Pastor: R.Clarke. A warm welcome to visitors.

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BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors welcome. Pastor: B. Grist.

BURNHAM–ON–CROUCH. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Sundays: Gospel Service and Sunday school at 10.30; Communion at 6.30. Thursdays: Bible Study at 8.

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EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes holidaymakers. Sunday at 10.45: Communion service; at 5.45: Evangelistic service; at 7.30: Family fellowship. Tuesday and Friday at 8. Minister: D.A. Lambelle.

PONTARDULAIS. July 29. Beulah Elim Pentecostal Church, Twyniago Road. Preacher: G. Williams. August 5. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

RYDE, Isle of Wight. July 29. Elim Pentecostal Church, Albert Street. Preachers: H.A. Court and T.W. Walker. August 4,5, I.W. Camp Weekend. Ministry by Elim Youth Campers. August 25,26. Minister's fourth Anniversary. Preacher: R.B. Chapman. Soloist: Mrs. Chapman. Saturdays at 7. Sundays at 11 and 6.30.

SOUTHPORT. Tent Crusade in Mornington Road. Special opportunity for those seeking Divine Healing. Preacher: Alex Tee. Singers from Glasgow and London. Weeknights at 7.30. Sundays at 8.

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ITINERARIES

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The London Crusader Choir (with Douglas B. Gray):
July 22, Palmer's Green; 29, Croydon (Mayday Hospital); August 5, Eastbourne; 19, Hastings; September 2, High Wycombe; 6, London (Regent Hall); 9, Canterbury and Dover prisons; 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey prisons; 25, East Ham, 30, Ipswich.

Book Reviews

They put me Inside, *by Tony Grestone, published by Scripture Union, price 50p, postage and packing 8p extra.*
IN this book Tony Grestone relates the story of his own life and portrays the grim realities of growing up in a home where there is little if any love. Readers who have known only a Christian environment might be shocked at the appalling conditions but, if such a shock leads them to concern and action, the book will have been well worth writing.

Christian workers who are seeking to win young people for Christ will gain a better idea of the fears and oppressions which build up inside the unconverted. The stark situation inside reform schools and borstals is vividly portrayed. The book closes with Tony Grestone in the company of Christians and, while their influence is evident, it will be apparent to Pentecostal readers that their witness and manner could have been much more positive and helpful. None the less we have here a young man cheated of love in early life who later finds fulfilment in a personal relationship with Jesus Christ.

A.K. Chamberlain

Set free from my Dilemma through the Teaching of Holy Scripture, *by Arthur Thrush. Published by the author, price 25p, postage and packing 4p extra.*
YOU may not consider yourself to be in any dilemma! Even so a perusal of this work will stimulate your devotion to the Lord as you are reminded of His return in glory and majesty. There are just over forty pages all lucidly written with quotations clearly marked and sources noted. This booklet contains no flights of fancy in the realm of interpretation. The author sticks to the plain statements of Scripture. Those who have desired to enquire into the things concerning His Coming may have been discouraged when attempting larger books and much wordiness. A short sitting will take you through this book, which is easily understood. The writer has tried to communicate his theme to the ordinary believer. It is honest and frank in dealing with why the author changed his beliefs from those which he had been taught at first. It is certainly worth reading.

C.J. Watkins

No pat Answers, *by Eugenia Price. Published by Marshall, Morgan and Scott Ltd., price 40p, postage and packing 4p extra.*
LIFE is made up of many strange happenings. Circumstances baffle reason. Events do not fit any known pattern. Inevitably we ask, "WHY?". Very often superficial answers are given and the mind of the sufferer is left in confusion and unrest.

In this excellent book the writer strips off the veneer of superficiality and probes deeply into conflicting problems. One cannot always provide perfect solutions, but, if human experiences like disappointment, failure, grief, physical suffering, handicaps, and even death are accepted and committed to God, they can yield a wealth of personal enrichment.

Sympathy and understanding pervade the handling of delicate problems. Having read this book you will be better fitted to help others who are being buffeted by misfortune.

(Mrs.) Vera Burton-Haynes

Christians and Showbiz, *by Dale Rogers. Published by Coverdale House, price 35p, postage and packing 4p extra.*
IT is not my intention to enter into the rights and wrongs of Christians who have stayed in "Showbiz". Obviously some feel that they have a case for staying in and equally others for coming out. It seems to me that a great deal depends on the type of person involved, when and how they had made it to the top and a number of other factors which I need not mention.

The title of this book is somewhat misleading, for it does not deal with Christians in Showbusiness, but rather with the personal testimony of Dale Rogers, coupled with some excellent thoughts and advice on day-to-day Christian living. It has a simplicity of expression and a real honest-to-goodness content about it that brought me much enjoyment. This book touches on things that we meet every day and proves beyond any doubt that, when the Lord is given first place, He works out His good will in our lives. You will not be surprised, therefore, to know that there are chapters on such things as money, success and sex. If you are wanting to read something which will bring tears to your eyes and yet challenge the quality of your experience as a Christian, then this is the book for you.

Archie A. Biddle

The Easter Story told by Mark, A Mind at Ease, Gair I Chi and Violence, *four leaflets published by B. and F.B.S., price 2p each, postage extra.*
NEW from The British and Foreign Bible Society come these four folders. Their content is above critical assessment, as they are entirely Scriptural quotations from the T.E. Version. I like *Mind at Ease* and *Gair I Chi*, which are well-presented, colourful and attractive. They would be useful in hospital visitation and helpful to the troubled. The latter is the Beatitudes in Welsh and hence will have limited usefulness. *The Easter Story told by Mark* did not appeal to me, though it is beautifully printed. I thought that the presentation was sombre. *Violence* is difficult to assess. This is a tract designed to combat the modern trend of violence and uses off-beat, varied type and cartoon-like illustrations. Whether the bold heading "Love your enemies" will appeal to those at whom it is aimed is debatable, for the Sermon on the Mount is mainly to Christians, but knowing the perversity of human nature, who can predict its impact? On balance it is worth trying.

J. Osman

All books reviewed or advertised in "Elim Evangel" are obtainable from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

YOUTH PAGE

How can we know God's will?

by Philip G. Parsons, Pastor of our Romsey Church

HERE is a problem that must have weighed heavily upon the heart of every Christian at some time or another. This really is a matter that affects every Christian all the time. For successful Christian living we need to know the will of God, not only at the crossroads of crisis, but day by day. Some Christians drift aimlessly through life, satisfied with second best, and contented with spiritual infancy. Such an attitude is disastrous. A drifting ship is doomed! It is vital to know God's will. We must set our sights. We must define our aims and go for them.

Communists have a programme of advancement. Businessmen have a programme of expansion. Politicians have a programme of introducing various policies. What programme of growth and development have you? Where are you going? God has a programme for your life. He wants you to discover it and to put it into operation. The question is how? Perhaps you like many Christians, desperately pray for God's will and then sit back and do nothing but wait for a sound or sign from heaven. This kind of action is not only irrational, but unscriptural.

Within a few minutes you can know much more of the will of God for your life. Just pick up the Bible! Start reading. You will soon need to pray, not to know God's will, but for power to live it (Psalm 145:10)! Paul told the Thessalonian Christians, "This is the will of God, even your sanctification", and, "In everything give thanks, for this is the will of God concerning you". God has a whole book of 1,189 chapters which unfold His glorious will.

God's will is discovered by a close relationship with Him. When you become close friends with a person, you gradually discover his likes and dislikes, his joys and delights, his wishes and will. You can know the will of the Lord only by a close relationship with Him. Jesus said, "If you are My friends, obey Me". Obedience is another indispensible factor in knowing God's will. You will never know it by doing nothing. The discovery comes only by active obedience. You must do everything according to the will of God. Ask for His will as you pray (1 John 5:14), as you make business plans (James 4:13-15), as you make travelling arrangements (Romans 1:10), and for the whole of your life (1 Peter 4:2).

You may feel that there are dangers in going ahead when you are not certain of the Lord's will. There are dangers in doing nothing (Ecclesiastes 10:18; Matthew 25:24-27) If our hearts are right with God and we are obeying His Word, walking by faith and walking in the Spirit, then we can be confident, sure that we are walking in God's will. If by human error we become diverted from His will, God will bring us back into line.

On one occasion Paul's brilliant planning did not have the seal of God's will. Paul planned to follow the western coastline of Asia Minor to the southern coast of the Black Sea (Acts 16:7), but that was not God's plan. God revealed His will in a vision, telling Paul to go to Greece. On another occasion, God's will was revealed by a prophecy (Acts 21:10,11). God still uses the Gifts of the Spirit today to convey His will, as well as Scripture.

From the moment of conversion, every Christian should do the will of the Lord. On the Damascus road, Paul, though still blind, asked God what He wanted him to do. Don't lazily wait for a dramatic call from the echoing heavens when there is so much that God has already told you to do, but go ahead in faith, asking His will. He will ensure that you are kept in His will. Prove what is that good, acceptable, and perfect will of God (Romans 12:2), perform it from the heart (Ephesians 6:6), and never be diverted from it. Paul found that it was not only the devil who endeavoured to divert him from doing the divine will, but even believers (Acts 21:11,12). You may be tempted into distraction from the will of God even by kind-hearted, well-meaning Christians, but, with Pauline determination say, "The will of the Lord be done" (Acts 21:14). Remember that there was One who said, "Not My will, but Thine be done". What effects that had!

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The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, July 23rd — **1 Kings 20:22-43**

"Because the Syrians have said" (v.28).

GOD is always incensed when men limit His lordship or try to steal some of His glory (see Isaiah 42:8; 48: 11). He refused Moses entry into the promised land because he struck the rock when God had told him to speak to it. This seems to be harsh, until we realise that eastern shepherds know rocks with a thin outer casing which house pockets of water within. The critic could hereafter have said that the miracle resulted from the shepherd's special knowledge, whereas he would now have to acknowledge that God made the rock break open.

Tuesday, July 24th — **1 Kings 21:1-16**

"Jezebel his wife came to him, and said" (v.5).

EVE, Jezebel and Herodias are examples of female pressure for perversion, while Hannah the mother of Samuel, Mary the mother of Jesus and Lydia are examples of those who lifted lives above base clay and strove to please God in every way. The man should be the head of the household (Ephesians 5:22,23) and should not be dominated by the woman and God should be above all. For further Scriptures regarding relationships between the sexes see 1 Corinthians 7. Notice that Naboth guarded his inheritance. In days of modernism, humanism, extremism and continuing heresy let us guard our inheritance (2 Timothy 2:2, 15; 4:2-4).

Wednesday, July 25th — **1 Kings 21:17-29**

"Hast thou found me?" (v.20).

SIMILAR sounds from the convicted soul have been heard in every century. Long before the servant of the Lord has spoken, the Lord of the servant has spoken. He speaks again and again as in the case of Saul of Tarsus: "It is hard for thee to kick against the pricks" (Acts 9:5). Prick after prick of conscience and conviction come to the sinner as he tries to shrug off divine pleading (John 16:7-13). "Why don't you leave me alone?" is the modern equivalent of Ahab's remark, but the answer is still the same. Peace comes when we humble ourselves before God (1 Kings 21:29).

Thursday, July 26th — **1 Kings 22:1-23**

"I hate him; for he doth not prophesy good concerning me, but evil" (v.8).

EVEN Christ was "despised and rejected of men" (Isaiah 53). As he was subject to political pressure before Pilate, so here the prophet is pushed by the king's servant (1 Kings 22:13, see also Jeremiah 26:8). Whether it be by kings and rulers, Pharisees and priests, the iron hand of Roman Catholicism as in the Inquisition, or the crushing cruelties of the communists in the twentieth century, the answer of a true man of God will always be the same: "What the Lord saith unto me, that will I speak" (v.14). Notice that the sinner recognises the truth, even though he rebels against it.

Friday, July 27th — **1 Kings 22:24-40**

"Feed him with bread of affliction" (v. 27).

MOSES and Saul chose affliction and were in the will of God (Romans 15:3,4). Mark well the accuracy of the prophecy (1 Kings 21:19) that was fulfilled (22: 38), and notice that the schemes of sinners come to naught, but the Word of the Lord is sure. We are not told of the release of Micaiah, but the spirit of the man had been freed by God long ago. This is echoed in the New Testament, for whom the Son sets free, is free indeed (John 8:36).

Saturday, July 28th — **1 Chronicles 19:1-11**

"Nevertheless there are good things found in thee" (v.3).

IT has been said, "There is so much good in the worst of us, and so much bad in the best of us, that it behoves none of us to criticise the rest of us." Although the Kingdom was divided into Judah and Israel, God spoke through various prophets to both. In days of denominationalism, it is good to find God's faithful servants in many denominations walking in truth (3 John:3,4). The words of faithful Hanani fell like an accurate stone from the sling of shepherd David and caused the straying sheep Jehoshaphat to return and set things in order. "The Lord who is with you" is "to be feared".

Sunday, July 29th — **2 Chronicles 20:1-19**

"The children of Moab, and the children of Ammon, and with them others. . . came against Jehoshaphat" (v.1).

THE Devil's children always gang up on those who try to please God. In this year we have seen nations gather against Israel and the Prime Minister of Egypt has said, "We will push Israel into the sea". The six-day war is a recent reminder that God's promises and protection cannot be broken by a host of enemies (Leviticus 26:7-9). This record also points to the power of fasting (Matthew 17:21) and the response it brings, "for the battle is not yours, but God's".

Final Separation (Genesis 4:16)



by F. Lavender

I WENT to a hospital to visit a Christian lady who was desperately sick. I knew that I would not see her again on earth so, as I left her, I used the ancient farewell of Christians who would not meet again on earth. I said, "Goodnight, I will see you in the morning".

The pain of parting from another believer is eased by the knowing that it will be for only a little while.

There was, however, something terrible and final about Cain's separation from God. For a long time God had dealt patiently with Cain and had pleaded with him to choose the right way, but his murder of his brother Abel and his callous indifference when God gave him a last opportunity to repent, took him beyond hope or remedy. The judgment of God fell swiftly and Cain went out of His presence for ever.

In the book of Judges we read the story of the Bible strong man, Samson. He was called by God to use his great strength in the service of God as the judge and deliverer of Israel, but Samson was more concerned with gratifying his lust than with doing the things that were right before God. Samson was given time to change his ways, but he stepped beyond the limit when he gave up his God-given secret to a treacherous woman. He thought that he could do as he liked. He trusted his own strength and ignored the Lord, so the Lord gave him up and he became his enemies' plaything.

Most of us are familiar with the name of Pontius Pilate, the Roman Judge associated with the events of Easter week. He was a harsh, cruel man with a bitter hatred of the Jews, but we are mainly concerned with him because he became the unwilling judge of the Lord Jesus. He seemed anxious to set Jesus free, provided he could do so without interfering with his own comfort, but in the end he was forced to answer his own question: "What will you do with Jesus?". When, in spite of solemn warnings, he passed what he knew was an unjust sentence, Pilate separated himself from life – and he paid with his eternal soul for a few more months' uneasy power.

Another man associated with the Easter story was the thief who died on the cross by the side of Jesus. He faced physical death and eternal misery, yet by his side hung One who had power to give him eternal life. Instead of asking for mercy, however, he hurled insults and blasphemous curses at the Lord Jesus – even the conversion of his fellow thief did not move him – so he died unrepentant, unforgiven, and was cut off from God eternally.

I would mention one more man, Felix, who was a Roman judge like Pilate. Felix heard the message of salvation faithfully given by the apostle Paul and, as he listened, he shook and trembled under deep conviction of sin. He never had a more wonderful chance to be saved. Then Felix's greedy mind thought that perhaps Paul would give him a bribe to secure his release. His lust for money swamped his desire for eternal life and, when he left the district two years later, he had become an utterly hardened, lost soul.

Are you, like Cain, indifferent to God? If so, you are in great danger. You are only a step from eternal disaster. Perhaps, like Samson, you think that you are strong enough, or good enough, not to need salvation, yet God says that we have all sinned and none of us is good enough for His home.

Like Pilate, you may feel your comfort is more important than doing right and becoming a Christian. Will you forfeit your eternal soul for a little period of physical pleasure?

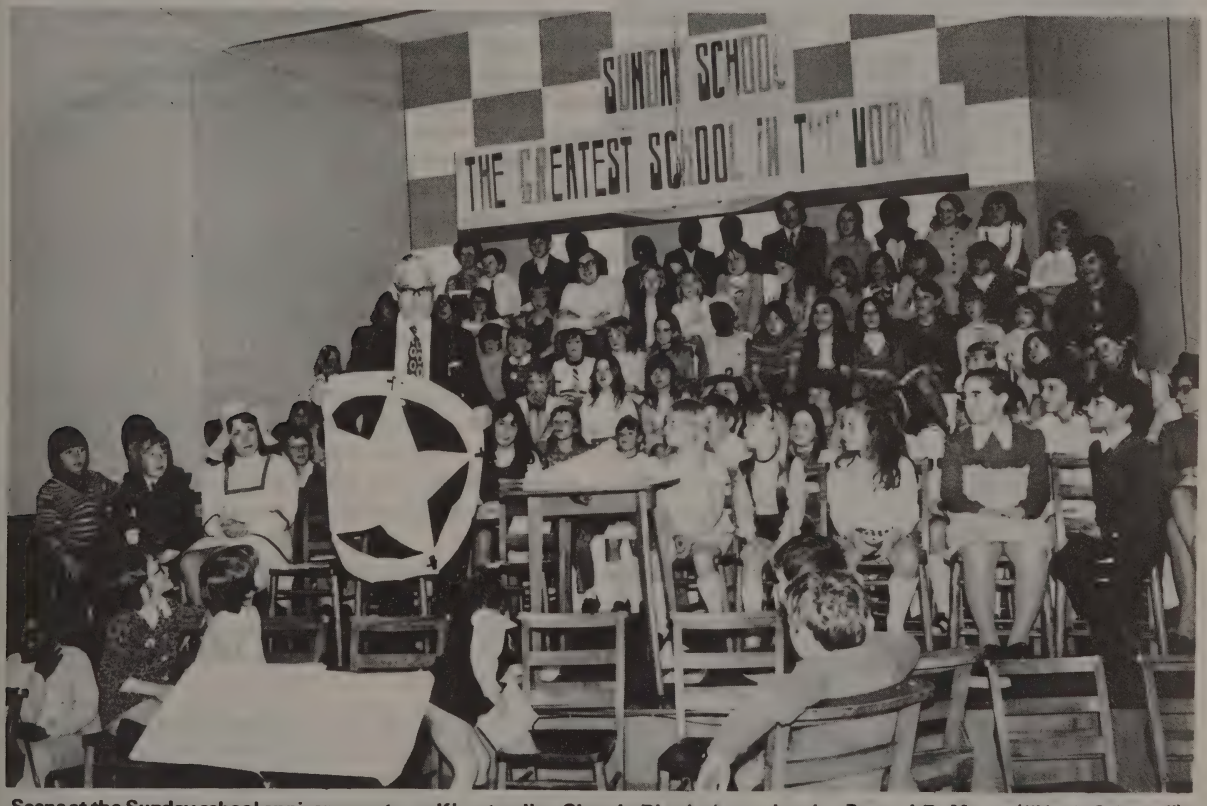
You may be one who is wickedly putting off becoming a Christian until your death-bed. Then remember that, when the thief came to die, he had no desire for salvation. If you continue with your intention, you will find that you, also, have left it too late.

Possibly, like Felix, lust for money or position is blinding you to your deepest need, you are so occupied with making money and pursuing your ambition that you have no time for God; you are losing your soul in seeking to gain the world.

Maybe something else which I have not mentioned is separating you from God, but whatever it is you know that you are lost. The Lord in mercy earnestly and urgently warns you that, unless you repent, you will perish eternally, like those whom we have mentioned, but He promises that, if you will turn to Christ with all your heart, He will save you from sin and give you eternal life. He is standing at the door of your life knocking, asking for admission. You need not face the horror of eternal separation from God. You can be saved now if you will open your heart to Christ.

THE ELIM EVANGEL

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Scene at the Sunday school anniversary at our Kingstanding Church, Birmingham, showing Pastor I.R. Moore ("Uncle Scissors") in action. The Wyley Birch Branch Sunday School are also in the picture, which was taken by Mr. P. Burton. (Report on page 3).

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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Editorial

"IN view of the extensive agitation for a change of the law controlling Sunday trading so as to permit a greater range of goods to be sold on Sunday in markets and shops, the Lord's Day Observance Society wishes to make it known that it will resist any such change to the utmost of its power."

So says a publicity handout from the Lord's Day Observance Society. It advances eight reasons for its stand, viz. that Sunday trading is in direct disobedience to the law of God, totally unnecessary, opposed by genuine tradesmen, the shopworkers' trade union and the National Federation of Market Traders, and never spontaneously demanded by the public, but demanded by antisocial opportunists. It further states that the L.D.O.S. recognises that there are anomalies in the present Sunday trading laws and will not object to attempts to remedy these, provided that there is no extension of Sunday trading. The Society is taking steps to put the other side of the case to the Home Office as by comparison with the submissions of money-making interests. Adds the handout: "The erosion of the Christian Sunday has already gone too far. These proposals would destroy it altogether to the infinite loss of all sections of the community, even including those whose greed blinds them to the ultimate disaster which must inevitably follow."

Some Christians feel that the Church is now such a minority in the United Kingdom that it has no right to dictate to the rest of the nation. It must be prepared to take its stand within a secular society, they say. This sounds fair enough, but does it go deeply enough into the subject? Is there not every right for maintaining the Lord's Day for the benefit of the nation? There are many laws which inhibit the individual to the communal good, laws which must earn the commendation of Christians even though their restrictions can occasionally be irksome to believers and to non-believers alike. They are imposed with the general co-operation of the people because they realise that they are to the national benefit even though their imposition may at times be restricting or constricting to the individual.

Again there are some laws which limit some folk even though the prohibitions serve only to irritate them. They are maintained, however, because sections of the community would fall into problems were there not these rules. The Christian would think of this as the famous "weaker brother" argument.

In any case are not Christians the salt of the earth and the light of the world? Would you not feel that too many things have gone by default in the last few years? Christians are afraid to become involved in PARTY politics, but have they failed to recognise their responsibilities to the so-called body-politic?

"Stand up and be counted" has become almost a cliché these days, but there is much in it with reference to the Lord's Day.

Do we want to lose even the remnants of our traditional Sunday?

Church Reports

KINGSTANDING, Birmingham
Pastor: R.J. Morrison

AT our Sunday school anniversary services, the speaker was Pastor I.R. Moore, who delighted the children, Sunday school staff and, we are sure, the parents, with his paper patterns. It was fitting that Pastor Moore should be our speaker as, not only is he a former Minister of the church, but this was probably his last Sunday school anniversary before his retirement.

Although previous weeks had given rise to many teachers' headaches, the general opinion on the day seemed to be how well the children "sang forth the honour of His name".

E. PEARSON

SPRINGBOURNE, Bournemouth **Pastor: J. Osman**

MUCH blessing has been experienced recently at this beautiful seaside church.

The District Superintendent, Pastor W.J. Maybin, convened the recent Presbytery rally, at which Pastor Derek Edmonds was the speaker. His anointed ministry was a source of challenge and was supplemented by the singing of Pat Groenenburgh from Southampton, which was greatly appreciated.

On the following day we held the Sunday school anniversary. The children played their part with great effect and there is obvious musical talent developing among the young people. The Bible Class, ably directed by Miss Gitti Niknejad, presented "Scenes from the Gospels", then our Pastor gave a very humorous, illustrated talk which, nevertheless, brought home the gospel message most powerfully and clearly. Many boys and girls took Jesus as their Saviour and were counselled by helpers.

The Whitsun Convention was another source of blessing as Pastor and Mrs. Morrison ministered with refreshing unction. The final night was especially searching, when, after the ministry of the Word, we were challenged through the Gifts of the Spirit. Additional blessing came through two lovely choruses which Mrs. Morrison taught us, and their visit will remain long in our memories.

HIGH WYCOMBE **Pastor: T.G. Hills**

TO mark the first anniversary of Pastor Hills and his family about eighty people gathered at the evening Gospel meeting to hear the Word of God ministered by Ray Tyrell from Dublin, a friend and compatriot of Pastor Hills. After the service, the ladies of the Church provided a buffet supper and a happy time of fellowship was enjoyed by all.

It has been a momentous year, with many changes and new ideas and God has blessed the ministry. The people have taken Pastor Hills and his family to their hearts, and we all hope that they will remain with us for many more anniversary celebrations.





The pictures show Mrs. Hills being presented with a bouquet by Estelle Davis, and the Pastor, Mrs Hills and Ray Tyrell with the iced cake made especially for them by one of the Crusaders.

J.F. REEDY

WOOLWICH **Pastor: L. Jones**

WHAT a joy it was to have Pastor W.R. West to take our Sunday school anniversary service (with the help of his accordion!). He soon had the children singing at the tops of their voices, "Round the Walls of Jericho", so much so that we were fearful for the walls of our Church!

We were thrilled to see so many parents who came to encourage their children, from the tinies in the "band" to the well-versed older children. The theme was, "Have you got heart trouble?". We believe that many had a heart-searching evening and we shall know in Glory the results of this particular anniversary.

(Mrs.) A.D. SMITH

BARKING **Pastor: B.C. Richardson**

I MUST write to try to express our deep loss, our esteemed brother Ardley, for many years Senior Deacon and valued Treasurer of our Church. We felt the miss of Brother and Sister Ardley when they moved to Wickford at our brother's retirement. They still held that warm place in our hearts.

Our God will sustain our dear sister Mrs. Ardley and her family who are all saved and serving the Lord.

My husband and I knew our Brother and Sister when we were children. Our friend was a faithful follower of Jesus. One would pay tribute to the preacher for his sincerity and Christian love in his address at the funeral service. A word of gratitude goes to our esteemed brother Pastor D.B. Gray for his spiritual and homely comforting remarks to Mrs. Ardley and family. Our beloved Pastor spoke with warmth and sincerity of our dear brother and his wife and of how he would miss Mr. Ardley because he was always so dependable.

May we all be found worthy to meet our brother and many other loved-ones who are awaiting that great day of reunion.

(Mrs.) MARGARET WEIDNER

GRIMSBY **Pastor: E.T. Carter**

WITH great joy and thanksgiving we record the blessings which the Lord richly poured out at our recent crusade. During the whole crusade, we felt God's presence mightily. The decision to hold it was taken last year and the Assembly, though small in numbers, has worked together with one accord to prepare for the event. Constant prayer was offered that the venture would receive a mighty blessing. We felt the Lord's guidance and it was wonderful how the Lord met our needs. The interior of our church building was given a thorough face-lift from floor to ceiling, and a coffee bar was constructed and completed in time for the Crusade. Huge posters appeared and Christian homes displayed window bills. Approximately 25,000 leaflets were distributed.

The crusade was led by Pastor J.M. Cuthbert, assisted by the singing team of Robert and Stuart Kinning from his Church at Northampton. The Crusade ran for twelve consecutive nights and included coffee bar outreach, late night films and ladies' coffee mornings. The untiring Pastor Cuthbert and team, ably assisted by our Pastor and Grahame McLachlan from Elim Bible College, also brought the gospel to over 600 children at morning assembly in a nearby secondary school. Although the time they were given to minister to the children and staff was short, the meeting was truly blessed of God. Maureen from Rugby made a special contribution to this service with her anointed singing.

The crusade meetings were attended by an average of about seventy people. We were all thrilled by the evangelical power of God's Word. The Holy Spirit was certainly with us. It is difficult to assess the true depth of the good work done. Five souls were saved and eight Christians were gloriously baptised in the Holy Spirit, seven of them from our own church. We praise God also for two people who felt God's healing touch.

For all these blessings we are truly grateful to the Lord and we praise Him for the new fervour in our church.

R. and G. MARSH

Eastern Presbytery Sunday School Day.

"ALL roads lead to Dunmow" said the advertising and many coaches and cars travelled these roads to bring children, teachers, parents and pastors to the Sunday School Day and Rally, the first of its kind held at Presbytery level in this area.

From the outset the Lord answered prayer by granting glorious weather and giving travelling mercies to over 300 who attended from Colchester, Rayleigh, Chelmsford, Hadleigh, Leigh, Lowestoft, Braintree, Ingatestone, Dunmow, Southend and Westcliff, the last two using the occasion for their annual Sunday School outing.

Games, organised by Mrs. Linge, Mrs. Harrison, Messrs. G. Stringer, H. Stringer and Linge, took place during the afternoon. Ice cream and other refreshments were available. Mr. B. Wicks ably conducted the races.

The Dunmow Church, under the competent guidance of their Minister, Pastor R. Cavinder, served squash and tea while sandwiches were being enjoyed by all.

A march of witness through Dunmow High Street was the highlight of the afternoon and certainly made





an impression on observers. Various placards and banners with names of Sunday schools and Gospel texts, plus the hearty singing of choruses and the distribution of *Elim News* made for a profitable witness.

At the rally following, a Jungle Doctor film was shown, after which Mr. C. Warder (Chairman of the Council) briefly and officially welcomed the event to the town. Interspersed with choruses was a talk by Mr. Linge on a beauty contest with a difference, and then the special speaker, Pastor Ron MacKenzie, with his now famous Robbie the Robot. took over. Everyone enjoyed his challenging ministry.

Organised by Pastors J. Harrison (Youth Commissioner), P.J. Hill and R. Cavinder, the event took place especially in Dunmow as a prelude to a tent crusade planned for the end of August. We thank God for a great day and ask that you will pray with us for the Dunmow Church.

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A Tribute to Pastor W. J. Allen,

given at the funeral service by the Secretary-General

WE gather, friends and colleagues, to lay to rest the outward casket of our friend, brother in Christ and ministerial colleague William John Allen. He entered the Elim ministry twenty-five years ago, going directly to our Briton Ferry Church, where he and his wife ministered for nearly five years.

Once again we are reminded that we are pilgrims and strangers; that, though we are in time we do not belong to time. "God," says the Bible, "has set eternity in our being," and our brother has simply gone where he belongs. Though we are reminded that in the midst of life we are in death, yet the glorious complementary truth for us believers is that *in the midst of death we are in life.*

I recall Brother Allen as a stimulating conversationalist. He did not conform to set ideas; he was provocative in presenting new ideas and promoting new angles of truth. He was a great believer in preaching and teaching Divine healing, and believed that there was more of the supernatural to be experienced than either he or we realised.

I knew him also as a thought-provoking contributor as a writer. His presentation of new ideas provoked a re-examination and re-thinking of one's ideas.

William Allen was a man who was able to bring to his ministry experience that resulted from long years of the rough and tumble of secular employment for he was forty-eight when he took up his first pastorate. For nearly twenty years he exercised his ministry as a faithful Pastor in Briton Ferry, Glossop, Warrington, Leicester, Whitehaven, Wells and then Falmouth on his retirement in 1967.

Disabling sickness in the closing years of his life caused great concern and suffering, patiently borne in victory. His dear wife has been graciously upheld during this time of her husband's sickness.

We lay the outward form to rest, but the real man is "with Christ", among those of whom it is written: "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve Him day and night in His temple; and He that sitteth on the Throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the Throne shall feed them, and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes."

One reunion has already taken place.

We pray that our sister Mrs. Allen will know in a way as never before the gift of the *oil of joy* for mourning, the *garment of praise* for the spirit of heaviness, and the sustaining strength of God's Spirit.

James T. Bradley



A series on the Epistle of JUDE
— some great Subjects from a little Book

In Defence of the Faith

4. Sinning Cities (Jude v.7)

by F. J. Slemming

"REMEMBER Sodom and Gomorrah and the neighbouring towns; like the angels, they committed fornication and followed unnatural lusts; and they paid the penalty in eternal fire, an example for all to see." (Jude v.7. N.E.B.).

Two cities are held up before the Church as examples to notice. This is not as strange as may seem at first when one remembers that this record of sin and judgment is prophetic of the awful apostasy that affects the Church in the last days, this apostasy being the subject of Jude's Epistle. Recall the four things that Jude says about the activities of apostates: they turn the grace of God into lasciviousness (v.4); they defile the flesh (v.8); they corrupt themselves like beasts (v.10); and they walk after their own lusts (v.16). This is tremendously strong language, but it is characteristic of the speaking of the Holy Spirit, whose speech is always direct and plain.

Jesus Christ spoke about the last days, saying that they would be like the days of Noah and of Lot (when the heavens rained fire and sulphur and made an end of them all), adding "Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-30). Paul warns against the sins that should not even be named among true followers of Jesus Christ (Ephesians 5). Today, ancient sins and perversions of all kinds are in fashion, hence we have much talk, publicity and propagating of crime, immorality, brutality and downright filthy uncleanness. It would therefore be good for us to read and accept literally the teaching of Jude's Epistle. I read somewhere: "Intellectual doubt may sow the seeds of apostasy, but its fruit is spiritual and physical degradation."

The example of apostasy before us in this study is the sinning cities of Sodom and Gomorrah. The whole inference is that the people of these cities were guilty of this tremendous sin. Reading the records in the Scripture no-one can possibly doubt the wickedness of those people, a wickedness that called forth the judgment of God.

They once had a knowledge of the truth; they knew of God's holy character. According to Ussher's Chronology over 450 years separated the waters of the flood and the fires of Sodom and Gomorrah. Noah's son Shem was still living, indeed a further fifty years of life ahead of him.

Paul wrote on apostasy in Romans 1:18-32. When men who once knew God fail to glorify Him as God, they become vain in their reasoning, their foolish hearts are darkened, and God gives them up to uncleanness, vile affections and a reprobate mind. This is exactly what happened to the people of Sodom and Gomorrah. I believe that these things are true of the days immediately preceding the coming again of our Lord Jesus Christ.

Here are some facts about Sodom and Gomorrah that can be gleaned from the Book of Genesis. In 10:19 the cities are said to be in the border of the Canaanites. In chapter 13 we are given a thumb-nail sketch of Lot, who chose this locality as his dwelling-place. He chose a border-line life, as near as possible to the wicked Canaanites, a place that looked most attractive to the flesh, and he chose this place even though it meant separation from Abraham, the man of God. He pitched his tent toward Sodom. Chapter 19 informs us that he became known in the place, for he sat in the gate. His very efforts to live a righteous

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WAVELENGTH—ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, will produce and introduce "Thought for the Day" on B.B.C. Radio Brighton under the title "The whole wide world for Jesus" at 8.35 a.m. on August 20th-24th. Pastor Hodge is also introducing and producing the Christian programme of news, views and music called, "QUEST" for three months. This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Our Scunthorpe Church (Pastor: M.J. Baker) will take part in a broadcast over B.B.C. Radio Humberside (209m.) on July 29th at 9.30 a.m. and 5 p.m.

Brazil

Radio Clube de Londrina - 5.45 — 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

life were contemptible; 19:14 shows how completely he had lost his testimony. Lot's wife perished; she found the pull of the city to which he had introduced her too great to break away. Lot's daughters adopted the ways and behaviour of the wicked city in which they lived. Lot was saved so as by fire. The last picture of Lot in the Genesis record is a sad one (19:30). We see him dwelling in a dark cave in misery and sin.

Call to mind the cities that so long ago were destroyed and are set forth as an example of suffering the vengeance of eternal fire. Genesis 19:18 makes sad reading. Abraham looked toward Sodom and Gomorrah, and toward all the land of the plain and the smoke of the country went up like the smoke of a furnace. In one brief hour four cities were overwhelmed; they perished as God rained down fire and brimstone.

The words written by Jude nearly 2,000 years ago are still the truth of God. They were written to us believers who are beloved, kept and called. They teach us to be earnest, zealous, diligent and devoted in the matter of winning souls for Christ. The day of grace will close and then it will be too late for all who have not received the love of truth that they might be saved. All who believed not the truth but had pleasure in unrighteousness will be condemned. We are their only hope. Like Abraham we must intercede for the cities that were under impending judgment. We must seek the salvation of sinners by every means available to us.

Vile and filthy sin brought judgment upon Sodom and Gomorrah. The rejection of Jesus the Son of God, the Saviour of mankind, will bring upon the rejector the judgments of a righteous God. Sodom had sinned, so Sodom must burn, but there came two angels to Sodom. God sent His messengers even to Sodom and He sends them still, while there is time. Lot went to Sodom and to Sodom God went after him. That reveals the love of God for sinning men. To a guilty sinning world God sent His Son and now He sends you to declare to men in sin that great love of God and to seek the salvation of all men everywhere.

"Here am I, send me"!

Children's Corner



The Call

(Psalm 63:1)

Words and drawings by Sheila Price

ALL was peaceful down on the farm until Henry, as usual, perched on the roof of the chicken-pen. "Cock-a-doodle-do!" he called, in his deep, powerful voice. "Come on, sleepyheads, it's time to get up!".

"Oh dear," sighed Mrs. Sheep, "I was hoping to lie in this morning."

"So was I," said the donkey, "but it's impossible to sleep in all this noise. Henry is always waking us with his crowing."

"I'll have a word with him," Mrs. Sheep decided.

"Could you make less noise in the mornings, Henry? You can be heard right over in the barn. It's not very nice being disturbed at five o'clock, you know! Why don't you call us later, say at about ten?"

"I call you early," replied Henry, "so that you won't miss the warm, morning sun or the sweet, fresh grass. Besides, you'd be quite content to sleep all day if I did not call you!"

"But you make such a noise," declared Mrs. Sheep. "Surely you can be quiet once in a while!"

"Impossible," said Henry, "quite out of the question. Something makes me want to get up early and sing to welcome the new day. God has given me a special sort of alarm clock and I will continue to call until you are all awake, just in case one of you does not hear me the first time."

"I give up," declared Mrs. Sheep, "but I must admit how nice it is to be awake early and run in the fields before breakfast!"



God calls us in life's morning, but some people are content to carry on sleeping. "I'll answer Him later," they say, "I'm much too busy now." All through our lives God continues to call, repeating His message over and over again in case someone has not heard or responded to His earlier call. When Simon Peter heard Jesus call, he immediately left his fishing-boat and promptly and completely gave himself to the service of his Lord and Master. God desires that each of us will respond in like manner.



Christ or Antichrist?

2 Thessalonians 2:8-12; Revelation 13:16,17; 14:9-11

by F. Lavender, Pastor of Croydon Church

DR. MARK JOEKES, one of the world's leading experts in kidney transplantation and consultant physician to three London hospitals, wrote an article entitled "Jilting Death" in the *Weekend Telegraph* of May 31st, 1968. The article was mainly concerned with "spare-part" surgery and it contains the suggestions that, in twenty-five years, all the main organs of the body will be replaceable and that *men's thoughts and actions will be controlled by a computer.* Dr. Joekes added: "Truly man would then be in search of his soul". Many of us would go further and say that man will then have *lost* his soul.

Many may think that Dr. Joekes, although he is an eminent medical scientist, has descended into the realm of science fiction. A more recent B.B.C. radio report will soon dispel this illusion. It stated that scientists in the United States have made just such an invention as Dr. Joekes indicated in "Jilting Death". Perhaps he knew of the invention at the time when he wrote the article? It seems that a tiny gadget operated by remote control is inserted in the head close to the brain. By means of this device a man is directed as though he were a robot and can be made to do whatever the controller wishes - eat, sleep, talk and even fight! Here is a more horrible and vile invention than even "the Bomb"; that can destroy the body, but this invention can destroy the mind so that man endures a living death, a hell on earth.

Perhaps readers will again object and say, "Man would never use such a dreadful invention on his fellow-men!", but this ignores the historical fact that, no matter how devilish his inventions may be, man will use them on other men. How else can one account for the reported and undenied instances of people with incurable cancers and with no known relatives being bombarded with massive doses of atomic radiation in hospitals, by order of the Pentagon, to see how much the human body can take?

This very device *has already been used on men* though, admittedly, so far as we know, in the form of agreed experiments.

In Revelation 13:16,17 we are given an ominous warning of some gadget such as this being actually used on a world-wide scale. Many believe that a new, utterly ruthless figure will shortly rise in the political world. His objective will be to "take over" the whole of mankind. The name which men will give him is unknown, but the Bible calls him "Antichrist" and "the man of sin". The verses quoted from the Book of Revelation show the absolute demands that he will make upon men.

Some years ago I heard one of our ministers, George Backhouse, answering the question: "What do you understand by "the mark of the Beast?", with reference to these verses in Revelation 13; he tapped his head and said: "Why, the control of the mind!".

Whatever the device may be, the mark is set in the forehead and hand. This indicates that both the mind and the activities will be totally controlled. Please note that this is exactly what Dr. Joekes states in his article, written by a scientist not by a controversial Bible student. These things are foreshadowed by this United States' invention, for this has proved that man's mind and therefore all his actions can be totally controlled.

Now the Bible tells us that God loved the world so much that He gave His only begotten Son and that His Son, the Lord Jesus Christ, loved us with such love and He died to save us from our sins and restore us to God as His sons. All those, therefore, who sincerely turn from their sin, believe the Gospel and receive the Lord Jesus as their Saviour are assured of forgiveness and of eternal life. Multitudes of people, however, both in our own land and others, have heard the gospel of Jesus Christ and have scornfully rejected it. In the words of the Bible, they have set themselves against the Lord and against His Christ (Psalm 2:2). The apostle Paul declared that, because of this, God will send to the world a strong delusion (2 Thessalonians 2:11). Having wilfully rejected the truth of God men will believe a lie instead. The Lord Jesus Himself indicated that, although He came in His Father's name, people would reject Him, but another would come in his own name and he would be accepted (John 5:43). Refusing to give their minds and service to Jesus Christ, men will give them instead to the Antichrist. The issue is clear that men must choose Christ, the righteous

One or Antichrist, the man of sin, either the Truth or the lie!

Antichrist may already be in the world. Such inventions as have been mentioned certainly indicate that some scientists are demon-inspired – by their fruits we can know them – and that they are preparing the way for their master.

The Bible shows that, before Antichrist is fully revealed and makes his bid for control of mankind, the Lord Jesus will come again to remove all true Christians from this earth, just as Noah was saved from the judgment of the Flood, and even as Lot was spared prior to the destruction of Sodom and Gomorrah. Those who belong to Christ will be saved before the fiery judgments of God fall on Christ-rejecting, devil-deceived men (Luke 17:22-30; 2 Thessalonians 1:6-10). Those who refuse the offer of divine mercy will be left to face the great period of divine judgment. The Bible declares concerning those who believe the lie and reject the Truth: "If any man worshippeth the beast and his image, and receiveth a mark upon his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger, and he shall be tormented in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment goes up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receive the mark of his name" (Revelation 14:9-11). This could be the awful lot of some who read these words, for unless you turn to Christ from your sin you are doomed. Only those who have given their lives to Christ and who have had their sins cleansed in the blood of the Lamb will escape the wrath of the Lamb (Revelation 6:15-17).

Turn from your self-righteousness and sin. Receive Jesus Christ as your Saviour and Lord while there is still time. Soon it will be too late.

If you are a Christian, then let your life be holy, as will those who have the hope of His coming truly in their hearts (1 John 3:3). Give earnest, urgent warning to those who do not know Christ, so that you are not held responsible for their eternal misery (Ezekiel 3: 18,19).

The Shunammite



2. A Suppliant (2 Kings 8:1-6)

by A. S. F. Horne, Pastor of our Ipswich Church

Before whom?

SHE besought the chief magistrate of the kingdom, Joram or Jehoram, who removed the statues of Baal that the wicked Ahab, his father, had set up. He was the king who rent his clothes when visited by Naaman, the Syrian general who wanted to be cured of his leprosy. In his reign Samaria was besieged until women ate their own children for want of other food. He was at last slain by his general, Jehu, in the thirteenth year of his reign, and cast in the portion of the field in which his ungodly father and Jezebel, his lying and abominable mother, had the innocent and courageous Naboth stoned to death.

For what? – "Her house and her land"

The Jewish law, as made by God, decreed that the land of Canaan should be divided into twelve parts, one to each tribe, and that each part should be subdivided according to the number of the families of the different tribes. This law was acted on, for it seems that the house in the city of Shunem and the land attached, which the Shunammite left, had been taken possession of by another person who was unwilling to quit. As a consequence, she was under the painful necessity of taking a legal course against the intruder in order to remove him from her house and inheritance. He was holding it unlawfully, unfeelingly and unrighteously.

It would appear that her husband was dead, as we hear nothing about him in this affair, he being old when Elisha promised his wife her son. If he had been alive, it was his duty to bring the case to the king, whereas she did it herself in the presence of her child, the heir, who was under age and incapable of acting for himself.

With what success?

More than she asked was done for her. "The fruits of the field from the time that she left . . . until now"

Continued on page 14

Towards a Christian view of Ecology

by Stafford Carson

Stafford Carson has just completed his final year at the New University of Ulster, Coleraine, and this article is the essence of a paper which he presented at the Christian Union there.

RECENTLY there has been an upsurge of interest in the realm of ecology. Such words as "environment", "pollution" and "conservation" have become almost magical in their effect. Many writers have cashed in on this so that there is a resultant mass of literature on many and varied aspects of the topic. The dictionary definition of ecology as "biology dealing with the inter-relations between organisms and their environment" really means two things: (i) the inter-relationships between organisms and (ii) the inter-relationships of organisms and their environments. The main emphasis has been put on this latter consideration of *the balance of nature* and the realisation that this balance is being upset by man's influence. The problem now being raised is what to do about this imbalance and, more importantly for Christians, upon what basis can something constructive be done.

The charge that Christianity has been responsible for the present ecological crisis has been levelled by Lynn White (1967), Professor of History, University of California, in his article "The historical Roots of our ecological Crisis". Schaeffer (1970) has dealt in detail with this accusation. White argues that in this post-Christian world we still retain a Christian mentality in the area of ecology and, because Christianity has had a "bad" view of nature, i.e. man has dominion over nature, it follows that man can exploit nature without limit. Some of the points made by White have been taken up by Richard Means (1967), Associate Professor of Sociology, College of Kalamazoo, Michigan, who states that, for two millenia, Christian missionaries have been chopping down sacred groves, and Means assumes therefore that Christians are against trees (?). Basically, what these two writers are saying is that our present ecological crisis is attributable at least in part to the application of Judaeo-Christian principles of resource-use to the environment. If Christians do not refute this charge, it would seem as though it is nobody else's business to do so.

When we turn to Christianity, however, we do not automatically find an answer, since it has been true that much evangelicalism has not recognised the real value of nature. We have emphasised the importance of saving the soul and getting it to heaven, with the result that there has been a strong tendency to see nature as nothing more than an apologetic weapon - a classic proof of God's existence. This point has been taken up by Jason Wych in a letter to *The Ecologist* (February 1973): "Christianity has taken a short term view of the world: 'Take no thought for the morrow'. Christianity teaches you to anticipate doomsday when the graves will open, Christ will come and the world will come to an end. Most authorities accept that St. Paul thought that the Second Coming would be in his own life-time, which is why he gave no advice on long-term or environmental questions. Christianity is unconcerned with the world, for there is a life hereafter where even the poverty and suffering of this world will be rewarded".

Are these things true? Are Lynn White, Richard Means and Jason Wych right in blaming Christianity for our ecological crisis? We must reply with a truly Biblical view of the balance of nature.

Creation

The beginning of the Christian view of nature is the concept of creation, that God was there before the beginning and that God created everything out of nothing. Schaeffer has diagrammed it in the following way:

The Personal - Infinite God

Man	Chasm
Chasm	Man
Animal	Animal
Plant	Plant
Machine	Machine

On the one side we see that God alone is the Creator; He creates all things and everything else is the creature and finite. When we consider God as infinite, then man, animal, flower and machine are all equally separated from God, in that He created them all. We can therefore appreciate the chasm between God and the created things.

As well as this, however, God has created man in His own image, therefore man's relationship is upward as well as downward. Man has personality and as such he is unique in the Creation, but he is united to all other creatures as being created. Man has a two-way

relationship, both upwards (because he is made in the image of God) and downwards (because he is a created being.)

We read of God making a covenant, not only with man, but with every living creature (Genesis 9:8-17). "behold, I establish my covenant with you and your descendants after you, with every living creature that is with you, the birds, the cattle and every beast of the earth with you, as many as came out of the Ark" (Genesis 9:9,10 R.S.V.). This is important since God will treat things as He has made them. He will always treat a plant as a plant and an animal as an animal without violating the orders of creation. God will not ask a plant to behave as a man, neither will He deal with a man as though he were a plant. So if God treats each thing with integrity in its own order, shouldn't we as Christians do the same? Since we love God the Creator, therefore we should have respect for the thing He has created.

God, however, has given man "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth" (Genesis 1:28). This dominion is probably best understood as a mandate from God to work with the natural world in the role of a manager or steward responsible to a non-executive Director. Jesus Himself uses the analogy of the absentee landlord for God (Luke 12:42-48; 19:12-27; 20:8-18).

The Fall

This ideal state has, of course, been affected by the Fall. Man with nature should be like a library user: entitled and expected to make the best use of the contents, but trusted to handle the books properly so that they are available to others. This situation has been upset, as can be illustrated by man's dominion over woman. At the Fall, man was given dominion in the home over the woman, but fallen man takes this and turns it into a tyranny and makes his wife a slave. So, first in the Old Testament Law, then later and more specifically in the New Testament, man is taught to exercise dominion without tyranny. The man is to be the head of the home, but the man is also to love his wife, as Christ loves the Church. Thus everything is back in its right place.

So, man has dominion over nature, but man uses it wrongly. The Christian is called upon to exhibit this dominion, but to exhibit it rightly, treating the thing as having value in itself, without being destructive. Because of the Fall we recognise that not only has man been separated from God (spiritual), but man is divided from himself (psychological), from other men (sociological), and, especially relevant, man is separated from nature as well as nature being separated from nature (ecological).

Redemption

When we turn to Romans 8, we read of Paul looking forward and anticipating what the situation will be when Christ comes. When our bodies are raised from the dead, at that time, too, nature will be redeemed (as was the case in Egypt at the time of the Passover when the blood applied to the doorposts saved not only the sons of the Hebrews, but also their animals). In Romans 6, Paul applies this future principle to our present situation. It is obvious that we are not at present in a perfect relationship with God, but we should look forward to the time when we will be perfect and when the spiritual division will be completely healed. This should be our attitude to all areas affected by the Fall. There are these multiple divisions (psychological, sociological, ecological and spiritual) and one day, when Christ comes back, there is going to be complete healing of them all.

Schaeffer has said that Christians who believe the Bible are not simply called to say that "one day" there will be healing, but by God's grace and upon the basis of the work of Christ, *substantial healing can be a reality here and now.* The Bible-believing Christian should treat nature now in the way nature will be then. Christians should be able to exhibit this, individually and corporately, on the basis of the work of the cross. Dealing with things according to the world-view and basic philosophy of the Bible, we can produce something that the world has tried to produce and failed, i.e. we should exhibit a substantial healing here and now between man and nature and nature and itself as far as Christians can bring it to pass. The significant point in the God-Man-Nature hierarchy is that, as a result of God's redemptive work on the cross and the work of His Spirit in individuals, higher standards are expected *and are possible* for Christians.

Christians, of all people, should not be destroyers, we should treat nature with an overwhelming respect. We may cut down a tree to build a house or make a fire, but we should not cut down the tree just to cut it down. Christians who understand the Creation principle have a reason for respecting nature and, when they do, it results in benefits to man. Truly biblical Christianity has a real answer to the ecological crisis. It offers a balanced and healthy attitude to nature arising from the truth of its creation by God; it offers the hope here and now of substantial healing in nature of some of the results of the Fall, arising from the truth of redemption in Christ, while waiting for the coming complete healing at Christ's return.

(References:—
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The Old Pentecostals and the new

1. "I am not inferior to you". (Job 12:3)

by John Harris, Pastor of our Lurgan Church, N. Ireland

THE modern Pentecostal Movement had its beginnings early in the 1900s. As the century grew older claims of a Pentecostal experience came at an increasing rate from all over the evangelised world. These claims represented a wide variety of cultural, social, educational and ecclesiastical backgrounds in the individuals and groups concerned, but there was one unifying factor acknowledged even by the opponents of the new Movement. The claims, almost without exception, were within the context of a confessed evangelical fundamentalism. It was also agreed, again with few exceptions, that such people became more ardent for their evangelical faith following their Pentecostal experience and remained uncompromising, evangelical fundamentalists.

Indeed it was probably true that it was this factor, just as much as their Pentecostal experience and claims which led to opposition and ostracism in some areas of the religious world because the professing Protestant Church was largely non-evangelical in belief. Within evangelical circles, however, there was also much opposition to "the tongues people", as Pentecostal Christians were often called, because of the phenomenon of speaking in tongues associated with the claims of being filled with the Spirit. Even the broad area of agreement on gospel fundamentals was insufficient to create tolerance however, and many were compelled to leave evangelical churches because of their Pentecostal convictions and experience and also to have liberty for a Pentecostal expression in the congregational life and worship of a local church.

Those who were thus crushed out of the older denominations began to establish churches, some of which came together to form denominations. These churches were not only Pentecostal, but also thoroughly evangelical. The Pentecostals could therefore look their non-Pentecostal evangelical contemporary in the eye without any sense of inferiority, rightly claiming to believe all they believed and more. The Pentecostals therefore became a part of the evangelical section of Christendom, but contended for a Scripturally validated experience of the Baptism and Gifts of the Holy Spirit today. Their controversy with non-evangelicals was of a different kind: it concerned the fundamentals of the gospel. They contended that it was pointless to discuss the filling and Gifts of the Spirit with those who did not accept such truths as being born of the Spirit, which were foundational to all spiritual experience. A claim to be non-evangelical and yet Pentecostal was seldom if ever heard, and would have been regarded as at least inconsistent if not outrightly self-contradictory.

About mid-century, a small trickle of Pentecostal testimonies began to flow from these denominations which in an earlier generation made it impossible for practising Pentecostals to remain within them. Within a decade such testimonies had become fairly widespread, but the persons concerned now found in evangelical circles a tolerance, if not acceptance, of their claims. Another new but more spectacular element was the emergence of Pentecostal claims in non-evangelical areas, but again the Pentecostal was tolerated and there was virtually none of the secessions as in previous generations, nor did any observable change from modernism to conservatism take place in the realm of belief. Within another decade, an even stranger situation was to develop. Claims of Pentecostal experience were heard in areas which had always been regarded as anti-evangelical, particularly from both laity and clergy of the Roman Catholic church. Once more the claimants found it possible to accommodate their new experience within their old religious environment without any apparent radical change. By this threefold-direction enlargement the charismatic movement, as it was now called, became a factor within the whole of Christendom.

This extension of Pentecostal claims raises some questions to be faced by the traditional Pentecostal. Those problems connected with the evangelical Pentecostal are not unimportant though not fundamental. The issues raised by the non- and anti-evangelical Pentecostal claims are much more serious.

The general Question of the Relationship between Experience and Doctrine

Some have taken the view that the complexities of the problems are removed by recognising that "Pen -

tecost is an experience, not a doctrine". They seem to hold the opinion that people may have a Pentecostal experience irrespective of the beliefs they hold. There is thus room for a charismatic experience within the whole spectrum of "Christian" beliefs, whether evangelical, non-evangelical, or anti-evangelical. Indeed some have alleged that this point of contact in a similar experience among those who differ so widely in doctrine shows the irrelevance and unimportance of doctrinal beliefs. They also suggest that the unity of the professing Church may well be developed in terms of common experience and not by finding a common doctrinal belief. Such an approach to the present situation is both ridiculous and dangerous.

If it is implied that a Pentecostal experience cannot or should not be expressed in a doctrinal form, then we reject the idea as foolish. When the original Pentecostal experience was known, Peter immediately related it to Scripture: "This is that which was spoken by the prophet Joel" (Acts 2:16). Such an example is one which all should follow. There is something of a dearth of Scriptural understanding and teaching on the question of being filled with the Spirit; all that many seem able to do is merely to relate their experience. This has the unhealthy tendency of making people seek an experience which is based on the experience of others rather than on the Word of God. It tends also to bring about an unbalanced approach, where the experiential is over-valued in comparison with the doctrinal, when all that people want in a service is "a blessing", and even count it a blessing sometimes to have no preaching! It must be an accepted principle, surely, that a Spirit-energised experience can and should be expressed in the context of the Spirit-inspired Word. To suggest otherwise would mean that an important part of the Christian life has not been covered by divine revelation. To leave such a gap would be foolish, and God is wise. Therefore we feel that wisdom demands that "Pentecostal" must include both experience and doctrine.

The dangers of divorcing experience and doctrine are very serious. Taken to a logical conclusion it means that man is the ultimate authority and his experience is unchallengable; for this reason alone it should be rejected. Man, even as a Spirit-filled person, must always be subject to the authority of Scripture and any experience claimed may be challenged on the same grounds. It will be argued by some that the Spirit will never give an experience which is at discord with Scripture. Exactly, and thus Scripture is the means by which we authenticate genuine Spirit-experience and expose the false. We must beware of the folly and danger of using experience to verify the Scripture. The proper way is just the reverse, to use Scripture to validate the experience, as Peter did in Acts 2. Moreover, experience, with its emotional element, needs a Scriptural framework to keep it within its true borders. It is very easy and dangerous for experience to develop to an extreme position. Some people are more emotional than others and are very liable to this tendency. The Spirit does not remove their emotional temperament, but neither does their claim to be "led of the Spirit" justify all excessive emotional experiences. The teaching of Scripture must be applied and, if the experience falls without its framework, then such an experience must be identified as just emotional and not truly spiritual. Then, too, personal experience from God must issue in practical service for God and this is particularly true of being filled with the Spirit. One of the primary objectives of being "endued with power" is "and ye shall be witnesses", but again, in the outworking of practical living, we still need the guidance of Scripture. The Bible will not cover every detail of life, but it will provide guidelines which, if followed in practice, will keep our witness correct in general terms and minimise the likelihood of being wrong on details. Scripture must be applied to living in order that the Spirit-given experience may be translated into practical service and His power directed into avenues of witness. Without such authoritative guidance the blessing received may just as readily be diverted into a personal-experiential cul-de-sac which benefits no-one else and provides little opportunity for progress to the one concerned. When such a person comes to the "dead end" of that cul-de-sac it can be a devastating experience which forces them to question the genuineness of their original experience as "of the Spirit". Emotional people are usually sincere. They are also more open in their disposition. These very characteristics may well be the reason why many such people seem to receive an experience of blessing in the Spirit while others are left "high and dry", but it is heading for disaster to place sincerity, or even a seeming experience of the Spirit, above the authority of "what is written".

It is clear that the Corinthian Christians had become obsessed with an "experience" complex. In chapters 12-14 of his first Letter to them, Paul does not doubt the genuineness of their experience, but seeks to relate it to other aspects of Christian life. His conclusion of the matter is very significant: "If any man think himself spiritual, let him acknowledge that the things I write are the commandments of the Lord".

The principle here laid down applies to all Christians and their experiences, but in our present context it is vital to note that the command to acknowledge the written Word was given originally in relation to a charismatic experience.

continued next week

THE SHUNAMMITE–*from page 9*

were restored to her, as well as the house and the land.

How singular this was! The king was talking with Gehazi, the man who had been Elisha's servant, who had lodged with his master in the "little chamber on the wall", who had shared in the hospitality of the Shunammite, and who was present when her son was restored to life. He knew her well.

Here he was telling the inquisitive king about all the great things that Elisha had done, one of which was the raising of "a dead body to life". Meanwhile, she came forth with her son by her side and cried, in her distress, "unto the king for her house and for her land".

At once Gehazi recognised her and cried out in astonishment and wonder, "My Lord, O king, this is the woman, and this is her son whom Elisha restored to life"! When the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, "Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now". What a providence this was, strikingly sublime, gloriously and unspeakably good!

This wonderful story is full of instructions.

It shows us the great, good God who is ever looking after His people who trust Him.

There are many, like king Joram, on whom the truth has not influence enough thoroughly to reform and renew. They can listen without weariness to the recital of things that are rare and uncommon, even though they be chimerical and false. They will listen and read for hours of ghosts and fairies and yet fall asleep under a gospel sermon.

"Wisdom is the beginning of knowledge, and to depart from evil is understanding; therefore get wisdom".

Our next article will see how the Shunammite repossessed her house.

Thoughts from the Book of Genesis

36. A Lesson in Prayer (Genesis 32:9-12)

by F. Lavender, Pastor of our Croydon Church

AFTER parting from Laban, Jacob had another problem to face – his brother Esau! It was more than twenty years since he had tricked Isaac and Esau, so he sent word of his coming and hoped to obtain Esau's good will. When the messengers returned, however, it was with the ominous news that Esau was coming to meet Jacob with four hundred armed men. In great distress, Jacob sought the Lord earnestly. There are some important points in his prayer: his return to Canaan was in obedience to the Lord (v.9); he confessed to the Lord his own sin and unworthiness (v.10); he acknowledged the goodness of the Lord toward him; he poured out his fear and asked for deliverance (v.11); and he reminded the Lord of His promises (v.12).

Jacob's prayer can be a model for us when we face a time of danger and distress. True prayer must have its roots in obedience to the Lord. There must be confession and forsaking of sin if we are aware of failure and wrongdoing. In our distress we must not be blind to the many blessings which we have received from the Lord; we should always make known our requests with thanksgiving. We can then pour out our fears and distresses to the Lord in humble confidence. We can cast ourselves with faith upon the promises of God. Heaven and earth may pass away, but His Word shall endure for ever. His promises never fail. Such prayer is certain to obtain His approval and blessing. He will never turn away a child of His who prays with such earnestness and sincerity. Shall He not with Christ freely give us all things (Romans 8:32)?

Letter to the Editor

Dear Sir,

There has been a great deal of local publicity recently about the controversial film "Last Tango in Paris" that was to come to Eastbourne. Protests forced the Town Hall to appoint a committee to view the film, with the result that they passed it for showing in the town.

If these protests were the limit of Christian involvement, then the Church's job remained unfinished. It is not our task to pull down, prohibit, ban and destroy, but to present a positive answer to the world's thirst for satisfaction. With this in mind, our young people obtained some leaflets entitled, "Last Tango. . . A last Reflection", from the Festival of Light, 37 Eastwood Road, London E18 1BN, written by someone who has seen the film. They are designed to reach folk as they come out of the cinema to present them in an effective way with their need of Christ.

We are all very quick to complain about the pornography that abounds today, but here is a constructive way of putting one's feelings into action. If any of your readers live near a cinema where "Last Tango" is being screened, I sincerely hope that they will make use of this excellent literature.

Yours sincerely in Christ

Eric R. Gaudion.



Margaret M. Ladlow's page

Teenage Guru or the Son of God?

ON Good Friday 1972 in Salisbury Market Square I had an encounter with three young women who were ardent followers of "The Divine Light", the Guru Mahariji. Their enthusiasm has evidently paid dividends for a year later Salisbury was the venue for a large gathering of his worshippers. The city was plastered with posters and young people held forth in shopping precincts, actually singing choruses made popular by the National Festival of Light but with altered words in keeping with their cult. Our son, Andrew, witnessed the "goings on" in the city and came home very perturbed, so much so that he put an appropriate text on a poster and, armed with gospel tracts, sallied forth to try to counteract this subtle propaganda.

My husband also met disciples of the Guru in a rather unexpected way. To assist a friend in Christian Aid collecting, he called at a large terrace house with window frames and door gaudily painted in bright stripes, photographs of the Guru adorning the panes and door panels and a flag bearing an Indian emblem flying from a pole in the garden. The bare-footed young lady, wearing a long dress of Eastern design, who answered the door-bell insisted that he came in and had a cup of tea. The interior was sparsely furnished. Indian mats were on the floor, Indian musical instruments were hanging from the walls and various drums lay in the corner of the room. The occupants, all young people, were living in communal fashion. Babies played on the floor and bearded young men dressed in hippy style sat around. While tea was served they eagerly told how, as drug addicts and drop-outs, they had found deliverance and inward peace through the teachings of the Guru. They insisted that this Indian boy is a re-incarnation of Jesus Christ and "The Living Word", that the Bible is no longer necessary and that it has no authority, for all must now be guided by the word of the Guru. My husband's witness to the gospel and the truth as it is in Christ Jesus seemed, alas, to fall on deaf ears.

Now what of this Guru who out of the blue has been made known to all three of us? Is he "the dispeller of evil", "possessor of all knowledge", who has been broadcasting his message of eternal love since the age of three as his followers claim? Are his six million adherents right when they claim that he is Jesus Christ returned to the earth? Dare a fifteen-year-old Indian boy claim to be the Christ and to be able to spread this message of peace and love as Jesus did?

A Guru is a Hindu spiritual or religious instructor and this makes these claims suspect immediately, for there has been such a trend in the last decade towards the mysticism of India mainly fostered by "The Beatles" and the hippy and flower people. This young Guru, however, unlike some of his followers who glory in a simple life of poverty and meditation, flies first-class by jet, revels in fast cars, wears trendy clothes, owns three planes, a Rolls Royce and T.V. and radio studios, according to the reports in the national press.

What a contrast this is to the true Christ, the Light of the World, the Son of Man who had so few earthly possessions. "All things are possible for the Guru" claims his henchman, but the majestic words of the Lord ring down the centuries: "All power is given unto Me in heaven and in earth". The Guru's message is designed "to promote international peace and harmony on earth", a worthy cause, but we know that only the Prince of Peace can bring it to pass. When our Lord ascended, the heavenly messengers said: "This *same* Jesus shall so come", and so we look for the return to the world of One in whose hands and feet and side are the scars of the wounds received on Calvary's cross. The so-called "Divine Light" can never outshine the Lord of Glory, who stated: "I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). This is enough for me. I follow the true Light and refuse to be side-tracked by lesser, deceptive lights, no matter how popular and attractive. It is necessary for us to be on our guard and to warn our new converts, our teenagers and particularly our student friends to beware of this cult and to cleave always to the true Saviour.

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MARRIAGE

SMITH–PAGE. On July 14th, at our Cheltenham Church, Raymond Smith (Pastor of our Caterham Church) to Marian Page. Officiating minister: J.C. Smyth.

BIRTHS

JOSLIN. On June 26th, to Stephen and Susan, the gift of a daughter, Louise Susan.

LAVENDER. On June 27th, to Faith and Keith Lavender, the precious gift of a daughter, Sarah Faith Anne, a sister for Jamie.

WITH CHRIST

CRAIG. On July 8th, Douglas John Craig, beloved son of Jim and May, brother of Alan, faithful members of our Clydebank Church. "Safe in the arms of Jesus". Officiating Minister at funeral: I.G. Clarke.

MILES. On June 26th, Henry John Miles, aged 81 years, a beloved husband and loving father. "With Christ. . . far better". Officiating ministers at funeral: C.T. Matthews and G.N. Backhouse.

TRILL. On June 15th, Dorothy Evelyn Trill, aged 75 years, faithful member of our Croydon Church. Officiating minister at funeral: F. Lavender.

TUNNICLIFFE. On July 3rd, William, aged 79, of our Oxford Church. Officiating minister at funeral: J. Hyde.

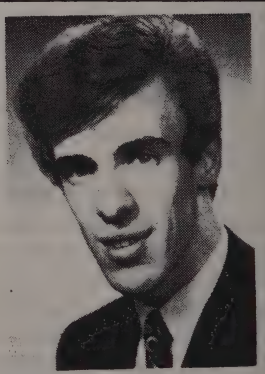
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The President (J. Lancaster):
July 28, Graham Street (rally); 29, Graham Street (a.m.), Worcester (p.m.); 30, West Bromwich; 31, Kidderminster; August 25-27, Pontypridd; September 8, Christchurch; 9, Wimborne (a.m.), Winton (p.m.); 10, Parkstone; 11, Springbourne; 12, Salisbury; 13, Southampton; 15, Andover; 16, Canada (a.m.), Romsey (p.m.); 17, Gosport; 18, Weymouth; 19, Merriott; 20, Yeovil.

The London Crusader Choir (with Douglas B. Gray):
July 29, Croydon (Mayday Hospital); August 5, Eastbourne; 19, Hastings; September 2, High Wycombe; 6, London (Regent Hall); 9, Canterbury and Dover prisons; 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey Prisons; 25, East Ham; 30, Ipswich.

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BURNHAM–ON–CROUCH. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Sundays: Gospel Service and Sunday school at 10.30; Communion at 6.30. Thursdays: Bible Study at 8.

EASTBOURNE. August 5. Elim Pentecostal Church, Hartfield Road. Visit of London Crusader Choir. The Wish Tower on Sea Front (weather permitting) at 3. In the Church at 6.30.

EDINBURGH. July 29. Elim Pentecostal Church, The City Temple, George IV Bridge. Preacher: R. Campbell (Greenock). 11 and 6.30. Mid-week service: Wednesday at 7.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. August 11. Elim Pentecostal Church, Masonic Building, Swan Lane. Preacher: R. Griffiths. Items by Hereford Members. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes holidaymakers. Sunday at 10.45: Communion service; at 5.45 : Evangelistic service; at 7.30: Family fellowship. Tuesday and Friday at 8. Minister: D.A. Lambelle.

PONTARDULAIS. July 29. Beulah Elim Pentecostal Church, Twyniago Road. Preacher: G. Williams. August 5. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6.

READING. August 11,12. Elim Pentecostal Church, Waylen Street. Minister's fifth anniversary. Preacher: F.F. Frost. Convener: F. Shadlock. Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. August 11. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by The Leprosy Mission. At 7.30.

RYDE, Isle of Wight. July 29. Elim Pentecostal Church, Albert Street. Preachers: H.A. Court and T.W. Walker. August 4,5, I.W. Camp Weekend. Ministry by Elim Youth Campers. August 25,26. Minister's fourth Anniversary. Preacher: R.B. Chapman. Soloist: Mrs. Chapman. Saturdays at 7. Sundays at 11 and 6.30.

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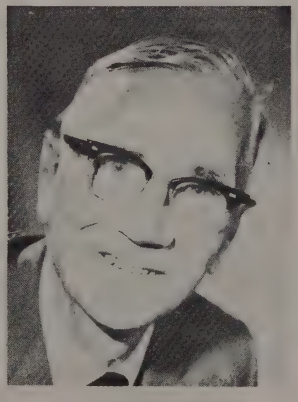
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Are you a REV?

by Ian Gardner

"JESUS Christ said the gate that leads to destruction is wide and the way is broad, but the gate which leads to life is straight and the way narrow. He was the greatest of revolutionaries, *and He seeks true revolutionaries* today, who have been transformed by the power of His Gospel and who are prepared to row against the mainstream, to go through the straight gate and follow the narrow way. This way may be filled with suffering, hardships, ridicule and ostracism . . . it is difficult to follow Jesus Christ."

This passage is taken from Dr. B. Graham's book *The Jesus Generation.* The book contains many striking comments and shows great insight into human relationships, but this passage struck me in particular because *it defines very concisely what my role as a Christian should be in the world in which I live.* I am to be a revolutionary.

This word beginning "rev." is in vogue. It sounds good and is in common use. We have "rev." students in our universities, communist revolutionaries in colleges and in industry, and, of course, "Jesus Revolutionaries", who, doubtless, if they lived in Antioch in the days of the Early Church would have been called Christians (see Acts 11:26; 17:6).

A revolutionary is one who wishes to overthrow the existing order and fundamentally change things, usually violently. To qualify to be a "rev." then, requires you to hate and loathe the system in which you live. I have spoken to a number of left-wing political "revs." and they have this one thing in common. They hate the squalor and the exploitation and are prepared, indeed look forward with eagerness, to violent revolution and the elimination of all their opponents. They believe that, by changing the system and order of government, one can change the people, that, given world government and a right political climate, war, famine, disease, poverty, exploitation, etc., can be eliminated.

There is no evidence in history to substantiate this view. They have put the cart before the horse. It is not the system which produces the people, but the people which produce the system. Adam and Eve lived in a perfect environment with everything working in their favour. They lived in communion with God and could not have wished for anything better. Their actions in rebelling against God destroyed their environment. Their sin brought a curse upon the earth introducing sickness and death. Their son, Cain, became filled with jealousy towards his brother, Abel, therefore he murdered him. As men and women multiplied on the earth so the corruption within their hearts corrupted the society in which they lived. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Genesis 6:5).

To quote again from *The Jesus Generation,* Dr. Graham, referring to the philosophical backing to the beatnik cult, says, "Like other seers, philosophers and religious prophets, these speckled birds diagnosed the human conditions with uncanny precision. Evil is in the nature of things and cannot be removed by legislation. Man and all he touches is corrupt and eventually loses control".

To change the society in which one lives, one must therefore change the people. Only by doing this can the society be fundamentally altered. No superficial change will suffice. In Jeremiah 17:9, the heart of man is described as desperately corrupt. Only Jesus, the Son of the Living God, can change the heart of man. He is the greatest Revolutionary. He gets right to the root of the human problem - sin. He died on the cross to cleanse us from sin so that our old natures could be crucified with Him. He gives us a new nature, making us partakers of the divine one. He sends the Holy Spirit to dwell in us to impart His resurrection power to us and He intercedes for us at the Throne of Grace. Hallelujah!

Our revolutionary activities as Christians stem from a hatred and loathing of sin, the corruption in the human personality which produces all human suffering. We must be like our Master, whose heart was full of love and compassion towards people, yet who hated the sin in man which degraded and caused untold misery. Our constant aim must be to overthrow sin and introduce a new order. Only Christ can do this. Personal evangelism is the order of the day. We must win the lost for Christ, only He can change them. "If any man becomes a Christian he is a brand new person inside; old things pass away, everything becomes new".

What is the difference between a left-wing philosopher and a left-wing revolutionary? The former talks a lot, complains a lot, but that is as far as it goes. The true revolutionary looks upon this constant philosophising with disdain. He has analysed the situation and that analysis demands action. His aim is to change things. His whole way of life becomes geared to the revolution. He sacrifices much for his cause. He preaches socialism and in turn makes disciples of men.

Continued on page 20

The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, July 30th — **2 Chronicles 20:20-37, 21:1**

"Every one helped to destroy another" (v.23).

RECALL that when Gideon fought with trumpets and pitchers, "The Lord set every man's sword against his fellow" (Judges 7:22) and compare this with 2 Chronicles 20:23. Like New Testament Christians, Jehoshaphat and the people shared in the spoils of the victory (2 Timothy 2:3-13) and returned to give God thanks. How heartbroken the Lord must be at our lack of thanksgiving at times when we are taken up with the gifts instead of the Giver (Philippians 4:4-7; Luke 17: 11-19), just as a child at Christmas tends to forget the giver. Some Christians never grow up!

Tuesday, July 31st — **Psalm 29:1-11**

"Give unto the Lord the glory due unto His name" (v.2).

REMEMBER yesterday's reading. David here encourages the people of God to give thanks and then mentions again and again "the voice of God". Could it be that the man who is humble and has a thankful spirit is trusted to hear the voice of the Lord and that "the beauty of holiness" brings forth a resplendent response from the Almighty, causing the saint to skip with life and joy?

Wednesday, August 1st — **1 Corinthians 1:1-19**

"Called to be saints (v.2).

WHEN Cromwell was campaigning to conquer, his funds were very low. He raised money wherever possible. On one occasion he entered a church, where there were a series of silver statuettes of the "saints". He turned to his men and said, "Melt them down and put them into circulation", which is a good recommendation for all saints. His men may have been fearful, but the master had spoken and he was with them. Here Paul says that we are called into the fellowship of God's Son, who confirms His testimony in us (v.6), giving "every spiritual gift and power for doing His will. . . during this time of waiting for the return of our Lord Jesus Christ" (v.7, Living Bible).

Thursday, August 2nd — **1 Corinthians 1:10-25**

"Speak the same thing. . . there are contentions among you" (vv.10,11).

THE main purpose of 1 Corinthians was to correct corruption that had crept into the Church and to educate the people against excesses in the pentecostal presentation of the gospel. As with all constructive criticism, the danger to divide and take sides was present, so Paul gives an early warning against this. He points to the one thing that unites men of all classes and nationalities, i.e. the cross. Like C.T. Studd, he wanted the Corinthian Christians to say, "If Christ be God, and he died for me, then no sacrifice I make could be too great for Him." Personal pride and worldly wisdom were to be laid aside for the cause of Christ.

Friday, August 3rd — **1 Corinthians 1:26-31; 2:1-5**

"God hath chosen the weak. . . to confound the mighty" (v.27).

WHATEVER our shortcomings, when we seek to serve, God supplies our needs (Philippians 4:19). In the words of John Wesley's favourite text, "Christ. . . is made to us wisdom, and righteousness, and sanctification, and redemption". By the provision, protection and power of God we, as well as the mighty Paul, overcome our "fear and trembling". Like the prophet Jeremiah "whose knees smote together", we prove Job 4:3, to be true.

Saturday, August 4th — **1 Corinthians 2:6-16**

"Now we have received, not the spirit of the world, but the Spirit which is of God" (v.12).

THERE is a clear contrast between the world and the Church, the natural and the spiritual man, the unconverted and the converted. Spiritual revelation brings with it spiritual responsibility. It requires response to God's ability. In the words of Eugenia Price, "I found that I was not only converted, but I was invaded".

Sunday, August 5th — **1 Corinthians 3:1-17**

"The fire shall try every man's work of what sort it is" (v.13).

THERE is not only the distinction between the unconverted and the converted, but a marked difference between the carnal (or flesh-loving) and the spiritual. The Amplified Bible says, "I could not talk to you as to spiritual (men), but as to nonspiritual (men of the flesh, in whom the carnal nature predominates)." One builds to satisfy the human ego, whereas the other seeks to please the Lord. The Apostle emphasises that all work will be tested by God, who is a consuming fire (Hebrews 12:28,29). A good Christian worker should be like a good watch: open face, busy hands, pure gold, well-regulated, and full of good works (Matthew 5:16).

"Where does the money go these days?" asks one of our Ministers

MONEY belonging to God's people, like the rest of their lives, comes under Divine administration. It is false to suppose that it has the same value always and everywhere. With God's blessing upon it, it can stretch further and with His ban, it goes nowhere.

"A man may spend freely and yet grow richer; another is sparing beyond measure, yet ends in poverty" (Proverbs 11:24, N.E.B.). "The man who has [by wise investment and faithful stewardship] will be given more [for further investment and more faithful stewardship], till he has enough and to spare; the man who has not [by his neglect, indolence, and poor stewardship] will forfeit even what he has [by way of capital]." (Matthew 13:12, Amp.). These, and similar Scriptures, can mean only one thing: money is not merely a means of material exchange, but is an avenue by which we express ourselves, an index of our spiritual character. A spiritual value attaches to all our material possessions. To think of money as a mere medium of exchange is a fallacy of materialism and opposite to the truth of God's Word.

The Lord told His people through the prophet Haggai (1:6-9) that, because they refused to fulfil their moral obligations to Him, His house, and His service, they would suffer impoverishment in all the produce of their labour. It can be expressed: great expectations. . . "Ye looked for much"; meagre realisation. . . "It came to little"; God's explanation. . . "Consider your ways." This may seem strange, and even harsh, but it shows that the whole of nature, as well as the human family, is under God's rule.

The principle abides and the responsibility is the same through the centuries. We cannot spend our money just as we like and leave it at that. God steps in to multiply or wither, to bless or impoverish.

There are many ways of wasting or losing money. How barren is money spent self-indulgently. Talk about a hole in your pocket (Haggai 1:6). Some say that their money goes nowhere these days. May not this be for the very reason here stated?

When a degree of prosperity comes, say by way of a legacy, or in increased income – and, let's face it, things are better than they were in earlier times – some raise their standard of living proportionately, a car, a new car, a larger house, and, of course, all the modern gadgets. More is spent on food, dress, etc. Overheads rise – and income tax! Often the increase is soon swallowed up and the economic drought is followed by the spiritual – the "bag with holes"! Though they are earning much more than they used to, God's work is not profiting by their prosperity, rather it languishes through their self-indulgence, and so the wind of God's judgment blows upon their economics. When we rob God we are never better off in the long run.

Many Christians on small incomes with all its attendant problems, faithfully and regularly put by the Lord's portion, and the smile of God is on their budgeting! There is no hole in their bags or pockets, and so no money is wasted. How wonderfully God honours them and demonstrates His favours in their spending.

One of our retired pastors can testify to the value of "double-tithing" over the years. It was impossible to save much for retirement on a modest salary and modern house-costs made the prospect of finding a dwelling-place "at the end of the day" almost impossible, but, giving themselves to the work of God on hand, without undue care or striving for themselves, he and his wife are now living in a beautifully-appointed little modern home of their own, of God's provision, the purchase of which, in the normal way, would have been quite beyond their means. "God moves in a mysterious way, His wonders to perform".

Let us examine our spending in the light of God's challenge to us through the prophet Haggai. Be very honest towards God in budgeting, giving priority over all other claims to His dues, keeping our personal expenses to a minimum. Somewhere we really should draw a line about this. "Prove Me now" says the Lord (Malachi 3:10).

ARE YOU A REVOLUTIONARY?*–from page 18*

In like manner our knowledge of the human sickness and of the cure must compel us to action. The love of Christ must constrain us to go out and bring people to the Saviour. We are not in a game, but in a battle. All our resources and energies must be thrown into the fight. Nothing should be spared. *We must fight to win.* How much do we deny ourselves for the sake of Christ and for those He died to save? Read Luke 9:23. If we are to be true revolutionaries for Jesus Christ, then all our energies, talents and resources must be presented to God for His service. Our commitment must be total, all-embracing. Our free time must be given over to God for prayer, Bible study and that work which is so close to God's heart – soul-winning. Our resources should be given to God. Do we tithe to His work? One tenth of one's earnings was the order of the day in the Old Covenant. Under grace, one tenth should be the minimum of our giving.

Before you vow before God to be His disciple, His revolutionary, count the cost. Are you prepared to row against the mainstream? "This way may be filled with suffering, hardships, ridicule and ostracism. . . **It is difficult to follow Jesus Christ**".

(Ian Gardner is in fellowship with our Church at Kensington Temple, London, and teaches at Battersea Grammar School.)

THE ELIM EVANGEL

Vol. LIV No. 31 August 4th, 1973 5p



Part of the crowd at the Elim Presbytery Rally in Worcester Cathedral (report and more pictures on pp. 10,11).

Proclaiming the Truths of Pentecost

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EVANGEL

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Editorial

THE beautiful but telling way in which the apostle Paul puts side by side commands and deeply appealing truth is one of the delightful aspects of his Letters.

An excellent example is found in Titus 3:1-8. Advising Titus to teach and uphold certain matters of civil obedience, good works in general and loving attitudes to all men (negatively and positively), he goes right to the fulcrum by contrasting what Christians were before conversion and what they became. Drawing attention to the sorry list of misdemeanours and wrong approaches which characterise the ungodly and therefore the believers before their new birth, Paul develops his theme with this gem of a verse: "But after that the kindness and love of God our Saviour toward man appeared". He makes it sound like a watershed, which indeed it is. Before and after are sufficiently revealed. Before Christ and after He appeared underline the tremendous difference that His coming made. The inference is that God was kind in Christ and Christians ought to be kind in Christ—and to all men, not just to selected ones nor even only to the Church.

It mounts ever higher, however, though it first details the total inability of men to save themselves: "Not by works of righteousness which we have done", he says, "but according to His mercy He saved us". What a salvation it was: "the washing of regeneration and renewing of the Holy Ghost". This is marvellous, but there is more: "Which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." We cry a glad, "Hallelujah!"

Paul does not leave it there, however. The point has to be made, and strongly so. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

One gets the feeling about so many who constantly affirm the need for holiness that it is such a grim business, that their attitude is instinctively censorious, like the mother who called, "Go find our Tommy and tell him to stop doing what he's doing whatever it is!". The Scripture teaches a standard of holiness which is demanding in the extreme, but it is all in the light of Calvary, through the beneficent, munificent love of God revealed and demonstrated in our Saviour. There is of course the matter of discipline and it must be recognised that there are Gethsemane experiences for all Christians, but does an expression like "That they might reign in life by one Jesus Christ" suggest a cringing, half-defeated attitude?

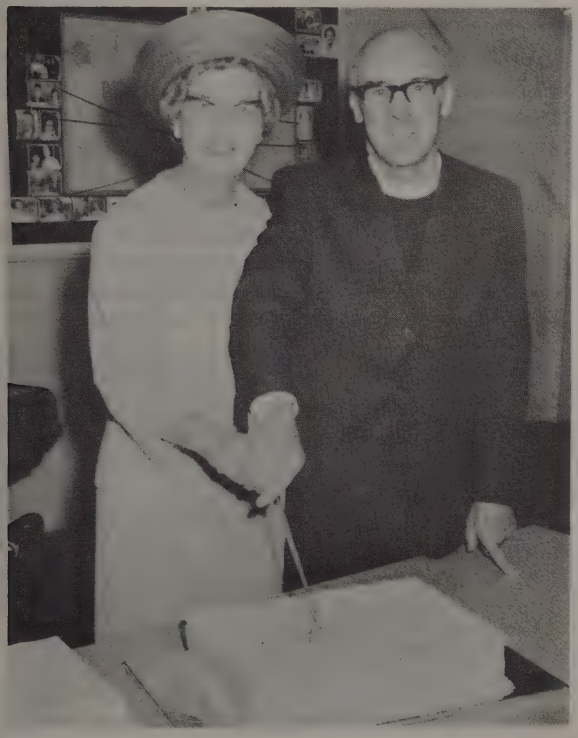
Even in his straight dealings with the necessity to live rightly and do good works, Paul never strayed far from Calvary in all its glory. There is both our pardon and our enabling.

Church Reports

SHEFFIELD **Pastor: A. Brooks**

"I THANK my God upon every remembrance of you" expressed the feelings of so many on the occasion of the retirement of Pastor and Mrs. Gorton. A large congregation gathered on a recent Saturday for an informal service, led by the Church Secretary, Mr. F. Gregory. As a special treat for Mrs. Gorton, all the men were invited to sing the hymn, "I must needs go home by the way of the Cross". Testimonies were given by those who had been especially blessed through the ministry of Pastor and Mrs. Gorton. Contributions were made by members and friends of all ages, including a brother representing the Presbytery who knew them in Plymouth during the war years. Telegrams and letters were read from churches where Pastor Gorton had previously ministered and also from Headquarters.

Pastor Gorton spoke of the numbers of those who had been saved, baptized and received into membership. A few weeks previously we held a baptismal service when eight were baptised, including one man who had been healed of hiatus hernia and deafness.



Pastor and Mrs. Gorton cutting their retirement cake.



The treasurer presents the cheque to Pastor Gorton, while Mrs. Gorton and the secretary look on.

At the end of the service everyone was invited to stay for refreshments. A retirement cake in the shape of a Bible, made by one of the members, was presented. Another cake was cut and a piece given to everyone.

Sunday was also a busy day. Two babies were dedicated and Pastor and Mrs. Gorton were invited to the Sunday School to receive the gift of a clock from the staff and scholars. The church was full for the evening service which was led by the Secretary. Mrs. Gorton gave her testimony and said that, between them, Pastor and Mrs. Gorton had been in full-time service for about ninety years! Pastor Gorton announced the previous week's offering a record one of £590. Eleven new members were received into fellowship. Presentations were made at the end of the service. The Treasurer, Mr. G. Revill, presented a cheque and the Crusader Secretary, Mr. K. Dickinson, a folding coffee table. On behalf of the Sisterhood, the vice-president, Mrs. B. Gregory, presented a trolley, a case and a purse.

As we look back over the last seven years we thank God for the blessings received through the ministry of Pastor and Mrs. Gorton and pray that they may know His continued blessing in the future. J.G.

LEICESTER **R. Morrell**

THERE was standing room only at the induction service of Pastor R. Morrell. It was a wonderful time of blessing, one of those unforgettable occasions when the presence of Christ is realised and the fellowship of God's people richly fulfilled. No fewer than six ministers were present.

Pastor D.E. Dean convened the service and Pastor J.W. Newman gave the charge to the Church in a manner which typified the moment. Pastor D.C. Lewis gave the charge to the new Minister. The singing was great; so was the contribution by the Leicester Crusaders when they sang "God's Love". The Church Secre-

tary welcomed Pastor Morrell to Leicester and a representative from Burton-on-Trent spoke of the good work that he had done as their Leader and Minister. The local Vicar (who is baptised in the Holy Spirit) was present and, after opening in prayer, welcomed Pastor Morrell "to the Parish". There was much humour and appreciation in a united atmosphere. Other ministers present were from various Pentecostal churches.

The power fell when, at the climax of the meeting, the Ministers laid hands on Pastor Morrell as he knelt and dedicated himself to the task that lay ahead. Local members have little doubt that the future will be charged with Pentecostal blessing and power.

A glorious evening was concluded with further fellowship when refreshments were served by the ladies of the Church.

G.W. TATE

BURTON UPON TRENT **Pastor: D.C. Crawford**

THE last three weeks of Pastor R. Morrell's ministry at Burton began with a youth weekend. Pastor J. Kay was the guest speaker. There were items by the Crusaders. On Sunday evening we had the youth choir from Leeds who lead the meeting in song and testimony. A very blessed time was had by all. Over 100 people were present, and two souls were saved, one of them a member of the choir.

The following weekend was the Sunday school anniversary and prizegiving. The Saturday meeting was a convention meeting. Our guest speaker, Pastor T.W. Walker, spoke on Acts chapter 1. At the Sunday Breaking of Bread he continued from where he finished on Saturday night. We all felt the Lord's presence among us..The children sang and said their pieces very well. The theme of the anniversary was the creation and the seasons of the year. Everyone enjoyed Pastor Walker's talk to the children after which he presented the children their well-earned prizes.

Then came Pastor Morell's seventh anniversary and also his farewell. Mr. Norman Walker of Coventry was our speaker. On Saturday evening quite a few friends from other Pentecostal fellowships gathered to say goodbye to Pastor and Mrs. Morrell and David. A blessed time was had around the Lord's Table on Sun day morning when brother Walker spoke on Abrahan and his faithfulness. The final meeting in the evening was one of great liveliness and blessing when our timbrel group played and a trio sang "God's Love". Presentations were then made, from the congregation, the Sunday school, the Crusaders, the Sunshine Corner and the women's sections. Then followed a wonderful gospel message on Zacchaeus, thus bringing to a close seven years' ministry at Burton on a note of triumph.

We all pray that Pastor Morrell will win souls and build up the Leicester Assembly. May the Lord richly bless him.

N. A. WATSON

Singing we go along Life's Road

Around with the London Crusader Choir

INTO the summer months with melody and praise, the London Crusader Choir visits town and country centres with melody unto the Lord. Within the walls of Reading, Maidstone, Wandsworth, Wormwood Scrubs,and Sheppey prisons,hundreds of men gathered to listen to these ambassadors of Christ. A record voluntary congregation attended the fortieth anniversary of Elim prison evangelism at the Scrubs. Guests of the choir were members of The Harbour Light folk group. Men present that afternoon have, by request, been visited by Pastor D.B. Gray,for personal spiritual ministration.

From prison, through the pleasant, beautiful countryside of Kent the Choir went to Smarden and was lavishly entertained to tea at a typical English farm, followed by an evening service at the local Assemblies of God Church.

On the following Sunday the Choir gathered outside Wandsworth Prison, that soulless, giant slum of a gaol. At 9.15 a.m. 300 or more men gathered for a most moving morning service conducted by D.B. Gray and the choir. Less than four hours later the Choir entered Wormwood Scrubs Prison where a further 400 awaited the message. On went the Choir for an evening anniversary service in a north London Baptist Church, the speaker being the wife of a local Anglican Canon. What a stirring Pentecostal message was declared!

A new experience was the visit to Hainault Parish Church. Here was Pentecost reminiscent of the early days of Elim in the East End of London. Testimonies by Choir members were requested on Christ the Saviour, the Healer and the Baptiser in the Holy Ghost. Part of the service was assigned to praying for the sick and anointing members of the congregation with oil by the Vicar and Curate. In this Church wonderful evidences are taking place of the outpouring of the Holy Ghost with signs following.

Guildford Cathedral was crowded when D.B. Gray directed a united chorus from the London Festivals of Male Voice Praise. Guests included Kelvin Thomas of Cardiff City Temple, Ray Isom, the brilliant pianist from Colchester, and John Blanchard, the preacher. The Dean was present and participated.

These are but a few of the events of recent weeks involving the London Crusader Choir in spear-heading the witness and message of Pentecost.

Report of a crusade conducted by Pastors L. E. Lambert and B. C. Vidamour

Miracles at Middleton



The gospel marquee

THIS was our first real pioneer crusade. We have conducted a number of church crusades, but now we were going to a town where we knew no-one. We prayed, advertised, pitched a tent, and left the rest to God.

Miracles of Provision

God wonderfully provided us with a tent site right in the centre of the town, on view to all, easily accessible and with plenty of car parking. We had to get a bull-dozer to level the site as some old buildings had recently been demolished there. God gave us a fine team of helpers. After many disappointments trying to get folk to help, almost at the last moment we had musicians, conveners, ushers and many other willing helpers. A super little church building seating about 100, with class rooms, kitchen and other facilities, had come our way. It had been a Brethren Gospel Hall, opened only ten years ago, and closed down through lack of support.

Miracle of Protection

During the very first night after the tent was erected, at 2.30 a.m. a gang of lads tried to let the whole marquee down. At other times the tent was slashed and my minibus was scratched, but God kept us safe through it all. The Evangelists had to sleep in the tent and watch it all day - so it meant that we were working almost night and day, but it was worth it. We caught one lad at 1 a.m. trying to attack the tent. We had to smile when he said that he had come to ask about "Faith Healing" . . . at 1 a.m.?



Pastor L. E. Lambert praying for the sick.

Miracle of Proclamation

Night by night the gospel was preached and decisions for Christ were made. On the opening night, ten minutes before the meeting there was no-one. . . not one person in the tent. Our faith sagged, but we finished with 130 and over twenty decisions for Christ. Youth nights proved to be very successful, with the tent full of young folk, some of whom decided for Jesus. God confirmed His Word and many were healed in answer to prayer.

When it was bitterly cold in the tent, numbers were small. On some nights we had large numbers, and we are grateful to those Elim friends who stood by us. It is sad that some fairly near were too busy to come and support. My co-evangelist and I shared the preaching, and I have never known better harmony as we worked together. We were "labourers together with God." During the Crusade over 140 decisions were made.

Miracle of Perpetuation

The new Church was packed for the opening and also on the succeeding nights as we continued the Crusade in the Church building. It was opened by Pastor R.B. Chapman, the Field Superintendent, who ministered the Word. In that meeting and in each meeting in the Church, people found Christ. We tried now to teach the people the great doctrines of the Pentecostal Churches — the baptism in the Spirit, Water Baptism, Breaking of Bread, Separation, The Coming of Christ and Tithing.

The Lord has sent a fine young man as the first minister - Pastor Vivian Thomas. Pray much for him. We only started the work; he will have far more to do than we did. The task is enormous and the opportunity great. It is a very Roman Catholic town, with Roman Catholic schools, but, as there is no other Pentecostal witness, I feel sure that the work will grow. Already the congregation have purchased an electric organ, are repairing some slight damage to the Church, and are planning to redecorate.

Thank you, Elim friends, for praying for us, and supporting us, and to all our helpers we say, "May God bless you!". Now please pray for the new minister.

L.E. LAMBERT



A series on the Epistle of JUDE
— some great Subjects from a little Book

In Defence of the Faith

5. Saved and Lost

by F. J. Slemming

"But I wish to remind you, though you once knew this, That the Lord having saved the people out of the Land of Egypt, afterwards destroyed those who did not believe." (v.5, Emphatic Diaglot).

THERE is on every hand a departure from the faith and from the truth of God. We are inclined to think of it as being new and peculiar to our day. This can be traced back to the very beginning of the human race, however, for Cain was an apostate. Israel, the sinning angels, the citizens of Sodom and Gomorrah, all fell away from God.

Spritiaul declension can so easily overtake anyone. Because of this we should remind ourselves of the dangers to which we are exposed. As Jude said, "Earnestly contend for the faith". To show the urgency of this and to urge us to be on our guard, note how apostasy is revealed in Jude vv. 5,6.

The sin of Israel and the subsequent punishment must be considered in relationship to the great theme of apostasy about which Jude wrote this Letter.

Read v.5. In our concern to protect our belief in the grace of God and the security of the believer we might be tempted to soften the words of this verse, but the words are there. They must be taken at their face value and we must come to a decision about what they mean. The people were clearly saved people, saved out of the land of Egypt. They had been under the blood of the passover and the Lord called them His people (see Exodus 3:7: "I have surely seen the affliction of My people that are in Egypt").

Moses was instructed by God to say to Pharaoh on behalf of God, "Let My people go". They knew the protection of the passover Lamb with its shed blood. They experienced God's delivering power and this salvation implies more than just an escape from Egypt and its taskmasters. This people was a vast multitude and it would be strange indeed if there were not many among them whom we could count as unbelievers. It cannot be argued that all who perished in the wilderness perished eternally, for, if we sought to argue along this line, we would have to say that only Caleb and Joshua were genuine believers, for they were the only two above twenty years of age who crossed the Red Sea and entered the promised Land.

We must look at the words "believed not." Compare Numbers 14:1,2. The spies had searched out the land and had discovered strong enemies entrenched there. They gave the people an evil report. The reaction of the people is seen in these two verses. Read them.

God heard this cry of unbelief, this expression of doubt in Himself and in His ability, and He answered the cry as though it were a prayer: "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me. . . ye shall not come into the land" (Numbers 14:28-30). By solemn covenant the land had been given to Israel (Genesis 15:18-21) To believe initially and to continue in that belief are quite different things. Because of unbelief the joys and enjoyments of Canaan were lost.

We should carefully note Hebrews 3:18,19; 4:1: "And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, "lest we likewise fail to enter into God's rest."

Jude 5 is like a flashing, red warning light; so important is this sin on the part of Israel that Paul takes it and uses it as a warning (1 Corinthians 10:1-22). He says that we are not to be ignorant of these things. He desires that we be instructed and not ignorant in these matters. These things happened to Israel by way of example. They were written for our admonition. In 1 Corinthians 10 we have Paul's spiritual commentary on Jude 5, of this people who died in the wilderness: they were all under the cloud; they all passed through the Red Sea; they were all baptised unto Moses; they all ate the same spiritual meat; they all drank of the same spiritual drink, "for they drank of that spiritual Rock that followed them: and that rock was Christ". Now comes verse 5: "But with many of them God was not well pleased: for they were over-

thrown in the wilderness". The spotlight now falls on us: "We should not lust after evil things, as they also lusted."; "Neither be ye idolaters" (v.7); "Neither let us commit fornication" (v.8); "Neither let us tempt Christ" (v.9); "Neither murmur ye, as some of them also murmured" (v.10). Now take in v.12: "Wherefore let him that thinketh he standeth take heed lest he fall."

Jude 5 declares that a man may be saved and then become guilty of unbelief and by that unbelief put himself under the judgment of God. I do not wonder that the writer of Hebrews 3:12 cries out: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

What was the judgment that fell upon Israel?

Let us not state anything more or less than what we have in the Scripture: "Afterwards destroyed them that believed not" (Jude 5). This was the destruction of the flesh. They lost the opportunity of life in the promised Land. When Jude speaks of judgment upon the fallen angels and the unsaved Gentiles the language used is "everlasting chains" and "eternal fire", but in this case it is plainly and only "destroyed them". The voice of Jude is not a lone voice on this subject. Paul in 1 Corinthians 11:29,30, talks of weakness and death resulting from unworthily partaking of the Lord's Supper. This serious warning is given, not to enable us to sit in judgment on others, but to bring us to judge ourselves, as Paul expressed it in 1 Corinthians 11.

We must, however, recall one of God's precious promises which has a bearing on all this: "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it." (1 Corinthians 10:13).

continued next week

Book Reviews

Divine inspiration of the Bible, *by L. Gaussen. A Kregel publication by Marshall, Morgan and Scott Ltd., price £3, postage and packing 20p extra.*

YOU may care to think about a gift, perhaps in appreciation of your pastor's ministry, or of a reference book for use of the students at our Elim Bible College. Although this is a reprint of a work written in the last century, it will be a delight to the studious minister. It is basic and fundamental in its choice of subject, for the verity of the Bible as the inspired Word of God in its entirety is challenged in every age. Do read the preface. In the style of yesteryear, it is yet worth consideration, for the teaching abides. It is written for "Christians of all classes" so make sure that you read it before you pass it on!

A nation's well-being and its relation to the Christian Faith as revealed in Scripture is a relevant point in view of our national plight. Emphatic and dogmatic in presentation, in these days of "believe as you please" this book is all to the good.

In these days of endless translations, often superfluous in my opinion, the author's dealing with the subject of plenary inspiration and the translations of over a century ago have an even greater bearing on the position today. His five considerations are worth our consideration. He has an interesting portion on alleged errors in narratives and on philosophical objections. I appreciated his distinction between Divine inspiration of "thought", viz. men's teaching on the Word of God, and of "word" as seen in the inspiration of Holy Writ. "The whole written Word therefore is inspired by God", and, "The Lord has watched miraculously over His Word", are two quotations which sum up this valuable reprint and with which Elim people will agree.

Ken Smith

Fifty Lives for God, *by Cyril Davey, Published by Marshall, Morgan and Scott, price £1.95, postage and packing 9p extra.*

FIFTY compact and well-written life stories can't be bad value at under four pence each. The author, however, draws some material from World Council of Churches' sources and this might cause evangelicals conflict of conscience, while the author also uses the word "Christian" in a way that would differ from the Elim viewpoint. The sparse use of "quotable quotes" or punch lines will disappoint preachers intent on illustrations to illuminate an address, nevertheless the book provides informative and inspirational reading. The brief biographical sketches, *Readers Digest* "My most unforgettable Character" style, point, on the whole, to that which is most uplifting in man and highlights characteristics which should grace Christian lives.

Ray Hughes

Women and the Liberator, *by William P. Barker. Published by Lakeland, price 40p, postage and packing 4p extra.*

THE Introduction gives views as to the place of women in society past and present, mainly as possessions or a necessary evil. Jesus is set forth as the Liberator. Dorothy Sayers observed, "Perhaps it's no wonder the women were first at the cradle and the last at the cross". W.P. Barker takes the woman's viewpoint with sensitivity, opening up the Scriptures and giving us fourteen cameos of New Testament women. His evident knowledge of Jewish history and customs brings these portraits to life. "If the Son therefore shall make you free, ye shall be free indeed".

(Mrs.) P.E. Watkins

A New Song, *by Pat Boone. Published by Marshall, Morgan and Scott Ltd., price 40p, postage and packing 6p extra.*

HERE is an obviously honest, sincere account of a personal struggle. The author is torn between the pull of the entertainment world and that of Jesus Christ. The question arises, "Can a person be a Christian and be an entertainer?" and it is most certainly shown that compromise on Christian issues for the sake of his career brought crisis conditions to Pat Boone's career, marriage and family. He says, "I was at the bottom, with nowhere to look but up".

The book contains a challenge as it tells of God's use of available personalities in His rescue operations to bring the Boone family from financial and spiritual bankruptcy to solvency and full Pentecostal experience and blessing. Strong emphasis is laid on the "Prayer language" aspect of speaking with tongues and on the Holy Spirit's power for personal witness.

This is a readable book of real experience.

William M.E. Plowright

Songs that lift the Heart, *by George Beverly Shea. Published by Lakeland, price 40p, postage and packing 4p extra.*

MY own memory of George Beverly Shea, the veteran gospel soloist of the Billy Graham team, is of his humility of spirit and of how the manner of the man made the message of the song. One feels this same quality of graciousness in this book as he pays tribute to many past and present personalities of renown in the world of Christian music and to their influence on him and his ministry. Much mention is made of the old, well-loved songs, with numerous warm, personal anecdotes to explain his affection for them and to prove their power still to affect people – even an enemy soldier in war-time. He quotes comments made to him by two of the three U.S. Presidents before whom he has sung. This easily-read book will be of special interest to any who have heard Bev sing, or who possess one of the million of his records which have been sold.

W.M.E. Plowright

Rock, *written and composed by Peter Bye, Roger Hurrell and David Winter. Published by Marshall, Morgan and Scott, price 75p, postage and packing 6p extra.*

THIS musical based on the life of the Apostle Peter will be of interest to churches which have the talent and the desire to present the modern idiom. The title is an eye-catcher, but it will probably militate against success in some circles, because of the vivid memories, which still persist, which the original rock and roll left in the evangelical world.

The sincerity of the production team is well known however, and this modern presentation may repair a little of the effect of some present-day controversial plays. A few items could be interpreted into solo material by expert gospel singers, but "Rock" is material for semi-professional artistes and may cater for a need outside our ranks.

L. Wigglesworth

Love goes on forever, *by Marvin K. Mayers, published by Oliphants, Price £1.50, postage and packing 8p.*

AT first glance this book appears to be expensive. Of the sixty-four pages that make it up, forty-one are used in introduction, credits and full-page photographs contain less than fifty words of print. At the same time it could be considered welcome and important, presenting as it does the value of the Christian home in society, and the real meaning in personal terms of marriage. Many of its pithy quotations could be learned and practised with profit. The family unit is being attacked in this age, so the book should serve well on the reference shelf for many years. This book would make an ideal present for engaged couples or for newly-weds.

B. C. Vidamour

All books reviewed or advertised in "Elim Evangel" are obtainable from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

Points for Preachers

by J. Alexander Wright

An Outline

The good Shepherd and His Sheep

"MY sheep hear My voice. . .and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." (John 10:27,28).

1. **The Believer's Relationship** – "My sheep".
2. **The Believer's Privilege** – "hear My voice".
3. **The Believer's Walk** – "follow Me".
4. **The Believer's Portion** – "eternal life".
5. **The Believer's Security** – "never perish".

A Quotation

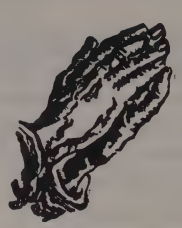
"I want to be liked, Lord"

"IN the course of a wide experience, extending over many years, I have had much to do with ministers and missionaries, and one has naturally come in touch with failures. In nine cases out of ten, perhaps in ninety-nine cases out of a hundred, these excellent workers came to grief, not through any lack of ability or devotion, but simply on account of their pitiful incapacity for getting on with other people. Congregations will display the most affecting loyalty to a man of the most slender ability, IF THEY LIKE HIM. A minister may be most severely handicapped–physical frailty, an invalid wife, an impediment in his speech or what not–but the people will rally enthusiastically around him IF THEY LIKE HIM. But how can they be expected to like him if he is everlastingly rubbing them the wrong way? When men fail in the Christian ministry it is almost invariably because they have not acquired the delicate art of harmonizing their personalities with the personalities of those, as sincere and as consecrated as themselves, with whom they have been called to co-operate."
(Dr. F.W. Boreham, *The Passing of John Broadbanks.)*

Facts

Five good reasons for not smoking

1. **The Hygenic**: Let's face it – it *is* a dirty habit!
2. **The Physical**: Now proven, beyond all doubt, to be harmful to health.
3. **The Financial**: How impoverishing! What could not one do otherwise with all that money!
4. **The Psychological**: It is weakening and divisive to the personality, especially in Christians.
5. **The Spiritual**: We have been made priests unto the Lord. "Be ye clean that bear the vessels of the Lord". "Your body is the temple of the Holy Spirit".



PRAYER and PRAISE

by F. H. Coleman

WE are familiar with the story of Christ in the Garden of Gethsemane and with the awful agony of the Saviour. What we may not know so well is that John in his Gospel tells us, "Jesus ofttimes resorted thither with His disciples".

These words give us a glimpse of the devotional habits of Jesus. The quiet Garden on the gentle slopes of Olivet just beyond the busy City of Jerusalem was His "prayer closet". There were other places, too, to which He resorted, mountain tops where He prayed alone with His Father. What seasons of Communion were spent there!

Jesus thus gives us an example that we should spend much time in devotion. Some people seem to get by without much prayer, but to what expense in their spiritual lives? Their souls are not fed and how lean and flabby they become! Trees have roots which go down deeply into the earth, roots which are not seen by human eyes. Without its roots a tree cannot live. Without that quiet devotion which others do not see, the spiritual life of believers withers and dies.

Here in the City of London, I see many who have come from other lands, who no longer attend a place of worship. They have succumbed to the influence of the world and its attraction to get and get. Speaking to many of them, I find that their spiritual life had been so much on the surface. There had been much effervescence, but they had an appalling lack of knowledge of God's Word and their prayer life was almost nil.

The Lord gives us an example of the importance of regular praying habits. Some people are so afraid of formalism that they will not have prayer at set times but whenever they can snatch a few moments. We are creatures of habit, however, and, if we do not pray at regular times each day, we shall very soon not be praying at all.

If Jesus needed regular habits of prayer and communion, how much more do we require them?

Believe it or not, you matter!

by John Lancaster



The President and Mrs. Lancaster in conversation at the Conference with Mrs. H. W. Greenway. *Photo: H. W. Greenway.*

SHE looked at me a little disbelievingly and smiled. "Go on," she said, "you didn't really miss me - not in all that crowd." She had been missing for a week or two and, when I eventually found her at home, I told her how much we had missed her from the meetings, but she found it difficult to take me seriously. "All that crowd" referred, of course, to the rest of the congregation which, though quite good in number, was not really as big as she made it sound.

The truth was that we had missed her. I had looked round the congregation, as I suppose every pastor does, and noted that she was absent. Others, too, had mentioned the fact. Yet, like so many people, she imagined that she was not important enough to be noticed and that her absence would make little, if any, difference to the Church.

As we talked, I tried to point out to her how mistaken she was. She might not have many gifts or talents, but her very presence was a contribution in itself. The very fact that she was there, sitting in her usual seat, was an encouragement to me, her Pastor, and to those who sat around her with whom she shared fellowship after the meeting. Her prayers, silent though they might be, her participation in the singing, her murmured "amens", her thoughtful listening to the messages, her contributions to the offerings, small though they might be, her smiles and handshakes – all these things were valuable to the life of the Church as a whole, and to the Lord Himself, who declared that a cup of cold water given in His name would not go unnoticed in heaven.

For every Christian who has inflated ideas about his own importance, there are probably ten who do not realise just how important they are. Too many of us consider ourselves spiritual "write-offs", when, if the truth were known, we have not even got down to the business of discovering our real potential as Christians. "But I can't do anything," is the lament of many a Christian. How sure are you that this is the real truth about yourself? Have you seriously, definitely sought the Lord in order that you might learn from Him what He wants you to do? Have you really prayed with Saul of Tarsus, "Lord, what wilt Thou have me to do?" Such a prayer needs to be prayed not casually and momentarily, but earnestly and persistently until we do find out His purpose for our lives.

Some people complain of lack of opportunity, when the problem is really lack of faith or lack of obedience to God's revealed will. Sometimes we pray, "What wilt Thou have me to do?" with our eyes firmly fixed on the particular thing that we ourselves wish to do, and when God points us to a certain task we hold back because of a sense of inadequacy – which is really lack of faith in God's enabling power – or maybe because we do not like that particular assignment, which in reality is our pride saying, "Not so, Lord." Like the young man who prayed, "Lord, I will follow you to the end of the earth," and then added, fervently, "but don't call me to the mission field," we are so prone to want to follow Christ on our own terms instead of His.

Our excuses about lack of ability or opportunity are so often the protective shell into which we retreat from the challenging realities of the Christian life. Instead of mounting up with wings like eagles, we crawl to church like tortoises, slow-moving and anonymous.

"What is that in thine hand?" asked God of Moses. "How many loaves have ye?" asked Christ of the disciples. In both instances God's servants were made to look at what they did possess and then made to realise what God could do with those limited resources. The results were staggering.

The strength - or weakness - of a local church depends to a great extent on the spiritual calibre of its individual members. If they are on fire for God, their

Continued on page 16



The united choirs in song. Brian Garrard, Desmond W. Cartwright, Clifford Hughes, James T. Bradley and Alexander Tee are on the front row.

1,200 pack Worcester Cathedra for Elim Presbytery Rall

Report by
Kathleen Lawrence Smith

THIS was a fitting climax to the Worcester church's exhilarating day as host to the Birmingham Presbytery on July 7th. The lovely riverside Cathedral was crowded to capacity, with extra chairs down the aisles, for the evening rally. The counted attendance was 1,201.

In fact, this was the climax to several months of growing blessing in Worcester. Souls have been saved Sunday by Sunday and a new zest has become apparent in the Church. "The diaconate", says Pastor Brian Garrard, "did not 'turn a hair' at the expected involvement of over £400 for this great day of fellowship.

In the afternoon three steamer-loads cruised up the River Severn in bright sunshine enjoying relaxation and song, then disembarked to join the open-air service on the river bank. Here Pastor Garrard led the meeting. Pastor Alexander Tee gave a forthright message and 400 stood around in testimony to the power that saves and gives life a meaningful joy. Over five hundred were given tea at the Worcester Church before threading their way, through streets thronged with Carnival crowds, to the scene of the evening rally – the happiest rendezvous of them all.

They were, as one Cathedral official said, "a splendid crowd", not only in number, but in the sense of liberation and exuberance which they brought to that place of stone and sanctity. Yet somehow there was no sense of incongruity; the joyous notes of praise and thanksgiving rose to the vaulted roof as if it were designed to that end. Who shall say that it was not? One felt that the men who founded, defended and venerated this lovely place would have been well pleased with the atmosphere generated by that happy crowd.

Also evident was a keen awareness of privilege - how refreshing in an age which takes so much for granted! At the outset, Pastor Garrard expressed appreciation for the use of the building and the Dean of Worcester, Dr. Eric Kemp, responded with words of welcome and goodwill. Archdeacon and Lady Alethea Elliott congregated with us and several other Cathedral clergy were observed in the background. Pastors J.T. Bradley and Desmond Cartwright were with the platform party, and Pastor Tom Walker was at the piano. Geoff Cooper excelled at the grand organ. Worcester, Kingstanding and Selly Oak Choirs contributed well to the programme, while Clifford Hughes motored over 300 miles to delight this audience with his dedicated talent. The congregational singing was in no whit subdued by unfamiliar surroundings. "He's alive! He's alive!" activated the spontaneous handclaps which no Elim crowd can resist. Worcester-born Sir Edward Elgar's "Pomp and Circumstance March" made a novel and appropriate setting to "Thine be the glory, risen, conquering Son".

It was a joy to have Pastor Alexander Tee in the lovely pulpit of carved marble. He asserted that today's society, despite its affluence, is looking for reality and satisfaction. He charged the mass media with having misled our generation and declared that meaningless, dead ceremonial has also left an aching void. He went on to describe as "the miracle of the moment – that the Holy Spirit is leaping over denominational barriers". He counselled Pentecostal people everywhere to avoid extremism and excessive emotionalism, concluding with the plea: "Let us love one another and show how blessed it is to be filled and to *keep* filled with the Holy Ghost."

It was a wonderful day! The impact on the City has been tremendous, as reports from every quarter have indicated. "History was made in Worcester"



Two of the river boats packed with happy Elim folk.

said the local Press, "when, for the first time, the Elim Pentecostal Church held a service in an Anglican Cathedral".

Perhaps the most touching tribute came from the steamer skipper who exclaimed to his booking clerk on return: "They were singing hymns! *Hymns,* mind you! And it was lovely". Later that day he observed the contrast when other passengers fought their way to the bar to "enliven" their spirits. Yet the sense of peace and wonder lingered with him. Looking upon his sleeping child in her bed that night, he was moved to say: "If there are still people like that about, maybe there is some hope for the sanity of the world after all. . . ".

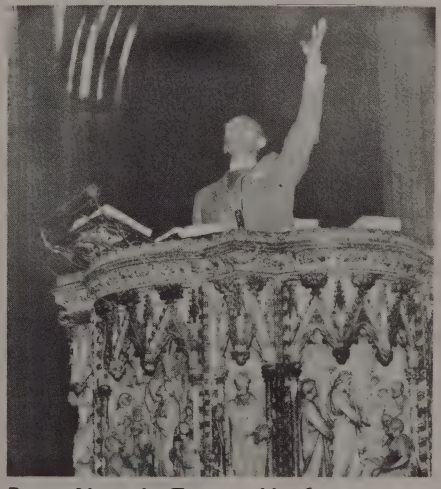
We had spent our day tasting afresh, with eager delight, the reality of that blessed hope.



An unusual view of part of the Selly Oak Male Voice Choir



Pastor Brian Garrard leading the evening rally.



Pastor Alexander Tee preaching from the marble pulpit.



Clifford Hughes in action.

The new Pentecostal Evangelical in the non-Pentecostal Denomination

2. "Seek that ye may excell to the edifying of the Church"

(1 Corinthians 14:12)

by John Harris, Pastor of our Lurgan Church, N. Ireland

GENERALLY speaking, the older, larger evangelical denominations have, for a variety of reasons, acquired a certain amount of prestige in the estimation of the religious and secular worlds. Because of this, some old Pentecostals have developed a religious inferiority complex. This has revealed itself in an over-zealous courting of new Pentecostal evangelicals and in the promotion of such personalities in the hope of improving the Pentecostal image.

I would be the last person to argue that other evangelicals have no contribution to make to the Pentecostal churches. When we want the stated beliefs of evangelical doctrine we turn unhesitatingly to the theologians of the older denominations. In the process of time, they have studied Scripture, engaged in controversy and, in conjunction with the school of experience, have arrived at a considered understanding of fundamental doctrines.

In matters Pentecostal, however, the old Pentecostal has much more to contribute than the new. This arises from the same fact as mentioned above. The old Pentecostal has been studying the Bible longer on this question and has received that education which can only be obtained in the school of experience. This does not conflict with the supremacy of the written Word, but recognises progress in understanding it as the passage of time forces reconsideration of interpretation and application.

There is a remarkable similarity between statements preached and printed by the new Pentecostals and those recorded fifty years ago by the old Pentecostals. In both cases there is a great deal of naivety. The impression gained is that a baptism of power and the exercise of Gifts of the Spirit will solve all the problems of the Christian and of the Church. The old Pentecostals have had this delusion shattered by the facts of history, because, in the majority of cases, Pentecostal Christians and churches in the United Kingdom have not made the impact upon their communities which was at first envisaged. The new Pentecostals could benefit greatly from what the old Pentecostals have been taught by experience and history, if they are willing to learn! One vital lesson is that charismata alone will never build a strong Christianity, either individually or congregationally. It must be related to sound preaching, persistent prayer, doctrinal understanding, practical service, brotherly love, and daily godliness. Failure to realise this implies a deficient understanding of the Book of Acts and a gross misinterpretation of 1 Corinthians chapters 12-14.

The Challenge of congregational Pentecostal Involvement

Much of what we have already said assumes the involvement of an individual Christian in a local church. The absence of such participation leaves a person outside much of the New Testament, a large part of which is written for Christians in a congregational context. This fact is indisputable with regard to the use of spiritual Gifts as 1 Corinthians chapters 12-14 shows. There is a real need for new Pentecostals to face the congregational responsibilities of the Gifts which they have received from God.

It is sometimes alleged that the new charismatic movement has not attracted so many "cranks and oddities" as the old, but surely the reason for this is obvious. In many cases the new Pentecostals are avoiding, either deliberately or unconsciously, a Pentecostal involvement at congregational level. Meetings are often arranged in private homes or in other venues which have no church connection, where people are present by direct invitation. Such hand-picked gatherings almost preclude unstable or emotional persons with low intelligence, who can so easily become obsessed with some spectacular element of the Spirit's work, and become a real problem because of their one-track minds.

Exclusive gatherings, consisting of the cream of the church, have no countenance in the New Testament. Part of the root of the problems in the Corinthian Church probably sprang from the composite nature of the Church, see e.g. 1 Corinthians 1:20-28; 6:5-11, but God did not order any exclusiveness to avoid or eliminate the problems. The local church must accept all kinds of temperaments and be a cross-section of the

society in which it exists. The Pentecostal message and ministry must be taken into such congregations irrespective of the difficulties raised in temperamental responses. Anything less than this is not New Testament Christianity. Any exclusiveness which suggests that Pentecostal experience is only for the elite in a congregation is derogatory to the Spirit and His work and denies to the remainder a part of their spiritual inheritance. Pentecost is for all Christians in their local church (see Joel 2:28,29; Acts 2:17,18; 1 Corinthians 12:7-28).

These exclusive gatherings exist mainly for two reaons. Either those concerned find an absence of opportunity or the existence of hostility in their evangelical environment in relation to things Pentecostal. On the first point we question the wisdom of remaining in a fellowship which is inadequate in providing opportunity for a full expression of spiritual experience. If an individual's experience has developed so far beyond their church, then we feel there are only two alternatives.

The first is to educate the congregation to a higher degree. To the non-minister this possibility will be so remote as almost to preclude it. If the person is a minister then he should attempt to lead the congregation with him in the path of spiritual and doctrinal development toward establishing a form of worship which caters for Pentecostal experience and practice. Where no progress is made, then the one concerned must face the responsibility of seeking a church which is adequate for and in sympathy with their experience and beliefs. Where open hostility exists and remains in spite of attempts to convince by Biblical reasoning, the situation is much more acute and especially for those in the ministry. A scriptural command is: "Quench not the Spirit" (1 Thessalonians 5:19) and surely silence, because of hostility, must sooner or later involve disobedience to this injunction. Some will argue that by remaining in such circumstances they hope to wield influence "behind the scenes". The validity of this principle is open to question as it would justify a person remaining in virtually any association for any length of time. Few evangelicals would admit such as being right or Scriptural. Therefore the Pentecostal believer in a non-Pentecostal denomination must face the challenge of secession from the unsuitable church and admission into one which meets his spiritual needs. Failure to face this must ultimately lead to a deterioration of spiritual experience and to detraction from Pentecostal beliefs.

Those who profess to be Pentecostal in experience and conviction, remain in churches which are neither, and go outside their churches for Pentecostal fellowship, leave themselves open for serious criticism. In the estimation of others there will be a suspicion of hypocrisy. That the person is unwilling to stand publicly by his convictions and experience will cause doubts as to the genuineness of the latter and the strength of the former. If true, then they will ponder if material gain and social prestige have taken priority over Scripture and spiritual experience. To those concerned there will be the problem of divided loyalty between denominational obligations and divine revelations: the difficulty of being true to God and man where there is a divergence apparent to the one who has responsibilities toward both.

There is also the danger of developing a split-personality, when a person adapts to the surroundings and may be thought of as "a real Pentecostal" in some circles, while in his own church he is not considered or known as any such thing! Such issues as these are real and not unimportant. Anyone in touch with the contemporary situation will have no difficulty in illustrating them. Those involved need to face a challenge which has so many implications.

"Seek to excel to the edifying of the church" is a guide-line for every Christian and particularly for every minister of the Word in relation to their fellow-Christian responsibility. It demands involvement in a local church with a view to contributing toward the upbuilding of that church.

It is surely significant that this command was originally given in a charismatic context in relation to a local church. Thus it has specific application to a charismatic situation and experience today. Those in such a position are commanded to edify "the church", and that church is their local one. They are commanded to "excel" in such edification, which will demand opportunity of a congregational nature in public gatherings of that church. Such excellence they are to "seek", which implies a diligent pursuit of the end in view and can hardly be accommodated with working quietly in the back in relation to individuals. This statement, even if there were no other considerations, should compel every Pentecostal in a non-Pentecostal church to consider seriously his responsibility to his local church and whether he is discharging this supreme duty toward it.

Book this date!

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CHILDREN'S CORNER

The Ragged Overcoat

Mark 10:46-52



Words and drawings by Sheila Price

BARTIMÆUS had been blind for many years and was unable to work for his living. He depended upon the odd copper tossed to him by kind passers-by.

Can you picture Bartimæus sitting day after day on the pavement, his begging-bowl in his hand, hoping to get enough money for a piece of bread for his supper?

Can you picture Bartimæus in the evenings, when it was chilly, pulling his coat closer to him for warmth? Can you see how shabby the coat was? Perhaps someone had given it to him many years before. Now it was thin, tattered, torn and dirty, held together by a piece of string and much too big for his frail body.

Day after day Bartimæus sat on the pavement, praying that one day he might see Jesus. Now, at last, his prayer was answered, for he heard that Jesus was passing through Jericho.

"Thou Son of David, have mercy on me!" he called.

The crowd tried to silence Bartimæus. They were embarrassed by the beggar. "Be quiet", they tell him, but Bartimæus could not be hushed. This was the day for which he had waited all his life.

Jesus heard him and commanded Bartimæus to be brought to Him. Bartimeus dropped his begging-bowl and got to his feet. He felt his way through the crowd and tried his best to hurry to Jesus, but, in his eagerness, he kept tripping over his old coat. The coat that had kept him warm for many a year was now a nuisance to him, and Jesus was waiting!

Bartimeus untied the old string, took off the coat and threw it away! Now nothing hindered his coming to Jesus! His sight was restored and he found a friend in Jesus. How happy he was.

As you picture Bartimæus laughing and rejoicing, can you see the lesson he teaches us? We must cast aside anything that gets in the way of our coming to Jesus!

Thoughts from the Book of Genesis

37 Wrestling and Leaning (Genesis 32:24-26).

by F. Lavender, Pastor of our Croydon Church

WHEN Jacob reached Jabbok's Ford he sent his family across, but he himself stayed behind to think and to prepare for his meeting with Esau. While alone, he was confronted with a man whom he took to be an enemy. For a long time he struggled with him, until, in the end, the stranger dislocated Jacob's leg. Suddenly, Jacob realised that this was no enemy, or he could easily have destroyed him. Here was a mighty friend, so he clung to him and pleaded with him for blessing. As a consequence, Jacob was given the new, wonderful name of "Israel", "A prince having power with God and prevailing with men". This name was undoubtedly the answer of God to his earlier, earnest prayer, for it contained an assurance regarding his meeting with Esau that he would prevail over his brother. So what he first regarded as a threat contained the very answer which he sought!

The purpose of God was to bless Jacob and to assure him regarding his meeting with Esau, but He could not bless Jacob until he stopped wrestling and learned to lean. There is a lesson for us in this incident. The Lord comes to bless and to encourage us in time of need, but we see only our menacing circumstances and do not recognise the Lord. Instead of leaning on Him, we struggle and fight. His purpose is unfulfilled until we learn to trust Him.

Let us truly believe that God loves us and that His desire is to bless us. Whatever our circumstances appear to be, however events seem to menace us, let us trust Him to fulfil His intention toward us.

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Margaret M. Ladlow's page

Kneedrill gives Strength

I ADMIRED Herr Willy Brandt for his willingness to visit Israel recently, for it must have cost him many sad and guilty thoughts and some apprehension, too, as he recalled the history of Jewish persecution in Hitler's Germany. Nevertheless it was a step in the right direction and all lovers of peace surely approved of this attempt to bury the hatchet and make amends. The B.B.C. commentator, speaking of the visit, remarked that, thirteen years ago, Herr Brandt had said, "No nation can grow powerful on its knees". He meant, of course, that Germany could never become strong and influential in world affairs if she were to be kept for ever on her knees, pleading forgiveness for past misdemeanours.

Listening to those words I could only think that in the spiritual sense the very opposite is true. The only way to achieve national greatness is for a people and its leaders to be constantly on their knees acknowledging their need of God and seeking His forgiveness for our wrongs. To His chosen nation Israel, God said long ago, "If My people, which are called by My name, shall humble themselves and pray, and seek my face and turn from their wicked ways; then I will hear from heaven and will forgive their sin, and will heal their land" (2 Chronicles 7:14). I believe that this statement is relevant to today and that a merciful God will graciously "bend a listening ear" to a repentant and humble nation.

The moral decline in Britain today should surely drive us to our knees in confession and sorrow for all our sins. In trains and buses, when talking to complete strangers, I have heard them deplore the deterioration of Britain. Only this week I chatted with a lady at the bus stop and she remarked regretfully, "We used to be *Great* Britain, and we had an empire, but look at us now!"

The General Assembly of the Free Church of Scotland has indeed been having a look at our nation. The Assembly did not like what it saw and called on our leaders to bring the nation to its knees in repentant prayer, but thus far the response has been nil. It is most unfortunate, to say the least, that leaders of other denominations have dissociated themselves from this call and our political leaders are too busy trying to survive to give heed to what to them is obviously so unpractical an exercise as prayer.

During the war years we did have a national Day of Prayer in which the Sovereign joined. I believe that Almighty God answered us and we came through the conflict. All this is now forgotten or dismissed by the so-called enlightened thinkers of today, some of whom consider it a rather naive superstition. Yet one of those leaders, who today would perhaps be dubbed a fuddy-duddy, so believed in the power of prayer that he sent a printed message to all the householders in his town. I refer to the Mayor of Slough, who, to encourage the people to participate in the National Day of Prayer, sent these wise words into every home, "The secret of steadiness and inner strength is to listen to God and do what He says. God speaks directly to the heart of every man and woman who is prepared to listen and obey". I share the very same conviction that both the individual and the nation can find the source of strength by seeking God in prayer. I believe that a nation can grow powerful on its knees.

For sins of heedless word and deed,
For pride ambitious to succeed,
For crafty trade and subtle snare
To catch the simple unaware,
For lives bereft of purpose high,
Forgive, forgive, O Lord, we cry.

Let the fierce fires, which burn and try,
Our inmost spirits purify;
Consume the ill; purge out the shame;
O God! be with us in the flame;
A new-born people may we rise,
More pure, more true, more nobly wise.

William Boyd Carpenter

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

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CORNWALL, Pentire, Newquay. Belsfield Christian Hotel. Offering excellent accommodation for 100 people. Personal supervision, Christian Fellowship. Facilities include coffee lounge, indoor games, launderette, shower suites, free car park, close to Fistral beach. Conference and coach parties welcome. S.a.e., Mr. and Mrs. E.J. Bate. C.2760

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WAVELENGTH–ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m. Also August 6-10 at 7.45 and 8.45 – "Thought for the Day".

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, will produce and introduce "Thought for the Day" on B.B.C. Radio Brighton under the title "The whole wide world for Jesus" at 8.35 a.m. on August 20th-24th. Pastor Hodge is also introducing and producing the Christian programme of news, views and music called, "QUEST" for three months. This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Our Scunthorpe Church (Pastor: M.J. Baker) will take part in a broadcast over B.B.C. Radio Humberside (209m.) on July 29th at 9.30 a.m. and 5 p.m.

Brazil

Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

WITH CHRIST

ALLEN. On July 3rd, Pastor William John, aged 74 years, beloved husband of Elsie, passed to his reward. "They shall rise first". Officiating ministers at funeral: J.T. Bradley, S.J. Brown and S.D. Huntly, B.D.

ITINERARIES

The President (J. Lancaster):

August 25-27, Pontypridd; September 8, Christchurch; 9, Wimborne (a.m.), Winton (p.m.); 10, Parkstone; 11, Springbourne; 12, Salisbury; 13, Southampton; 15, Andover; 16, Canada (a.m.), Romsey (p.m.); 17, Gosport; 18, Weymouth; 29, Merriott; 20, Yeovil.

The London Crusader Choir (with Douglas B. Gray):

August 5, Eastbourne; 19, Hastings; September 2, High Wycombe; 6, London (Regent Hall); 9, Canterbury and Dover prisons; 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey Prisons; 25, East Ham; 30, Ipswich.

BANK HOLIDAY CONVENTIONS

BRISTOL. Elim Pentecostal Church, The City Temple, Jamaica Street, Stokes Croft. Preachers: D.W. Anthony, J. Gibson and T.W. Walker. Conveners: W.R. Jones and P. Upton. Items: Len Magee, New Creation Singers, R. Rees. Wednesday-Saturday (inclusive) at 7.30. Sunday at 11, 3 and 6.30. Monday at 11, 3 and 6.30.

HEREFORD. Elim Pentecostal Church, Clive Street. Preachers: J.T. Bradley and J.B.D. Ritchie. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30.

LONG EATON. Trinity Methodist Schoolroom, Cross Street. Preacher: J.C. Smyth. Saturday at 7. Monday at 3 and 6.30 (tea provided). Elim Pentecostal Church, Bonsall Street. Sunday at 11 and 6.30.

NEWQUAY. August 19-27. Elim Pentecostal Church, Seymour Avenue: Missionary Week and Bank Holiday Convention. Missionaries expected: Pastor and Mrs. L. Wigglesworth, Pastor and Mrs. D.L. Mills, Pastor and Mrs. A.I. MacInnes and Miss J. Caudell. Sundays at 10.45, 5.45 and 7.30. Tuesday, Wednesday, Thursday at 10.30. Meet the Missionaries and missionary exhibition. Friday at 8. Bank Holiday Monday at 3 and 6.30.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Preacher: F.A. Hodge. Items by The Foursquares and the Southampton Quartet. Convener: P.G. Parsons. Saturday at 7.30. Sunday at 11 and 6.30. Monday in The Baptist Church, Bell Street, at 3 and 7.

ROTHERHAM. Elim Pentecostal Church, Westgate. Preacher: T.G. Hills. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.15.

WESTCLIFF ON SEA. Elim Pentecostal Church, Electric Avenue. Preacher: G.N. Backhouse. Singing by the Chelmsford Choir, Elaine Burley and Jill Ladd. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

BELIEVE IT OR NOT, YOU MATTER! –*from page 9*

church will be. If they are Spirit-filled men and women, their church will reflect their personal spirituality. The reverse, of course, is also true.

In this, every individual member matters. You cannot live on the spiritual capital provided by other people. You may not be a superstar Christian, but your godly life, your personal involvement in the worship and witness of your assembly, your faithfulness in the meetings, your loving concern for the other members of the church, your giving, your praying, your singing, your witnessing, your fellowship in the things of God will be like one more rivulet of loyal Christian living flowing down into the valley helping to make the river of God fuller and deeper and of greater benefit to a dry and thirsty land.

We might paraphrase some well-known New Testament words like this: "What God hath highly valued, that call not thou cheap."

Believe it or not, you matter!

John Lancaster

COMING EVENTS

ABERYSTWYTH. Elim Pentecostal Church, New Street, off Pier Street. A welcome to holiday-makers. Sundays at 11, 5 and 6.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sunday at 11 and 6.30. Monday and Wednesday at 7.30. Special welcome to all on holiday. Minister: Pastor L. Lambert.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, off Preston New Road (opposite Telefusion House, first left and left again). Sundays at 10.45 and 6.30. Pastor: R.Clarke. A warm welcome to visitors.

BRIGHTON. Elim Pentecostal Church, The Lanes. Visit the famous historic building (built 1688). Services: Sundays at 11 and 6.30. Tuesdays at 7.30. Thursdays at 7.30. Fridays. Youth night at 7.30. Minister: F.A. Hodge.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors welcome. Pastor: B. Grist.

BURNHAM–ON–CROUCH. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Sundays: Gospel Service and Sunday school at 10.30; Communion at 6.30. Thursdays: Bible Study at 8.

DUNDEE. Elim Pentecostal Church, Dudhope Crescent Road (behind Bell Street police station). Sunday at 11 and 6.30. Tuesday at 7.30. Dundee is the gateway to the Scottish Highlands. Join us during your holiday.

EASTBOURNE. August 5. Elim Pentecostal Church, Hartfield Road. Visit of London Crusader Choir. The Wish Tower on Sea Front (weather permitting) at 3. In the Church at 6.30.

EDINBURGH. August 5. Elim Pentecostal Church, The City Temple, George IV Bridge. Visit of P. Watson. At 11 and 6.30. Midweek service. Wednesday at 7.30.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. August 11. Elim Pentecostal Church, Masonic Building, Swan Lane. Preacher: R. Griffiths. Items by Hereford Members. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

LONDON. September 22. Westminster Central Hall. National Youth Rally. "Light the Flame". At 3.30, followed by a march of witness. "Spread the Flame". At 6.30. Preacher: Paul Newberry. Capel Choir. Portsmouth Gospel 2. Buckley Four. Admission by ticket only, 15p for both services, 10p for evening service only. Write: National Youth Rally, Kensington Temple, Kensington Park Road, Notting Hill Gate, London W.11., enclosing s.a.e., or phone 01-727-4495 or 01-997-5502.

PONTARDULAIS. August 5. Beulah Elim Pentecostal Church, Twyniago Road. Preacher: A.T. Harries. Weeknights at 7. Sundays at 11 and 6. August 22. Hermon Chapel, St. Teilo Street. Preacher: D.G. Hathaway. Convener: G.J. Feasey. At 7.

READING. August 11,12. Elim Pentecostal Church, Waylen Street. Minister's fifth anniversary. Preacher: F.F. Frost. Convener: F. Shadlock. Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. August 11. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by The Leprosy Mission. At 7.30.

RYDE, Isle of Wight. August 4,5. Elim Pentecostal Church, Albert Street. I.W. Camp Weekend. Ministry by Elim Youth Campers. August 25,26. Minister's fourth Anniversary. Preacher: R.B. Chapman. Soloist: Mrs. Chapman. Saturdays at 7. Sundays at 11 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Minister: A.P. Johnston. Sundays at 11 and 6.30. Tuesdays, Wednesdays, Thursdays and Saturdays at 7.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe, welcomes all visitors. Sundays at 11 and 6.30. Thursdays at 7.30. No. 50 'bus from the Strand to Hoxton Road. Pastor: H. Quy.

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11 am, 3 pm and 6.30 pm
(Children's Convention and Picnic at 2.30 pm)
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REV. T. W. WALKER (Cheltenham)
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Join us on Saturday August 25th, 7.30, for Foundation Stone Laying Service of our new City Temple. D.2908

Youth page

Aflame for God!

A challenge from National Youth Director Eldin R. Corsie





Paul Newberry

PENTECOSTAL youth is on the march!

Throughout the world the fires of revival are being lighted and young people are moving out for God. It is our firm conviction that nothing but Pentecost can meet the need of the hour. We are privileged to sit in churches where the doctrine of Pentecost is not only taught, but also believed and experienced.

The world must know what we believe! There are many religions appealing to youth today. The prominence given to the fifteen-year-old guru and his Divine Light Mission emphasises this fact. The enthusiasm engenderec by his visit to Great Britain is a challenge to the Christian Church. We have been impressed with the sacrifice that young people have made to be in his presence. Some travelled from distant parts of Europe for the occasion. We know that they are worshipping a false god.

On September 22nd at 3.00 pm and 6.30 pm in the Central Hall, Westminster, the Elim Youth Movement will celebrate its annual National Youth Rally. We have been unable to book Trafalgar Square, but we plan to conduct a grand Pentecostal meeting in the Central Hall entitled, "Light the Flame". Between the services we will have a march of witness taking in as much of the Westminster area as possible. I am sure many will remember the success of this venture last year.

The evening meeting will bear the title, "Spread the Flame". Our prayer is that many will be saved and filled with the Holy Spirit. It is significant that the symbol of fire rests upon the dome of the Central Hall.

Our preacher is Pastor Paul Newberry, who is a member of the Assemblies of God Youth Council and Pastor of a thriving church in the Manchester area. We know that you will not forget the dynamic ministry of this servant of God. The Lord has blessed this exchange of ministry between the two denominations. Pastor L. E. Lambert represented the Elim Churches when he spoke at the Assemblies of God National Youth Rally last year

The Capel Choir under the direction of Douglas H. Fincher will sing as will the Portsmouth Gospel Group 2, whose music is in the modern idiom. The Buckley Four will make their unique contribution. This talented group has thrilled many audiences of young people throughout the nation. There will be testimonies and items of interest to all age groups.

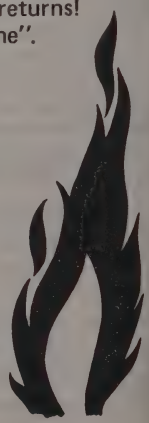


Admission to the services will be by ticket only. The prices of tickets are: 15p for both services, and 10p for the evening service only. The ticket will ensure that you get a seat and also help with the increased costs of the rally. We hope that Elim young people will take advantage of the opportunity to bring their friends under the sound of the gospel. Our desire is to see God glorified as the flame of Pentecost touches every heart. Who knows?—This could be the last National Youth Rally before Jesus returns! Let us come together and "Spread the Flame".

Write for tickets to
The Secretary,
The National Youth Rally,
Kensington Temple,
Kensington Park Road,
London W11.

Please remember to
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You can reach us by telephoning 01-727 4495 or 01-997 5502.



The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, August 6th **1 Corinthians 3:18-23; 4:1-5**

"It is required . . . stewards . . . be found faithful" (4:2).

IN Matthew 25:14-29 we have a parable by our Lord among a long presentation regarding his second coming to earth. Purity, preparedness and practical faithfulness are all presented in this parabolic discourse. Faithfulness according to our capabilities as enlarged by the Spirit of God is what God requires of us. Too often in these days, men, as if to prove that God is alive and with them, make exaggerated claims. On the other hand, to impress men they try the intellectual approach. God, who is faithful Himself (1 Corinthians 1:9), calls us to follow Him, to present the truth to modern man even if at times it is "foolishness unto him" (1 Corinthians 2:14).

Tuesday, August 7th **1 Corinthians 4:6-21**

"No one . . . be puffed up" (v.6).

"PRIDE goes before destruction, and an haughty spirit before a fall" (Proverbs 16:18). There is no cause to be proud of one's achievments in the work of God, for every good gift comes from God (James 1:17) and every servant is only passing on what God has given to him. Paul states that, while he was a minister of the gospel who should "live of the gospel", he was not too proud to work with his hands in order that he might not remain a theoretical theologian or teacher, but that he might become a father to give and to sustain life, whatever it may cost in energy, effort and self-sacrifice.

Wednesday, August 8th **1 Corinthians 5:1-13**

"A little leaven leaveneth the whole lump" (v.6).

SIN must not be allowed to remain in the camp (Matthew 18:15-17), for, if it is as in the case of Achan (Joshua chapter 7), many will suffer because of it. The New Testament teaches that we are to guard against sin in the Church (Hebrews 12:14-17), where its creeping influence is like petrol trickling towards a naked flame.

1 Corinthians 5:11 tells us not to "keep company" with corrupt persons. This does not mean that we can not be civil and polite to them, but that we should not seek their companionship (Romans 16:17).

Thursday, August 9th **1 Corinthians 6:1-11**

"Do ye not know that the saints shall judge the world?" (v.2).

FIRST, correct judgment of one's own life is necessary. As Matthew 7 puts it in the Phillips's Translation: "Would you look at the speck of sawdust in your brother's eye and fail to notice the plank in your own?". As mentioned in yesterday's portion there is also a judgment within the Church (Matthew 18:15-17) that should not be shrunk from, for many matters should be settled by the saints here and now before we aspire to judgment seats in the hereafter. It would seem from vv.9 and 10 that Paul is giving guidelines in the matters where Christian concern and judgment should be exercised.

Friday, August 10th **1 Corinthians 6:12-20**

"I will not be brought under the power of any" (v.12).

"BOUGHT with a price" and set free, we should no longer be bound by sin, sex or society. We are "temples of the Holy Spirit" which should manifest His glory within and without, this being best done by our relying on divine power, realising our weaknesses and remembering to "flee fornication".

Saturday, August 11th **1 Corinthians 7:1-11**

"It is better to marry than to burn" (v.9).

PRE-MARITAL and extra-marital relationships are forbidden by the Word of God. We do well to remember this in a year when the divorce rate has almost doubled due to the relaxing of the divorce laws and the lustfulness of the age. Thoughtful tenderness is encouraged within marriage by the precise use of the word "benevolence", which is derived from the Latin, "bene" which means "well" and "volo" which means "wish". When partners wish each other well by every action and consideration it is "better".

Sunday, August 12th **1 Corinthians 7:12-24**

"God hath called us to peace" (v.15).

THESE are wise words, especially in the context of the domestic scene, but equally beneficial in the turbulent 'teens or in the realm of the retired, where pre-marital and post-marital conflicts need to be viewed calmly while re-adjustments are being made. Notice that the Christian partner, presumably converted after marriage and therefore not guilty of taking that stupid and unscriptural step of being "unequally yoked" with an unbeliever, is to live for Christ and influence their partner towards faith in God. The peace spoken of here is the "peace of God which passeth all understanding" and, as someone has added, all misunderstanding as well!

It seems to me....

Another Question for Evolutionists

FOR some years I have made it a practice when borrowing books from the library to take a book at random. The results have been stimulating. The practice also helps one to avoid getting into a rut in one's reading.

A week or two ago I picked up a book on mathematics. It was fascinating reading and proved to be a good bed-time book; I went to sleep in no time!

Among the many interesting items of information, especially in the context of large numbers, however, was Sir Arthur Eddington's calculation of the number of electrons and protons in the universe: $136.2^{256}+136.2^{256}$. Here is his number 136.2^{256} accurate, he claims, to the last digit: 15,747,724,136,275,002,577, 605,653,961,181,555,468,044,717,914,527,116,709, 336,231,425,076,185,631,031,276, that is 15 followed by 78 digits.

Presumably, therefore, if the universe is expanding, according to Sir Arthur the amount of matter is not increased, it is simply that the space between the constituent parts is increasing. On the other hand, of course, one has Fred Hoyle believing that matter is in a process of continual creation and he has told us how much is created as time passes!

One man's guess is as good as another's. Let us have a go! Sir Arthur's calculation of the exact number of protons and electrons in the universe seems to me to have a bearing on evolutionary theory. According to this, the first living cell came into existence about two thousand million years ago. Living cells reproduce themselves by division. If we assume division only once a year this would give, according to evolutionary theory, two thousand million doublings to date, one which would give a figure far ahead of that of Sir Arthur Eddington. For example, 2 doubled only 271 times gives 1 followed by 81 digits, a figure already higher than Sir Arthur Eddington's. What then must be the evolutionist's figure of 2 doubled 2,000,000,000 times? – and, as biologists know, living cells double themselves every few minutes or hours, not once a year.

Comments, please, from mathematicians, physicists, computer operators and others!

JAMES T. BRADLEY

The book referred to is *Mathematics and the Imagination*, by Edward Kasner and James Newman, published by G. Bell and Sons, London.

Testimony Time

NEW-FOUND FAITH

I HAVE NOT always been a Christian, although I married into a Christian family. Very soon I realised that they had a quality of life that I did not have and I came to know the love of the Lord in my life and decided to be baptised in water to show my faith and obedience to God.

Two months after my baptism in water, I received the Baptism of the Holy Spirit and spoke in tongues. It happened one Sunday night when my husband was on night duty and our little girl was staying with her grandparents. I was lying in bed praying aloud. On and on I went praising and praying until I couldn't go on any longer, so I lay quietly and said, "Dear Lord, I can't go on any longer, if tonight is the night for me to receive the Holy Spirit, so be it." After two or three minutes I began to feel hot inside and it gradually crept over me. I knew it was happening. I opened my mouth and out came words, words I had never heard before. I could not stop them; they just kept coming out. I leapt out of bed and knelt down to thank the Lord for the wonderful gift He had given me and prayed that He would use me and give me one of the Gifts of the Holy Spirit.

I got back into bed and turned over to go to sleep, but these new words kept coming and, though I was so tired, I could not stop. I think I must have gone to sleep still murmuring those words!

My life is now so full; it has a different meaning. I thank God for my husband and our little girl. I thank Him for every new day. I have a peace of mind I never thought possible. Looking back, my life before I knew Jesus was meaningless and empty. I have so much now and I thank the Lord for all His love and mercy.

Brenda Pearce

(from Eastbourne *Minivangel*)

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THE ELIM EVANGEL

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Southend-on-Sea Junior Crusader Youth Club Tambourine Group. *Photograph by David Davenport*

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

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Elim Foursquare Gospel Alliance

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Editorial

ONE'S point of view can make a great difference. During the visit of the Portuguese Prime Minister last month I heard two reports which contrasted vividly. One newsman said something like, "Of course we cannot possibly doubt the word of a priest", by reference to the reports of a massacre in Mozambique. The Portuguese Prime Minister was reported to have said, "We have only the word of some Spanish priests" or words to that effect.

The first man thought of "priests", the second of "Spanish"! The Portuguese have no dealings with the Spaniards if they can help it, especially seeing that at one time Spain incorporated Portugal in her territories.

There were those who regarded our Saviour with the gravest suspicion. "Samaritan" was among the kindest ephithets used against Him. "The Friend of publicans and sinners", they called Him. How could such an one be the Messiah? He seemed to be keeping the wrong company.

We suspect that the initial point of view makes a great difference to many reports that are given and many allegedly learned opinions that are advanced. Psychologists and psychiatrists often seem to ignore clear evidences of human guilt and the need for forgiveness, due to their preconceived notions. Statisticians arrive at some conclusions simply because of their jumping-off ground, which begged the question for everything else. It sometimes looks as if scientists do the same.

All of which underlines the great need for regeneration. When Christ saves a man it is a new birth; he becomes a new creation. His whole thought processes take a new turn.

Testimonies often show how that "religion", as they would then have called it, seemed irrelevant, even obnoxious, to those testifying - that is before they fell in love with Jesus Christ. When they came to know Him, however, oh, what a change!

Our world is grappling with inflation. As a commentator rightly said the other day, the leaders of the nations think that they are solving everything by simply printing more and more paper money. It was, he said, like seeking to put out a fire by pouring petrol on it! This old world needs the gospel to be proclaimed in every greater measure. "When Jesus comes," wrote Smith of Toronto, "the Tempter's power is broken".

Fiddling with palliatives to relieve symptoms is no answer to men's needs. They need Christ!

News Flash — Macclesfield Crusade

Hundreds of local people attending . . . . 418 came forward and registered a decision in first week . . . . Melvin Banks Crusade really causing great stir . . . . some lovely healings . . . . Elim Church filled on first Sunday night.

Church Reports

BLENHEIM, NEW ZEALAND

Pastor: Ian Bilby, B.Sc.

WHAT thrilling months the past two months have been in this small Church in a largely unresponsive town. Over recent months the Pastor has had many opportunities at camps, churches and at the local air force base to speak and to present the truths of Pentecost. Little direct fruit was seen in the life of the Church as a result, until a young Congregational minister took a wonderful series of meetings on prophecy and the second coming.

After the second meeting, the Church became too small for the crowds, which packed a local hall to capacity for the final meeting. During those six days eight people found the Saviour and a number were baptised in the Holy Spirit. What a thrill it was to see others magnifying and praising God in a new language. In addition thirteen people were baptised in the freezing waters of the Wairau River, when not even the bleak weather or cold water could spoil the joy of obedient hearts.

Since that occasion, attendances on Sunday evenings have increased as Pastor Bilby ministered on "Jesus Today". On the last Sunday in June, God moved in a remarkable way. At the close of the morning service, following powerful prophecy concerning the need for purity in the Church, all the mainstays of the Church responded to the appeal.

In the evening the Church was full of expectant people. That night many came forward for healing. One girl was saved and then, when the last one in the prayer line was prayed for, people started coming forward again, many weeping. The meeting could not be closed, as people kept coming to the front. Others simply knelt in the aisles crying out to the Lord. Some were getting right with God, some were rededicating their lives to God, some had a real burden for their unsaved friends and others wanted deliverance from habits and doubts. What a thrill it all was! It was the Lord's doing in answer to prayer and we want you to rejoice with us, and pray that the presence of God in our little Church will continue and become even more real.

Report from Malcolm J. Frith.

S.E. Presbytery Children's Rally

THE South-East Presbytery held a children's rally at our Hove Church. The weather was hot enough to make most people head for the beach, but children from nearly every Church in the Presbytery attended. The Rally soon got into full swing. There were recitations, singing and musical items in addition to a banner competition. Our photograph shows the winning banner triumphantly held aloft by members of the Portsmouth Sunday School. Pastor A.A. Biddle addressed the children and illustrated the subject with paper cut-outs. At the end of the rally the children sat spellbound as a kilted girl piper marched round the Church playing, "Amazing Grace".



Winners at Sunday School Rally: Hove

PORTSMOUTH **Pastor: A.A. Biddle**

WE were blessed with sunshine for the Portsmouth Sunday School outing to Bournemouth. Two coaches taking almost one hundred children, parents and teachers set out from Portsmouth through the New Forest. The beach at Bournemouth was duly invaded! The sun was hot and strong and the sea cool and refreshing. For those who did not stay on the beach, a walk round the gardens or shopping centre was an enjoyable change. For tea a short journey by coach brought the outing to Christchurch where high tea was enjoyed in the restaurant at Pontin's Holiday Camp overlooking the river. An hour was given after tea for the children to play in the park alongside the camp and finally a tired but happy set of people set off home for bed.

DAVID LAVIER

MOTHERWELL **Pastor: F.W. Jones**

TWENTY–ONE years have passed since Elim came to Motherwell following a tent campaign conducted by Pastor Alex Tee. He remained as the first Pastor and during his ministry the new church building was built

An anniversary weekend was recently held to mark the occasion. A number of those present had had a continuous association with the Church. After tea had been served many took the opportunity to witness to God's goodness over these years. Among them was Pastor J. McBurney, a former Minister of our Church, who was the guest preacher for the Saturday evening and Sunday services.

Kind wishes were received from some separated by distance while fellowship was renewed with other friends from both far and near. Attendances were good and altogether a time of blessing was enjoyed.

ROBERT McKILLOP

BIRKENHEAD **Pastor: P.A. Epton**

"WHAT'S happening in there?". This question is one among many being asked about Elim's young Church at Birkenhead. On Sunday, March 25th, Pastors W.M. E. Plowright, K.J. Cave and D.G. Holmes stepped on to the stage of the Town Hall, Birkenhead. The leader of the team, Pastor Alexander Tee, well known as one of Elim's pioneer evangelists, quickly led the congregation into song. The pioneer crusade was under way. After two weeks in the Town Hall the crusade moved into the newly-bought Elim Church some one and a half miles away. The opening night saw this lovely church full to the doors. New converts and visiting friends shared the same joy as the Lord poured out blessing upon blessing.

Saturday, April 21st, was the induction of the new Minister. Every service has seen blessing, souls saved or bodies healed. Over nine weeks twelve people decided for Jesus and two have been baptised in water at our Southport Church. Each Saturday and Sunday we look forward to seeing new faces. The family grows, both in number and in spiritual desire.

One point of great encouragement is found in the Sunday school and midweek children's meeting. On the first Friday we had twelve boys and girls. Within three weeks we were trying to fit eighty children into a hall holding fifty. This month we are holding a children's crusade and we trust that the interest shown by parents will bring them right in.

In many ways we feel like the Early Church. Everything is new. Please pray that this new Church will continue to grow and to experience new blessings every week.

INGATESTONE

"BURN, fire of God" was the hymn which opened the farewell service of Pastor P.K.G. Rose and family, and this was certainly a fitting resume of the substance of our Pastor's faithful ministry throughout two years. A warm welcome was extended to the Minister and friends from the United Reformed Church, who had joined us for the occasion. Our Church Secretary, Mr. Alfred Gardiner, spoke with appreciation of the blessing of Pastor Rose's ministry, and of his faithfulness to the work, although he had simultaneously to hold a secular job. He had given much enthusiastic effort to the youth work of the Church and had introduced the coffee bar outreach. Our brother was wished "God speed" to Clacton and presented with the gift of a cheque.

Mrs. Huttley then thanked Mrs. Rose for her quiet, unobtrusive services and praised God for the fragrance of Christ which she would leave behind. She presented her with a copy of *The Living Bible.* Miss Shirley Gardiner for the Crusaders thanked Pastor for bearing with them so bravely and for all that they had learned from him, and presented him with a writing set, after which the group sang the moving piece, "Fill all my vision".

Rev. Francis Dixon of the United Reformed Church said how greatly he had enjoyed fellowship with the Pastor and wished him God's blessing in his new sphere of service.

The Pastor and his wife expressed thanks for the gifts and encouraging remarks and promised to remember the work in prayer. The service concluded with the hymn, "Blest be the tie that binds". Refreshments were enjoyed by all who were able to stay.

(MRS.) MARY V. DAY

WINTON, BOURNEMOUTH

Pastor: G.N. Backhouse

ON the Saturday evening, our Church was full to overflowing for the anniversary service to mark Pastor Backhouse's forty years in the ministry. Pastor W.J. Maybin, the District Superintendent, chaired the meeting and he read many letters of greetings and good wishes which had been sent from ministers of many demoninations in the town who, for various reasons, were unable to attend. It was a joy to see many other ministers and friends in the congregation, including a contingent of some fifty friends from Cardiff City Temple, Pastor Backhouse's home Church. Included in the greetings received were good wishes from the Editor of *The Life of Faith* and from Headquarters.

The Church Secretary brought greetings from Chelmsford, Lowestoft and Westcliff-on-Sea, the three churches previously pastored by our minister, the greetings from the last church being in the form of a gigantic greetings card signed by many members. Mr. House then turned to Winton Church and there was a poignant moment when he read a letter from our much-loved Church Treasurer, Mr. Sidney Preston, who was unable to be present owing to his serious illness. Mr. House presented an illuminated address to Pastor Back-

house. The oldest member, Miss Elsie Ridewood, then presented a basket of flowers to Mrs. Backhouse. The friends at Winton had contributed towards a cheque which Mr. House said that he felt he should give to Mrs. Backhouse, which he then proceeded to do. In his reply Pastor Backhouse, who was much moved, thanked all the friends for their great kindness. He went on to say that anniversaries are times for remembering, rejoicing and renewing. Winston was very fortunate to have as the visiting preacher, Pastor P.W. Brewster. His message on the will of God was very appropriate. The Wessex Gospel Choir, under the leadership of Mr. Don House, who have ministered in the Church on many occasions, made a significant contribution to the service.

We were privileged to sit under the ministry of Pastor Brewster on the Sunday. At the close of the evening service we rejoiced when twelve people raised their hands to signify their desire to seek God for help in their spiritual problems.

(MRS.) D.F. KEMP

TREALAW **Pastor: K. Lannon**

MID-JUNE saw the commencement of our long-awaited ladies' weekend. Our guest preacher was Mrs. Eileen Glass, who was so loved and enjoyed by those who heard her at last year's ladies' weekend, that she was immediately asked to return this year. So expectation was great and the entire series of meetings was rich in blessing.

We began with a banquet to welcome Mrs. Glass on the Saturday afternoon, and then each evening, Saturday through to Tuesday, and around the Lord's Table Mrs. Glass ministered ably in word and song in demonstration of the Spirit to the edification of all.

The ladies participated in the services and our ladies' choir ministered each evening. Mrs. Jeanette Lannon convened over the week-end.

We give thanks to God for His grace in the glorious spiritual uplift received.

KEITH LANNON

RYDE **Pastor: I.R. Hall**

OUR forty-second Anniversary was marked by a greater measure of blessing and greater numbers than usual. The guests were Pastor and Mrs. G.L.W. Ladlow. Mr. Ladlow preached with his customary vigour and forthrightness. He and his wife sang a duet in each meeting. In the opening service friends of the Assemblies of God at Northwood and Sandown joined with us. The meeting on Sunday evening saw ninety-one people in the congregation and seventy-two remained for the after-church rally on "The Ghana Revival". Both Mr. and Mrs. Ladlow were dressed in national costume. They spoke of the work there and showed slides. Ministry in song was also given by Messrs. P. Rowe and B. Parkman and Miss G. Whitney was the pianist. Truly the Lord met with us and inspired our hearts for renewed efforts during the coming year.

I.R. HALL

SOUTHEND–ON–SEA **Pastor: A. Nicolson**

THE successful completion of another session of the Junior Crusader Youth Club was celebrated by a special Youth Sunday. We were pleased to welcome Pastor J. Harrison, Youth Commissioner of the Eastern Presbytery, as our preacher. We were also glad to have our Pastor, just back from Australia, to convene the services. We had the company of Pastor and Mrs. J.A. Wright, who were visiting their family. Pastor and Mrs. Wright left Southend two years ago when they retired to Cheltenham. It was a delight to have them in our midst.

The day commenced with a prayer meeting followed by a Communion service. The latter was attended by some of the older Crusaders, of whom a number have recently made decisions for Christ. This was a memorable occasion as it was the first Communion service they had attended. Mr. Harrison concluded the service by ministering God's Word.

Mr. P. Roast, Sunday School Superintendent, convened the afternoon activities and Pastor Harrison also participated. When he gave his message, he emphasized the text, "Be sure your sin will find you out." The children have had this Scripture brought to them repeatedly over recent weeks by a variety of speakers and clearly it has impressed them.

An enjoyable tea was provided by the Sunday school and Crusader Youth Club workers so that the children were able to stay for the evening service.

A number of parents and about fifty young folk were in the congregation for the special evening programme. This included a criss cross quiz, narrowly won by a girl's team, Sword drill, at which the boys excelled, duets with guitar accompaniment and an item by the newly-formed tambourine or timbrel group who did very well indeed. Pastor Harrison then gave an illustrated talk on "Living in Orbit". We trust that all those who heard will centre their lives around Christ and acknowledge His lordship. The service concluded with Mrs. Wright presenting the Junior Crusader Youth Club awards.

It is very encouraging to know of the steady continuance of this work and our sincere thanks go to all who labour or have contributed in any way to the work among our youth.

M.S.LYNDON.



A series on the Epistle of JUDE
— some great Subjects from a little Book

In Defence of the Faith

6. A Missing Body

by F. J. Slemming

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." (v.9).

HERE is wonderful drama. Jude's little but important Letter has a tremendous sweep of vision and touches so many interesting subjects. It speaks of princes, prophets, sinners, saints, eternal fires, everlasting darkness, men and angels. This verse brings to our attention a dispute between the archangel and Satan. The subject of the dispute was the body of Moses, a human being.

What a picture is conjured up! Against the scenes of blazing fires licking upward toward the heavens, we see two mighty angels, one fallen, the other unfallen, disputing over the body of the man Moses. Jude says, as he refers to the attacks of evil and evil men threatening the Church and seeking to undermine the faith once delivered, that these evil men are false in their doctrine and corrupt in their morals, and that, to all the warnings and exhortations of the Christian Church, they return irreverance and arrogance. They speak evil of dignities and rail against the truth, whereas Michael, the great archangel, when in dispute with the devil over the body of Moses, did not bring against him a railing accusation but said, the Lord rebuke thee.

Judgment and its pronouncement belong to God.

Where and why this incident happened are veiled in mystery, but there are some things on which we can comment.

Michael is the archangel. The term means "chief angel". It would seem that there is but one in this high office. "Michael" means, "Who is like unto God?"

What a contrast we have here. "Satan" means "adversary", very descriptive of his antagonism to God and to the things of God. There had been a time when these two beings had been colleagues, for they served before God's throne prior to Lucifer's fall.

Michael is mentioned in Daniel 10:13. He went to Daniel as God's agent for the defeating of Satan's purposes against God's people, Israel. The margin says of him, "The first of the chief princes". In Daniel 10:21, in a message addressed to Daniel, he is called "Michael, your prince". In 12:1 we read: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people".

Michael is mentioned again in Revelation 12:7-9 "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, the old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

Note, then, that Satan ever seeks to defeat God's plan and programme, and that Michael is shown as God's chosen instrument in overcoming Satan's attempts.

Michael the archangel and Satan are the two great characters standing toe to toe in dispute. Jude records, surprisingly, that they contended about the body of Moses.

There are more than 500 references to Moses in the Scriptures, yet only one refers primarily to the body of Moses, namely Deuteronomy 34:5,6: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."

Of all the fascinating things to be seen in this great little Epistle, this is perhaps the most fascinating. What questions come to mind! What was it all about? Did Satan want the body of Moses, and, if so, for what reason? Why did God bury this servant of His?

I have heard it argued that Satan wanted the body of Moses so that, at a later date, he could not appear with Elijah and Jesus Christ Himself on the Mount of Transfiguration. I have heard it said that, because Moses died and yet did appear on the Mount of Trans-

figuration,that this argues for his resurrection after his burial. This we know – Satan was interested in the body of this man and Michael, who stands for Israel, opposed him. Fausset wrote of this incident: "Buried by Jehovah in a valley in Moab over against Beth-peor, Moses was probably translated soon after, for he afterwards appears with the translated Elijah and with Jesus at the transfiguration. His sepulchre therefore could not be found by man. It is interesting and maybe instructive to remember that the archangel is associated with the future resurrection, for in 1 Thessalonians 4:6 we learn that, when Jesus returns the second time, we shall hear the Lord Himself descend with a shout and with the voice of the archangel and the trump of God, and the dead in Christ shall rise. . . It could be that he was associated with the resurrection and translation of the body of Moses and had been opposed by Satan."

Michael the archangel dared not bring against the devil a railing judgment, but said, "The Lord rebuke thee!" There is something akin to this in Zechariah chapter 3. The devil is seen in opposition against the Lord and Joshua and we hear the Lord say to him, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee".

Jude v.10 reads: "But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves." The thought that is expressed in vv. 8-10 is this railing at dignities, about which Michael is shown as a warning to believers who are tempted to do the same. Michael, possessing a more perfect knowledge, would not speak in judgment, but these evil men rail at whatsoever things they know not. They speak out in condemnation about people and things about which they do not know enough to make them competent in judgment. This is the way in which apostates behave. Do not forget that Jude is not writing about atheists who revile our faith in blind ignorance, nor about the saints; it is written about some who once had a knowledge of the truth and who fell away. We have something akin to this in 1 Peter 3:16: "They speak evil of you". It is tragic to hear men who abide not in the truth speaking pernicious words to the deceiving of their hearers. They do not know whereof they speak. They are blind leaders of the blind, speaking evil of things that they do not understand.

In Jude 10 we learn that in this case an apostate is one who rails at the truth, who has but a natural knowledge, and who finally perishes eternally in his own corruption. We see this quite clearly in v.11: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

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D.2909



The Shunammite

3. Repossessed of her house and inheritance

by A.S.F. Horne, Pastor of our Ipswich Church

Peacefully

"THERE is no peace to the wicked"; they are disturbed both from within and without. The righteous, however, have peace that "flows as a river", even when there are storms and tempests without, for "Christ [is] in you, the hope of glory". Piety is productive of peace, inasmuch as it departs not from honour and equity, though, as it was with the Shunammite, injustice may reign for a season. The triumph of the wicked is short, but "they that trust in the Lord shall be as Mount Zion which cannot be removed but abideth for ever". Who would dare to disturb her whom the sovereign defends and protects? She received peacefully.

Prosperously

The righteous shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; and his leaf also shall not wither; and whatsoever he doeth shall prosper. There may be hostile winds and untimely frosts that for a time will check the buds, kill the blossoms, or even destroy the embryo fruit, but the roots are deepening and strengthening and the branches are enlarging and increasing, so that, when these ills are passed, the crop will be the more rich and plentiful. Pilgrimage was painful and robbery was distressing to the Shunammite, but no doubt these things made her lot happier than it otherwise would have been when she had settled again in her native city, as thereby she learned the lessons that only experience can teach.

The Lord led her from Shunem. He protected and preserved her while she was with strangers. He brought her again to her home. He was there to bless her with all that was necessary.

Permanently

Her years were passing fast, her graces had become strong, her virtues abounded, her faith was nearly sufficiently tried. Hence, as a river becomes silent through its increased depth as it approaches the ocean, we hear no more of her.

As a field of corn, or a garden of fruit, that has felt the pinching cold, the shaking winds and the drenching rains and wants now only the soft zephyrs, the silent dew and the genial warmth of a fervent sun to bring it to perfection, the wanderings of the Shunammite were now over. She was allowed to rest in the busy, active quietness of an earthly home, until she had fully ripened for one of consummate perfection, "eternal in the heavens".

In the next article we shall see the truths of which all these things remind us.

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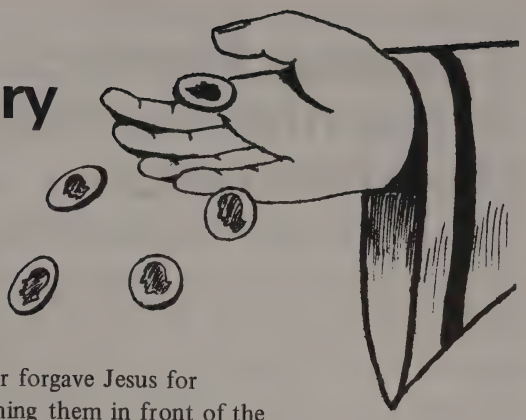
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D.2908

A Time to be Angry



Words and drawing by Sheila Price

SINCE He had been a boy of twelve, Jesus had gone to Jerusalem every year for the Feast of the Passover. There He joined the great crowd of Jews from every land who had come to worship in the Temple. Jesus had a great love for that Temple. He called it "His Father's House".

One year He arrived to find the outside of the Temple littered with stalls. The greedy priests were getting rich from buying and selling cattle. His beloved Temple had been turned into a noisy cattle-market. The worship of God was being interrupted by the shouts of the stall-holders. The prayers were being disturbed by the cries of the cattle and the rustling of money. Perhaps some of the people did not like what was happening, but they made no attempt to stop it, because they were afraid of the priests.

Jesus was filled with anger. He marched up, scattered the cattle, threw the money to the ground and turned to the priests. "Get these things out of here", He commanded. "You shall not treat My Father's House like this!"

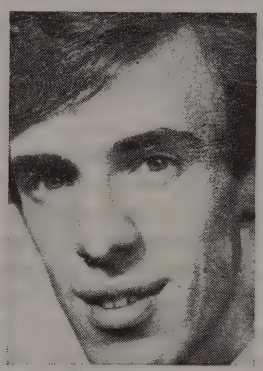
The priests tried to make excuses for their wicked behaviour, but Jesus would not listen to them. They never forgave Jesus for shaming them in front of the people for, at the Passover two years later, they made their terrible plans to kill Him. Jesus did not care. They had brought shame on His Father's House and He was extremely angry.

Jesus can be very angry at times. He is angry when someone hurts one of His children, when people are mean, and when men teach wrong things about Him. He expects us all to be angry on these occasions, but He does not expect us to be angry just to get what we want, for this anger is spiteful and selfish and makes everyone unhappy.

God is angry when we say unkind things and when we do wrong, but, as soon as He sees that we are sorry, He is filled with tenderness and love and welcomes us back with forgiveness. God's anger is a part of His great and wonderful love.

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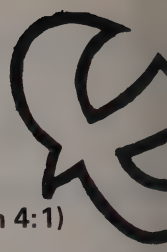
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The new Pentecostal Evangelical in the non-Pentecostal Denomination



"Try the spirits whether they are of God" (1 John 4:1)

by John Harris, Pastor of our Lurgan Church, N. Ireland

LET us state categorically that a claim to speak in tongues, even if it is factually correct, does not of itself prove that the person concerned is filled with the Spirit or is even a genuine Christian, nor is any related experience indisputably authenticated as being of God. The old Pentecostals have become accustomed to speaking in tongues in genuine utterances of the Spirit; they need to beware of assuming that all speaking in tongues must necessarily be a gift from God. There is a great deal of truth in the view held by some scholars, that for every true manifestation of Divine power there is a Satanic counterfeit.

The strength of a counterfeit is determined by how close it comes to the original. In Scripture we have instances of such things as when the magicians of Egypt produced miracles similar to those performed by Moses. Speaking in tongues has a central place in the current charismatic controversy and the possibility of a Satanic counterfeit must be recognised. Those who have studied and observed heathen religions, spiritism, devil worship, and such like, have recorded instances, which in their form, though not in their content or context, were similar to speaking in tongues as found in true Christian churches. Moreover, speaking in tongues has been part of the belief of sects and movements judged as false by the evangelical church, e.g. No. 7 of the Articles of Faith of the Mormons states, among other things, "We believe. . . in the gift of tongues."

Such facts should not deter any person from seeking the true. If we discarded everything simply because of the possibility of a counterfeit, we would be left with very little! Such facts should, however, make us aware of the possibility and thus be more careful and discerning in accepting any claim or person. We are commanded, "Believe not every spirit, but try the spirits whether they are of God" (1 John 4:1). The possibility of Satanic counterfeits is clearly recognised by the apostle and the responsibility to test all spirit-operations is therefore laid upon all Christians. John proceeds to show that one of the vital factors in such examinations is the belief professed concerning the person of Christ. The doctrinal content of any proclamation is thus invaluable in determining the supernatural forces at work behind the utterance. This principle is of fundamental importance.

Salvation is a personal matter; the minimum of true knowledge required for faith unto salvation is known only to God. It is therefore possible for one in an anti-Evangelical denomination to gain enough truth for a true experience of saving grace through faith, but because of the regenerative work of the Spirit, who has brought truth to the fore in spite of much surrounding error, one would expect an awareness of error to develop in association with an increase of knowledge of the truth. The Holy Spirit is the Spirit of truth, part of whose ministry is to guide into all truth. Any further experience from God, such as being filled with the Spirit, will give impetus to growth of the truth. The truth which is thus growing will be derived, directly and indirectly, from the written Scriptures. As the Spirit inspired the Scriptures, all that He teaches anyone will harmonise with what is written.

Some will raise the problem of differing points of view on doctrinal matters within the Evangelical Church, but such differences need to be put in perspective. There is a wide range of fundamental doctrines on which Evangelicals agree, especially in the sphere of personal salvation. This unanimity becomes amazing in the light of the long period of Church history and the different cultures and eras which were the background to doctrinal discussion and development. Indeed the measure of Evangelical harmony on doctrinal foundations is a strong indication of one Teacher: the Spirit of Truth. While an individual may find minor differences, which arise from the freedom of his own conscience, if he is taught by the Spirit he will be led into an Evangelical understanding of the truth.

The church life of a person is also important and has a very influential role in the practice of religion. It is not enough to point to the stated beliefs of the church as contained in the official articles of faith. The actual practice of the church must also be considered, for othodoxy on paper has in many cases produced hypocrisy in practice in departure from, and denial of, what is contained in official documents. The denomination which is anti-Evangelical in word and deed avoids the sin of hypocrisy by being con-

sistent, but where either belief or practice of a church denies the basic truths of the Evangelical gospel, how could anyone led of the Spirit find pleasure participating in such things? The idea that an anti-Evangelical practice could be used by the Holy Spirit as a means of grace to a Christian is at variance with His ministry and character as the Spirit of Truth. Surely in such cases the conflict between truth and error is taken from the realm of theory and made more substantial and acute by the practical, physical involvement. The guidance of the Spirit into truth must then be applied to practice as to belief and involve a separation from church participation in that which is opposed to the gospel of Christ.

Holiness is directly related to the Spirit of God in a title used some one hundred times in the New Testament: "The Holy Spirit". If usage means anything, the emphasis is on the third Person of the Godhead as the One who produces holiness. This sanctifying work has its origin in the act of regeneration, which is the initiatory act of personal salvation. Any continuing, new, or recurring work of the Spirit will maintain the sanctifying process and stimulate its growth. Biblical holiness, expressed in the terms used in secular society, simply means the development of moral character to a high standard. The moral character of a person is therefore another index which can be used in cross-checking to establish or disprove the indwelling and the infilling of the Holy Spirit. An individual whose life is habitually unholy has no Scriptural grounds for claiming to be born of the Spirit, let alone to being baptised with His power (1 John 3:7-15).

Such truths as these provide a framework and supply terms of reference which are adequate with regard to speaking in tongues. They apply in circumstances where the utterance is understood, either by the Gift of interpretation of tongues or through a language being understood by natural means. In such cases, these truths can be applied in addition to the examination of the content of the message given. Thus both the message and the messenger may be examined in the light of Scripture. Where the Word of God does not directly sustain both, the greatest caution should be exercised, for the danger of a counterfeit is related to the degree of its similarity to the genuine. Where the message or messenger contradicts Scripture they must be rejected as not being of the Spirit of God. Where speaking in tongues is not understood naturally nor revealed by interpretation, the application of divine truth to the speaker is the only recourse left open. The creed, character, and church connection of the person must then be scrutinised. If their doctrine agrees with the basic gospel doctrines, this must settle a major question, but character and church must also be in agreement with the same professed doctrines. Where there is no clear confession, and where the character or church is questionable, then there can be no fellowship as with a fellow-believer.

When such people claim to speak in tongues, such claims are very suspect and should not be accepted as genuine. When the Word of God in its fundamental teaching is departed from, disobeyed, and denied, utterances in tongues by such persons must be rejected as spurious and false. They either proceed from the person's own corrupt mind or from Satanic sources. No other courses are open to men who can look only on the outward appearance and must judge by the standards of the Word of God.

The question will inevitably be asked: "But what about their experience?". First of all experience can be induced by, so arise from, different things. Such things as physical and emotional conditions, psychological pressures, specific type of surroundings, human company, supernatural agencies either good or evil, can all make very definite contributions to experience. So experience is a very variable thing. *A Christian experience must always be brought to the bar of truth in Scripture and be subject to the Word of God.* The experience originating in God and communicated by His Spirit will be discovered by its agreement with what is written. When the experience is otherwise, it must be rejected as not of God. In defending an experience we must be able to follow Peter and declare: "This is that", which paraphrased is: "This experience is the fulfilment of that Scripture". *The Word of God must be given priority and authority over all experience.* In all things therefore we must not believe every spirit, but try the spirits (by Scripture) whether they be of God.

ON the last day of Billy Graham's Evangelistic Crusade in Korea 1,100,000 people attended the service. This was the largest religious gathering in the history of the Christian Church. Such a meeting would have been impossible, of course, before the advent of amplifiers. Yet George Whitefield spoke to crowds as large as 20,000 in the eighteenth century and all could hear his voice. Graham had a congregation fifty-five times as large and all could hear his voice. I would have supposed that the T.V. networks and the newspapers and magazines in America would have covered this memorable event in detail, but they paid little attention to it. Can it be that for those who have a "nose" for news the "good news" of the gospel isn't particularly newsworthy even when more than a million people gather to hear it?

Harold Lindsell, Editor, *Christianity Today*,
June 22nd issue

Mzee Bull

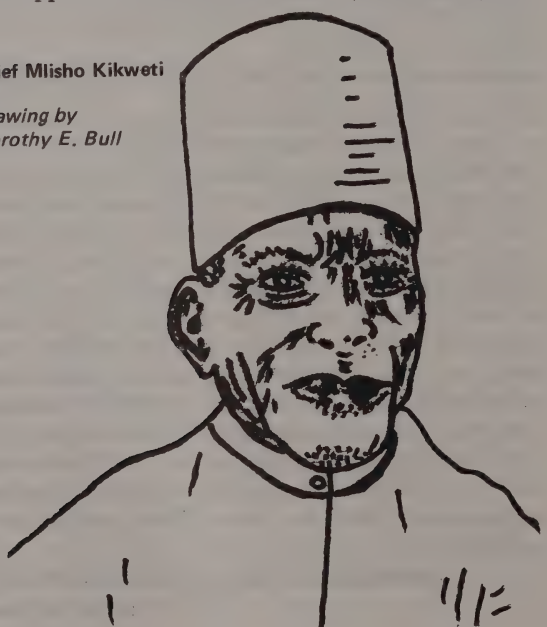
None other name



"MWINYE", they saluted him. "Who is that?" I asked. "Mlisho Kikweti, chief of the 40,000 strong Wakweli tribe," my informant replied.

Sixty years ago, when Mlisho was a boy, the German rulers of Tanganyika, as it was then, had given orders that each family must send one boy to school. Very little was known about schools, but the elders heard that sometimes boys were beaten by the teachers. "Better to send one of our slaves", the fathers decided. Slaves had usually been captured during inter-tribal wars, but some were Wakweli in pawn. The eldest brother had absolute authority over the family. He could – and sometimes did – take a nephew or a niece and pledge them, it might be for goods, salt or satisfaction of a debt. Many were never redeemed. Their owners usually treated them well, sometimes as well as their own children, but the slave stigma remained. The autocratic Germans had no knowledge of this. They never dreamed that some of the intelligent pupils whom they promoted were despised for their slave background. Mlisho was a free man.

Unlike the other tribes of Tanganyika the Wakweli had no chief. Stools were held by clan leaders. Witchcraft, sorcery and the secret societies precluded the possibility of any real unity. The German authorities had appointed him to be "akida" (commander) of a district. In time he became the head of the tribe. Mlisho remembered God when he was acting as judge in his court. A man came secretly at night to his house and left a bribe. The next day he was called before the packed court. Mlisho exhibited the money to all present. "This man", he explained, "endeavoured to blind my eyes with this." He then returned the money to the culprit with a stern rebuke. Later he sentenced him as his case deserved.



Chief Mlisho Kikweti

Drawing by Dorothy E. Bull

Mlisho and the Roman Catholic priests were at enmity. It was said that their schoolchildren were taught to despise him; they actually passed him without greeting. Obeying the Scriptures, the children in our eight schools were taught to respect all in authority. The poor and maimed were helped. Medicine was dispensed to all in need. Mlisho, a Moslem, was attracted to our interpretation of Christianity. He and I became friends. I told him of the Friend of sinners.

At the dedication of our first church, he was present with many of his subordinate chiefs. Hearing that the Christians were taking an offering for the poor, he sent his contribution.

Some years ago, on his retirement, his son built him a large house with a room for each wife, of whom I did not know even one. Occasionally we met. One day, as he was seated beside me in my vehicle, I questioned him: "Mzee, what will you say when you stand before God?" He considered a moment and then replied, "I will tell him that I am a friend of Bwana Bull." Shocked, I retorted, "There is none other name under heaven given among men whereby we must be saved. That name is Yesu Kristo".

He died last year when I was in England. The funeral befitted one so respected. Many came from afar to pay their tributes. I should certainly have attended, but with a sorrowful heart.

Another friend had entered eternity without acknowledging "the Name which is above every name".

Arthur D. Bull

Letters to the Editor



Dear Sir,

I FOUND Pastor McGowan's article most interesting, but the big question was left unanswered. Do we, as a Pentecostal movement, believe that Christ was crucified on a Wednesday and if we do, what are we doing about it?

If it can be shown according to the Scriptures that our Lord was crucified on a Wednesday, then surely this is the day to which it is expedient to conform.

Yours in Christ,
John Stretton

Dear Editor,

YOUR contributor in June 23rd issue of THE ELIM EVANGEL stated in an article entitled, "What's so Good about Friday?" that the "Friday myth comes about by a misunderstanding of the Word of God". If those who press for the Wednesday crucifixion equally fail to understand Scripture, then we beg the question, "What's so Good about Wednesday?"

First, let it be clear that this is not a new point of view put forward so forcefully. I feel certain that neither the article in question, nor the controversy it must inevitably spark off, will not settle the dust of debate. Surely there is something more wonderful than being able to state the exact day in question and that is that the sin question was settled on that day.

Secondly, I would like to ask: Where does the Scripture suggest that we literalise to the extent of demanding a period of seventy-two hours in the tomb? Can we even argue with any degree of dogmatism that the duration of Jonah in the interior of the fish was a seventy-two hour period? I beg to suggest that, if we interpret the words of Matthew 12:40 in the sense in which they were spoken, in Jewish law part of a day stands for the whole; then our Lord may have been said to have been in the tomb "three days and three nights." In Jewish parlance "on the third day" is equivalent to our "day after tomorrow". Therefore the interval between a late hour on Friday and an early hour on Sunday would constitute the three-day period. Your contributor may be right, but some of us object to being told that we have no understanding of the Word of God if we do not accept his view. I humbly suggest that to hold the Good Friday crucifixion infers that the time is idiomatic for parts of three days (Friday, Saturday and Sunday).

I would ask that since the matter is far from conclusive, even after this letter suggesting that there could be truth in the traditional view, that we be tolerant of another's view-point.

W.J. Maybin

Dear Editor,

IN REPLY to Mr. Maybin's letter, I would wholeheartedly agree with him to "let it be clear that this is not a new point of view". Furthermore I would state emphatically that I am not intolerant of another's point of view.

However, I would cordially ask Mr. Maybin to take an honest look at the words of Jesus in Matthew 12: 40: "Three days and THREE NIGHTS". If the Saviour had only mentioned three days, then our brother might have some basis for his objection, but the "day after tomorrow" explanation only allows for two nights. The Scriptures make it quite clear that our Lord spent the same duration in the heart of the earth as Jonah did in the fish's belly. In Jonah 1:17 we are told, "three days and three nights" and the Lord Jesus said, "As Jonah was. . . so shall the Son of Man be".

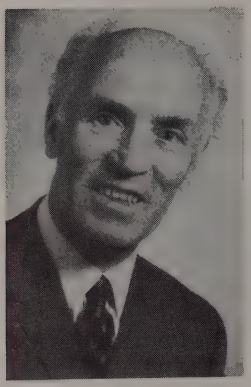
Thank God the sin question was conclusively finished at Calvary and Paul's message was, "How that Christ died for our sins according to the Scriptures and that He rose again the third day according to the scriptures," not the traditions of men (1 Corinthians 15:3).

I thank Mr. Stretton for his comments and his honest enquiry, but I would point out that I wrote with personal convictions and not to express the beliefs of a Pentecostal movement, or any other movement for that matter. Whether a man accepts or rejects the theory is entirely up to himself. If a brother is fully persuaded in his own mind let him remain that way and act accordingly.

I believe that I did point out according to the Scriptures that our Lord was crucified on the Wednesday.

The keeping of the Sabbath day does not enter into the question, for we know that the disciples of Christ in the Early Church observed the day on which Christ arose, namely the first day of the week (Acts 20:7; 1 Corinthians 16:2).

Hugh B. McGowan



From T. H. Stevenson

I REQUESTED of our worthy Editor that I be excused writing two of my regular columns in THE ELIM EVANGEL. This was to givethe readers a rest, as several successive features concerned the situation in N. Ireland; though I do not feel I owe any apology, since very few readers may see a day pass by without gaining some mass media news aspect related to the subject, and not too much of that is absolutely reliable.

When visiting various places in N. Ireland over several weeks, one can be more isolated and insular; maybe the thoughts become more closely and narrowly concentrated on the environment. Unexpectedly, after a brief visit to my home in England, I am back again in N. Ireland to fill a gap. I find myself in Armagh, a church which I have pastored twice in much earlier years. On Sunday we began with blessing, to be followed the next day by the bombing of a bank and considerable damage of a minor nature in the surrounding residential area. "Minor" and "normal" here are words with an almost different pattern of meaning from their customary significance.

I am really constrained to write about something that I have refrained from earlier as it is yet again about N. Ireland. It is almost as incongruous as it is incomprehensible.

For some days I lived in a lovely farm overlooking the entire range of the Mountains of Mourne – but inland, not from the aspect where they "sweep down to the sea". I was living almost midway between two small towns of striking contrast. About two miles to my right lay Rathfriland, a prosperous, overwhelmingly Protestant town, but a loyalist town that is almost a fortress with elevated camouflaged military nests, military vehicles and personnel, road diversions, and strong iron gates to close streets, police checks, foreboding ramps which cause every driver instinctively to stop his vehicle before moving again in lowest gear. This is a town whose strongest wish is to remain a part of the United Kingdom. In the other direction from the farm where I lived is Hilltown, with a long and deep Nationalist and Republican tradition. There is not a solitary soldier or policeman. The former police station is now a pleasant, private house. It is a small town of modern estate houses and first class roads. The only evidence of a special nature to attract any attention is a political one. On many windows is the prominent notice: "NO RENTS. NO RATES". Hilltown looks like a peaceful garden. Rathfriland, where we have a faithful Elim Church, is like a garrison.

Thoughts from the Book of Genesis

38. Reconciliation (Genesis 33:4)

by F. Lavender, Pastor of our Croydon Church

THIS was the moment that had been so often in Jacob's mind! The old saying declares: "Conscience makes cowards of us all", and certainly Jacob's memory of his deceit had brought many unhappy hours. The last few days had been a constant anguish of mind. At last, however, the long-awaited and dreaded meeting took place and, as it turned out, was something of an anti-climax, for Esau was most friendly and greeted Jacob with warmth and affection. No doubt the Lord had been dealing with both men and in different ways had prepared the ground so that His own purpose would be fulfilled by their reconciliation.

Mark Twain is reported to have said: "I am an old man and have seen many troubles, but most of them never happened!" We sometimes get ourselves into an awful state and are almost overwhelmed by worry as we anticipate trouble and disaster. We forget the truth of the words which we often sing: "God is still on the throne". Our eyes are turned away from our eternal, almighty Friend and we look with distress of mind at the circumstances which seem to threaten us, so that we go through much unnecessary agony of heart.

Let us sincerely and trustingly commit our way to the Lord, believing implicitly that He will intervene and undertake for us. Thus we shall find that He will dispel all our fears and that He will work all things together for our good. We shall find that, miraculously He has brought reconciliation instead of separation, friendship rather than enmity, joy in place of sorrow and a building up instead of destruction.

How great is our God!



Margaret M. Ladlow's page

Blowing your own Trumpet

MOST visitors to Salisbury Cathedral make a second pilgrimage to the Church of Sarum St. Thomas, an ancient chapel of ease built on the site of the original wooden church founded in 1219. The stone-masons and carpenters of the Cathedral worshipped God there during the long years of building. In today's grey stone sanctuary one can see evidence of another craftsman's art – the carved oak panel dated 1671 proudly inscribed: "His own Work, by Humphrey Beckham". This inscription is said to have originated the retort to local boasters, "Be you a Beckham?", or, in more familiar phraseology, "Must you blow your own trumpet?".

This question brings me to trumpets and trumpet blowing. I like the catchy tune of the popular negro spiritual, "Hand me down my silver trumpet, Gabriel", but, as a gospel piece, it hasn't much depth or appeal. I think we can firmly dismiss any suggestion of boastful trumpet-blowing or the acquisition of a silver trumpet, but the need for humble, consecrated musical service in indicated.

In 1878 Charles Fry and his three sons offered their service to William Booth to protect the fervent evangelists who proclaimed the gospel in Salisbury Market Square. "The fact that they were instrumentalists was quite incidental; first of all they were committed Christians and felt that the evangelists needed protection from hooligans who were pledged to destroy them. Their music provided a useful accompaniment to the gospel singing. It was therefore remarkable that from these few men and the dedication of their musical talent on the Market Square of the cathedral City of Salisbury, that bands throughout the world now sound out the gospel message." So, from an apparently insignificant beginning, a great ministry of consecrated talent developed in the work of The Salvation Army.

Music is delightful for music's sake alone and has been a joy and solace to mankind even from the time of Jubal, but music which is composed and played for the sole purpose of glorifying God and telling of His love can be anointed and owned of Him and can possess that indefinable "plus" quality.

Over forty years ago a well-known British Pentecostal preacher on a visit to the U.S.A. made a rather disparaging remark at a large camp meeting when speaking on the qualifications for the Christian ministry. He said, "It appears to me that to be a successful evangelist these days all one needs is to possess a large Thompson Chain Reference Bible and to be able to play a trombone!" Sitting in the congregation was a nineteen-year-old Bible school student who had been asked to play a trombone solo in the evening rally that same day. Naturally, he felt perturbed at this remark. In the interval between the services, he told the convener he could not now play. Fortunately, this wise, sympathetic minister encouraged the young fellow to ignore the remark and to play his gospel piece. That night he sat on the platform very nervously awaiting the time for his contribution to be announced, when someone in the congregation burst forth into a prophetic utterance which was an exhortation to the people of God to praise the Lord. It concluded with words from Psalm 150 where all manner of instruments are named upon which His praise should be sounded forth. There was one alteration, however. Instead of the words, "Praise Him with the psaltery and harp", the speaker said, "Praise him with the *sackbut* and harp". The heart of young Watson Argue leapt for joy, for he had recently read in his Bible dictionary that the sackbut is an ancient form of the trombone! In that moment all nervousness left him. He realised that he was not entertaining a congregation, but that he was praising the Lord. When he rendered his piece, he did so under the anointing of the Holy Spirit. When he finished, the whole great congregation burst forth into praise and worship.

So you see that there is a place for genuine trumpet-blowing in God's work. We can link all our service for Him with the zeal and dedication of another young man of whom read in Judges 6:34: "The Spirit of the Lord came upon Gideon and he blew a trumpet".

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WITH CHRIST

COX. On July 17th, Mrs. Nellie Gladys Cox, aged 70, beloved wife of Herbert, and faithful supporter of our Springbourne, Bournemouth Church. Officiating ministers at funeral: J. Osman, A.V. Gorton and J. Fenney.

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SARGENT. On June 27th, to Joy (nee Frost) and Peter, of our Sheffield Church, God's gift of a daughter, Ruth Elizabeth.

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COMING EVENTS

ABERDARE. September 1,2. Elim Pentecostal Church, Monk Street. Preacher: T.W. Walker (Editor, ELIM EVANGEL). Saturday at 7.15, Sunday at 11 and 6. 9. Youth Sunday. At 11 and 6. 16, Harvest service at 6. 22. Baptismal service (at Aberaman Pentecostal Mission kindly loaned). Preacher: Paul A. Epton. At 7.15. 23. Presentation of Baptismal Certificates. At 6.

ABERYSTWYTH. Elim Pentecostal Church, New Street, off Pier Street. A welcome to holiday-makers. Sundays at 11, 5 and 6.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, off Preston New Road (opposite Telefusion House, first left and left again). Sundays at 10.45 and 6.30. Pastor: R. Clarke. A warm welcome to visitors.

BRIGHTON. Elim Pentecostal Church, The Lanes. Visit the famous historic building (built 1688). Services: Sundays at 11 and 6.30. Tuesdays at 7.30. Thursdays at 7.30. Fridays. Youth night at 7.30. Minister: F.A. Hodge.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors welcome. Pastor: B. Grist.

BURNHAM–ON–CROUCH. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Sundays: Gospel Service and Sunday school at 10.30; Communion at 6.30. Thursdays: Bible Study at 8.

EDINBURGH. Visitors to Scotland's capital warmly welcomed at The City Temple, Elim Pentecostal Church, George IV Bridge. Sundays at 11 and 6.30. August 12. Preacher: H. Palliser. 15. Visit of I. MacInnes (Guyana) at 7.30. Resident Minister: B.J. Hayes.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EVESHAM. August 11. Elim Pentecostal Church, Masonic Building, Swan Lane. Preacher: R. Griffiths. Items by Hereford Members. At 7.30.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes holidaymakers. Sunday at 10.45: Communion service; at 5.45: Evangelistic service; at 7.30: Family fellowship. Tuesday and Friday at 8. Minister: D.A. Lambelle.

OXFORD. September 1,2. City Temple, Elim Pentecostal Church, Botley Road. Minister's anniversary services. Preacher: J.T. Bradley, Secretary-General. Saturday at 7.15. Sunday at 11 and 6.30.

READING. August 11,12. Elim Pentecostal Church, Waylen Street. Minister's fifth anniversary. Preacher: F.F. Frost. Saturday at 7. Sunday at 11 and 6.30. September 1,2. Preacher: D. Hathaway. Saturday at 7.30. Sunday at 11 and 6.30. Convener at all services: F. Shadlock.

ROMSEY. August 11. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by The Leprosy Mission. At 7.30.

RYDE, Isle of Wight. August 25,26. Elim Pentecostal Church, Albert Street. Minister's fourth anniversary. Preacher: R.B. Chapman. Soloist: Mrs. Chapman. Saturday at 7. Sunday at 11 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Minister: A.P. Johnston. Sundays at 11 and 6.30. Tuesdays, Wednesdays, Thursdays and Saturdays at 7.30.

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HEREFORD. Elim Pentecostal Church, Clive Street. Preachers: J.T. Bradley and J.B.D. Ritchie. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30.

LONG EATON. Trinity Methodist Schoolroom, Cross Street. Preacher: J.C. Smyth. Saturday at 7. Monday at 3 and 6.30 (tea provided). Elim Pentecostal Church, Bonsall Street. Sunday at 11 and 6.30.

NEWQUAY. August 19-27. Elim Pentecostal Church, Seymour Avenue: Missionary Week and Bank Holiday Convention. Missionaries expected: Pastor and Mrs. L. Wigglesworth, Pastor and Mrs. D.L. Mills, Pastor and Mrs. A.I. MacInnes and Miss J. Caudell. Sundays at 10.45, 5.45 and 7.30. Tuesday, Wednesday, Thursday at 10.30. Meet the Missionaries and missionary exhibition. Friday at 8. Bank Holiday Monday at 3 and 6.30.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Preacher: F.A. Hodge. Items by The Foursquares and the Southampton Quartet. Convener: P.G. Parsons. Saturday at 7.30. Sunday at 11 and 6.30. Monday in The Baptist Church, Bell Street, at 3 and 7.

ROTHERHAM. Elim Pentecostal Church, Westgate. Preacher: T.G. Hills. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.15.

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F.A. Hodge, Pastor of our Brighton (The Lanes) Church, will produce and introduce "Thought for the Day" on B.B.C. Radio Brighton under the title "The whole wide world for Jesus" at 8.35 a.m. on August 20th-24th. Pastor Hodge is also introducing and producing the Christian programme of news, views and music called, "QUEST" for three months. This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

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GET INVOLVED



WRITE FOR BROCHURE D.2768

JABEZ

by Ken Legg

HAVE you ever heard of Jabez? He appears in the Bible, but you'll have to look very carefully and closely to find him. He is mentioned in only two verses (1 Chronicles 4:9,10). He finds his place in the list of the chronologies of the children of Israel as one of the "sons of Judah", yet he is not listed in chronological fashion. We do not know who were his father, mother or brethren. It is almost as if it seemed good to the Holy Ghost to put in this piece about Jabez for our benefit.

He was called "Jabez", i.e. "Sorrowful", because he was born in sorrow. Through pain, sorrow and anguish he was brought into the world and his name went with him to remind him of the inconvenience he had caused to his mother. He was off to a bad start!

What did he do? Did he accept this as his lot for his journey through life? Did he regard his inferiority as a thing which would handicap him for the remainder of his days. No, he believed that there was a way for man to rise, no matter how much the odds were against him. He was confident that his God was the God, not only of the nation or of the tribe, but of the individual. He came to God with faith in his heart and this prayer upon his lips, "Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me!".

God granted him what he requested. He became more honourable than his brethren. The last became the first. The lesser became the greater.

This shows us something tremendous about the heart of God. He is no respecter of persons; He has no favourites. He does not only bless and use those whose merits place them in a position to be blessed and used of God, on the contrary, it seems to me that those who are weakened by certain inabilities of their own are most likely to receive the grace of God and be used in His service. In their weakness they see their need of God's blessing in their lives and cry, "Oh that thou wouldest bless me indeed!" As Isaiah said in one of his prophecies: "A bruised reed shall He not break, and a smoking flax shall He not quench."

Never say that you have had a bad deal in life. Never consider yourself as insignificant or unimportant. Rather see yourself as you really can be in Christ Jesus. Rise and do well for Him! According to the sincerity of your determination to know the blessing of God in your life He will grant unto you what you have requested.

There is no limit to the blessings which God has in store for you. God granted Jabez "that which he requested". Had he asked for less he would have received less; had he asked for more he would, no doubt have received more. What do you stand in need of? What will you ask God for? It will be given unto you, even that which you request.

* * * *

(Ken Legg graduated from Elim Bible College in June. He is ministering temporarily in York before taking up a permanent appointment.)

THIS poem is by a scholar of our Knottingley Sunday school. It was a successful entry in a competition to write a poem, a hymn, or a chorus.

The Death of our Saviour

JESUS had courage to die on the Cross,
He wanted to save us all.
To people who loved Him it was a great loss
But the rest didn't care at all.

He suffered such pain before He died –
The nails driven through His hands.
People prayed and people cried,
But some did not understand.

On that cross He hung between two thieves,
His hands and feet were nailed
On His head a crown of thorns and leaves,
"King of the Jews", they hailed.

"Forgive them, Father," Jesus cried,
"They know not what they do".
He said those words before He died
On that cross for me and you.

Jill Robinson
Aged 10

The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, August 13th — **1 Corinthians 7:25-40**

"The time is short" (v.29).

THERE never do seem to be enough hours in the day to do all that we would like to do! Here Paul points to the hindrance that family responsibilities *can* be to a person who is trying to serve the Lord. "I would like to be in the prayer meeting, but there is a parents-teachers' meeting at the school"; "I would like to go out tract distributing, but I promised my girl friend that I would go with her to look for a new coat"; "I know I'm a deacon, but I must get my car repaired before Monday, so I will have to miss the services on Sunday". . . and so one could go on. Paul talks about "redeeming the time" (Ephesians 5:15-17), i.e. buying it. True service is always costly, for denial is part of discipleship (Matthew 16:24).

Beware of thinking that "this once won't matter". As Benjamin Franklin once said, "A small leak will sink a great ship."

Tuesday, August 14th — **1 Corinthians 8:1-13**

"Take heed lest by any means this liberty of yours become a stumbling block to them that are weak." (v.9).

FOLLOWING yesterday's portion, which pointed to possible hindrances, the inspired writer goes on to emphasise that the strong ought to help the weak (Romans 14:21; 15:1). Someone once asked the late President Eisenhower the secret of leadership. He quietly placed a piece of string on the desk and tried to get it to go forward by pushing it; it just buckled and bent. Then he put his hand in front and pulled it; it moved immediately in a straight line of response.

Paul could say to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men" (2 Timothy 2:2). We are read and known of all men (2 Corinthians 3:2). Let our witness be true.

Wednesday, August 15th — **1 Corinthians 9:1-14**

"They which preach the gospel should live of the gospel" (v.14).

THE living of many pastors would be more enjoyable if members of churches were more scriptural in their approach to the ministry from which they derive great help and comfort. The priest in the Old Testament was adequately taken care of; should any priest become gripped with greed, God dealt with him without mercy (see 1 Samuel 2:12-17,22-36; 4:11). Paul had worked to maintain his ministry, but he reasoned that the flock should provide for the shepherd (v.7). In return, the good shepherd, in the words of Jesus, "gives his life for the sheep".

Thursday, August 16th — **1 Corinthians 9:15-27**

"I made myself servant unto all, that I might gain the more" (v.19).

BY this conscious act of will, Paul applied himself to the winning of precious, undying souls. Like Jesus before him, he "made himself of no reputation" (Philippians 2:7). As a servant he would be at everyone's call, but as God's servant he obeyed the divine voice (John 13:4-17). Some work to win the approval of God; others work as an act of gratitude for all that God has done for them. As has been said, "Service can put a new coat on a man, but only the grace of God can put a new man in the coat".

Friday, August 17th — **1 Corinthians 10:1-13**

"Take heed" (v.12).

IT has been said, "It is a wise man who learns by his own mistakes, but it's a wiser man who lets the snake bite the other fellow". Twice in the close confines of ten verses, Paul says that historical events in which God's children were involved are recorded in Scripture as "examples" for us. No wonder Jesus told his followers to "search the Scriptures", for they not only testify of Christ (John 5:39), but also reveal pitfalls and problems that men have to cope with, and often show the "way of escape".

Saturday, August 18th — **1 Corinthians 10:14-33;11:1**

"All things are lawful for me, but all things are not expedient" (v.23).

A WALK in the park is good, but is it godly when it takes place at the time of the worship and Communion service? It is not what we do, but when and why we do it to which the apostle is pointing here. He advises: "Flee from idolatry". Many who would not think of having friends who were practising Satanists do not draw the line of separation with anything like the required firmness. Separation is "from sin unto God". As D.L. Moody said, "Sin is anything that comes between you and God", and this means that even ordinary pursuits can push God into second place. Hence Paul's plea, "Do ALL to the glory of God".

Sunday, August 19th — **1 Corinthians 11:2-16**

"Any woman who (publicly) prays or prophesies (teaches, refutes, reproves, admonishes or comforts) when she is bareheaded dishonours her head (her husband); it is the same as (if her head were) shaved." (v.5, Amp. N.T.).

Continued on page 20

BOOK REVIEWS

Tell it to Jesus, *by Elspeth M. Stephenson. Published by Scripture Union, price 40p, postage and packing 7p extra.*

HERE is a little book that may be of value to parents, Sunday school and day school teachers. **Tell it to Jesus** gives short prayers for the 5–8 year olds on twenty-four subjects including, "My home", "Things I like", and "I'm sorry, God". There are illustrations suitable for children throughout the book depicting each subject. Some children will be able to read the prayers by themselves.

"Ascension and Heaven" is the best subject dealt with, although most of the prayers are secular with no connection with positive Scriptural values, for example, the section entitled "When someone's not well" should have a prayer asking for God to heal. Nevertheless the book contains basic ingredients for introducing children to a healthy prayer life.

I commend this book to parents and those who are interested in the spiritual welfare of this age group.

David E. Tattersall

"Have you read This?", *by Joyce Chaplin. Published by C.P.A.S. Publications, price 40p, postage and packing 7p extra.*

I DOUBT whether many people will bother to spend 40p – which sounds dear when you say eight shillings – on thirty two pages plus some leaflet samples about discrimination in the distribution of literature. But a lot of people ought to!

The image of Evangelicals as mindless cranks with one pet theory about God has been built up as much by trashy tracts as by anything else I could name. By trashy I don't mean cheap. Some are quite expensive and arty, but they are still trashy.

Joyce Chaplin says that everybody is different and needs a different piece of literature. One man's Sun is another man's Express hate. She says it with proof and from experience and as a writer out to help us all. I'm most grateful.

George Canty

A Time to Seek, *by Lee Fisher. Published by Lakeland, price 45p, postage and packing 7p extra.*

THIS great little book of just 125 pages is packed with the kind of help and guidelines that young people so desperately need today. The all-important matters of love, the new morality, honesty, involvement, sin, suffering, God, the Trinity, conversion, the hereafter, and what life is all about, are dealt with in such a way that, not only will attention be retained throughout the book, but the thinking of young people will be directed to the very practical logic of the Christian life.

Even more importantly it will challenge every reader to an act of commitment to Christ for the chapter on conversion is straight down the line. It can profitably be put into the hands of unconverted young folk.

Lee Fisher is personal assistant to Dr. Billy Graham and is an undoubted specialist in youth work. He understands young people and in this book he sets out to help them to understand themselves. Because he is an American, some of his illustrations and phrases have their own American flavour, nevertheless, I not only enjoyed reading this book, but was so impressed by its message and presentation, that I now hasten to pass it on to my daughters Glenys and Rhiannon. Be sure to do the same for your youngsters.

W.R. Jones

Human Like Us, *by Terence Kelshaw. Published by Scripture Union, price 40p, postage and packing 6p extra.*

THIS book was written with the intention of providing subjects for discussions, especially for groups meeting in homes as well as in church. How well the author succeeds! The book contains forty-three discussion outlines on Bible characters and is divided into four main sections. The first contains eleven outlines on well-known personalities from the Old Testament. The second has ten outlines on the Apostle Peter. The third has twelve outlines on the Apostle Paul, and the final section has ten on lesser-known men (what? No women!) from the New Testament. Each outline is divided into an information point, discussion point and think point. The discussion point section poses a number of questions which are calculated to get to the heart of the subject matter. I was pleased to note that difficult subjects were not avoided, viz. "The Keys of the Kingdom" supposedly given to Peter and "The great Controversy" between Paul and Peter.

Every group leader will find this book an excellent investment and an essential part of his equipment.

James McBurney

Travelling Man, *by Dave Foster. Published by Word Books, price 50p, postage and packing 7p extra.*

DAVE Foster is an evangelist now working with Eurovangelism. His ministry has involved him in extensive travelling, and his book centres around these travels. It consists mainly of travel anecdotes. These are interesting and often amusing, but I found myself looking in vain for something more substantial. There is not much substance to the book and no clear objective. The anecdotes are too superficial to rank as autobiography and we learn little of the author's real ministry. **Travelling Man** is none the less very readable. The style is easy and friendly and Dave Foster's dedication to preaching Christ emerges clearly. The book is entertaining light reading and the sense of commitment is its best point.

Stephen Hilliard

Puritans and Calvinism *by Peter Toon. Published by Reiner Books. Price £1.20, postage and packing 10p extra.*

THIS book is one of quite a few from the pen of Peter Toon of Edgehill College of Education. Some of the titles reveal that the writer is at home in this field of investigation.

In the Preface to this book he gives his reason for producing it. The first four chapters have the laity and the busy cleric in view, while the last two chapters cater for the reader who is really prepared to fathom the history of Calvinist theology. Here is a book well documented and ably supported by references from a very wide field of research.

Seeking to explain what a Puritan was, he reveals that, among other characteristics, they were committed to Reformed theology, but there were variations of theological emphasis. Some preached a limited atonement, while others favoured general redemption. Peter Toon avers (page 100): "Biblical doctrine is not capable of being reduced into any finally neat and fully tidy system since it contains seemingly irreconcilable elements – e.g. predestination and free-will".

The final chapter, "Calvinists in Dispute" makes interesting, if sad, reading. Controversy ripened in the latter part of the seventeenth century and so often those in debate could not always define the finer points in the contention, yet it was on these issues that communions were divided. We are bound to agree with the author when he suggests, "Dialogue instead of controversy amongst those who claimed to be brethren in Christ could have bequeathed a very different theological ethos to Non-conformity of the eighteenth century."

Here is a book well written and worth the money.

W.J. Maybin, D.Th.

The Inside Room, *by Eileen Mitson. Published by Lakeland, price 30p, postage and packing 4p extra.*

THE Inside Room is a book for those spare minutes of quiet, thoughtful reading. You will enjoy it because it is intensely practical and it is written with a deep understanding of the human heart born out of experience. You will read about those fears and worries which so often invade our souls. It will also tell you about those personal fears which are locked in the deepest depths of one's own heart, but from which there is glorious, blessed release. Instead of doubt, you may know faith; instead of despair, hope; instead of darkness, light; instead of sadness, joy. As you read the chapters you might feel that this is a book about yourself. If you are prepared to face up to yourself, its counsel will direct you to new heights of Christian experience and joy.

S. Penney

Strong Son of God, *by Frank Colquhoun. Published by Marshall, Morgan and Scott Ltd., price 45p, postage and packing 4p extra.*

STRONG Son of God, by Frank Colquhoun, a Canon of Norwich Cathedral, is a collection of instructive, devotional readings in Mark's Gospel. On the outside cover is a picture symbolising the four Gospels – the eagle, the lion, the ox and the man, the one dealt with being emphasised. Each of the ninety-one readings has an apt, well-chosen title and is followed by a fitting comment. On one page, dealing with what might be considered to be the key chapter of Mark, you will find the words: "The power of Christ is displayed in the face of three terrible enemies – devils, disease and death". This splendid book ends with the resurrection and the great commission to Christ's followers.

William J. Hilliard

All books reviewed or advertised in "Elim Evangel" are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

THE FAMILY ALTAR–*from page 19*

WHY should the simple act of covering the female head during worship cause so much controversy? A woman's hair is her glory; thus, when an eastern woman had committed adultery, or disgraced her husband in some other way, he would shave her head as a public proof of his personal displeasure. He would "shame" her. We are told that a woman's hair is given as a covering, but we cannot presume that this is the covering required before God, for our key verse indicates that "bareheaded" is "the same as if. . . shaved", though it is not the same. At worship One alone should receive all the glory, i.e. God. It is an act of humble worship to cover one's prize possession, glorious hair in the case of the woman, while the upright stance of the male bows before a greater power, thus showing his humble approach to God. Some hats are more glorious than the heads that they sit upon and one cannot help but ask whether women are pandering to pride? In Denmark, a simple head-scarf is worn and removed after the service, thus the simple symbol of subjection is beautifully portrayed.

THE ELIM EVANGEL

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Evangelism on Wheels—see article by W. R. Jones on back page

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

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THERE never was a day when so many words were spoken, not only because the world population is greater than ever before, but also because communication (that "in" word!) has become so widespread. What once were thought of as remote fastnesses have been invaded by cheap transistor radios. Some tribes of the world have been overtaken by radio and even by television before they have sanitation, running water or even rudimentary housing by Western standards!

How prodigal our generation is with words! It is said that some music hall comedians used to trot round with the same old little group of sketches and jokes for year upon year. One exposure on television is often enough nowadays to kill stone dead a whole ingenious script, not to mention the insatiable appetite of the box for so-called comedy. No wonder the standards of TV material are goind down; there has to be so much of it.

Superficial natter is given an outrageous proportion of air time. An announcement is to be made in Parliament so out has to come some captive B.B.C. "spokesman" or I.T.V. "political correspondent" or some such to pontificate on what is going to be said, why, by whom, in what tones, during how many drinks of water, despite what the other lot said in the 1930s. . . and so on ad nauseam. When the pronouncement is made it often goes off like a damp squib because we have endured a whole wearing wet bonfire of prediction as to what was going to be said!

All this went through my mind as I read 1 Peter 4:11: "If any man speak, let him speak as the oracles of God: if any many minister, let him do it as of the ability which God giveth". What a programme and what a challenge there are in this statement!

I once spoke at a sisterhood. I hope I preached Bible truth. To my consternation I had to endure about fifteen minutes by the lady chairman, who unravelled my address and reknitted it. I could not recognise it as the same "garment" or even that it came from the same "wool". By the time the worthy lady got through she had a few sleeping partners. I was nearly "off" myself!

To be serious, though, doesn't it make you think? We desire and proclaim that our ministry is in the name of and for the sake of the Lord and Master whom we serve.

Don't we need to wait upon our ministry!

Church Reports

BRECON **Pastor: G.H. Neale**

WE thank God for His continuing blessing on the work here. For our Sunday school anniversary, the Church was packed to witness an excellent programme of items.

During May the young people conducted the evening service and demonstrated that young people can find satisfaction in Christ. Also in May we held a baptismal service when our Pastor baptised five young people. The preacher was Pastor J.H. Dick, who ministered the word of God to a congregation of over 160 people.

June was the start of something new when we held the first of our Pentecostal rallies when Pastor G.J. Feasey was the preacher. We thank the Lord for the presence of the Holy Spirit.

The Sunday school held its annual outing when we were able to fill two coaches with children and their parents.

Indeed we can say, "God is good"!



Pastor G. H. Neale with baptismal candidates

CLACTON-ON-SEA **Pastor: P.K.G. Rose**

A LARGE congregation assembled in our Clacton Church to pay tribute and to say farewell to Pastor and Mrs. H. Burton-Haynes. We praise and thank God, for their untiring spiritual leadership during the twelve years of ministry here. Our prayers are that God will richly bless them in their new home in their retirement years. The Secretary-General, Pastor J.T. Bradley, was the preacher. His ministry brought a real blessing upon the service. After Pastor Bradley's message, the Church Secretary, Mr. C.G. Armstrong, gave tributes on behalf of the Church to Pastor and Mrs. Burton-Haynes and then he introduced the sectional leaders who presented their gifts. The Sisterhood presented to Mrs. Burton-Haynes an electric food mixer. The Crusaders and Sunday school gave cheques and five year old Mary Howard presented Mrs. Burton-Haynes with a posy of fresias. The Church Treasurer, Mr. P. Emmerson, presented on behalf of the Church a four-piece stereogram, wishing them many hours of happiness in their retirement. This service was followed by Communion, when Pastor Burton-Haynes gave his farewell message, and thanks from his wife and himself to the people of Clacton for their support and love.

Almost two weeks later, the induction service of our new Pastor was held. A big welcome was extended to Pastor P.K.G. Rose and Mrs. Rose. Their two young daughters who could just see over the pulpit were also warmly received by the congregation. Pastor D.W. Anthony, District Superintendent, convened the service, and Pastor W.R. West gave a stirring message. Piano and other musical items were rendered by a party from Rayleigh Church.

The Church Secretary welcomed Pastor and Mrs. Rose and family, wishing them Gods blessing on their pastorate. After the service tea and refreshments were supplied, when the congregation enjoyed fellowship with their new leaders.

C.G. ARMSTRONG

SHEFFIELD **Pastor: A. Brooks**

SATURDAY, June 30th, saw the beginning of a new era in the life of the Sheffield Church with the induction of Pastor and Mrs. A. Brooks. The service was convened by Pastor P. Smith, the District Superintendent.

On behalf of the Church, the Secretary, Mr. F. Gregory, welcomed the new Minister and his wife. He told them that they were returning home, as they were both brought up in Rotherham, only five miles from Sheffield. A telegram from our previous ministers, Pastor and Mrs. A.V. Gorton was read.

Pastor G.H. Wallace gave a very challenging message and spoke of the Church's responsibility toward the new Minister and the necessity to give him, among other things, love, liberty and praise. He is to be highly esteemed for the Lord's sake.

Pastor Brooks, in reply, said that he felt it was really a move of God; he had such peace of mind. There was a glorious sense of oneness; he really did feel at home. Mrs. Brooks said that it was in Sheffield that she had first dedicated her life to the Lord and that He had brought her back to the beginning.

The Sunday services were a real source of blessing.

There was such a sense of God's presence around the Lord's Table and the Lord crowned the day by bringing a soul to Himself.

J. GREGORY

SMETHWICK, Warley Pastor: S.D. Huntly, B.D.
The photographs are of our Sunday school anniversary services. The theme was: "All the World for Jesus" and the speakers were both ex-missionaries: Pastor David C. Lewis (India), and Missionary Secretary, Pastor Leslie Wigglesworth.

We thank Pastor Wigglesworth and Elim Missionary Society for the loan of several items, including the flags and costumes of many nations.

DAVID THOMPSON







Mr. A. Wilton pays tribute to Pastor A. Brooks



Mr. Atkins making the presentation



Sharing a joke, making a happy moment

YORK

FAREWELL services are always sad occasions and the one at York for Pastor and Mrs. A. Brooks was no exception. After some ninety people had sat down to tea, tributes were paid to the love and patience shown by our Pastor and his wife during the five and a half years that they have been with us.

We will remember the wonderful baptismal services during the early part of his ministry, when we had three such services in a very short time and some fifty

people were baptised in water. Great appreciation of Pastor Brook's ministry in prayer was expressed. His faith and trust in God were always evident as one listened to him. I liked to hear him exclaim that he got excited with the love and goodness of God. One of his favourite choruses, especially when he is with the children, is, "The Love of Jesus is so wonderful".

During the meeting some slides were shown of some of the events that had taken place in York during Pastor Brook's time, such as weddings, dedications and baptismal services. Mr. Atkins made a presentation to the Pastor on behalf of the members and Mrs. Atkins presented Mrs. Brooks with a bouquet of flowers.

Our loss is Sheffield's gain and we know that they will greatly benefit from the ministry of our brother and sister as they take up their work for the Lord there.

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WAVELENGTH—ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, will produce and introduce "Thought for the Day" on B.B.C. Radio Brighton under the title "The whole wide world for Jesus" at 8.35 a.m. on August 20th-24th. Pastor Hodge is also introducing and producing the Christian programme of news, views and music called, "QUEST" for three months. This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Brazil

Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

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"Sing as we go - keep singing"



OUR hymnbook, *Redemption Hymnal,* is one of the finest and best. It is used and appreciated far beyond the circle of our own Elim Fellowship.The writer, an Elim pastor, makes a plea for a wider use of it in our worship and witness.

Talking on this particular point with a senior minister, much-travelled among our churches, he remarked kindly, but caustically (and maybe it was just a little over-drawn) about "the usual forty-two hymns" which are sung. Of eight hundred this was the total range of some!

There are hundreds of grand hymns of worship and praise which one rarely hears. Is it possible that there is a church where they are all known? Strangely, too, distinctively Pentecostal hymns, written by brethren known and beloved among us, seem, in particular, to be passed over. One forbears to enumerate them. This is a great loss.

The weakness seems to lie with pastors and leaders. Where they have musical knowledge, taste, and perception, then the assembly is blessed indeed, but if, as is the case with so many, knowledge in this field is small and taste limited, then the congregation suffers the deprivation accordingly.

In other demoninations the musical side is often in the care of the organist or choir-master. This can be of great benefit. Where they exist, church choirs and singing bands could be used to introduce fresh hymns to the congregations, and weeknight meetings are the best time for this.

I suppose that the two-year College training-time is all too brief a period in which to try to teach our students the foundations of theology, but one could hope that, somewhere in the curriculum, time is found for a comprehensive "sweep" of our Hymnal.

If your pastor needs a prod on this line, give it to him! He may afterwards be very grateful to you. The exercise will do him, and you, good; the worship will be deepened and extended, and the preached Word, without a doubt, enriched.



In Defence of the Faith

7. A trio of bad examples

by F. J. Slemming

"Woe unto them! For they have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah" (Jude v.11).

THIS tremendous verse is the very heart of this one-chapter Book. Every phrase demands careful attention. Every word vibrates with interest. Here it stands between illustrations of apostasy as seen in the supernatural world and as seen in the natural world. Three characters are paraded before us: a son of the soil, Cain; a prophet, Balaam, and a prince in Israel, Korah.

Apostasy attacks and affects all kinds of people, so we are shown just how it affected peoples, princes and prophets. Someone has suggested that we have a sequence of thought in the three examples: the choice of a wrong way, then running riotously down that same wrong way, and then, at its terminus, finding final perishing.

Take notice of this divine commentary on the error and the peril and the concluding inevitable darkness that follows a turning away from the truth of John 14:6, where Jesus plainly states, "I am the way, the truth and the life." How utterly foolish it is to refuse the reign of Jesus Christ over the life and deliberately and definitely to choose the way of Cain, to accept the error of Balaam, and to find the perishing of Korah rather than to experience and to enjoy the life of Christ. Apostasy has been well summed up as a way, a wandering and a rebellion.

The Way of Cain

Genesis 4 gives the information we need about this man and his way. Cain brought a sacrifice to God, consisting of the fruits of the earth, the cursed ground. Abel brought a sacrifice to God: a lamb of the flock. Both Cain and Abel had been taught that God could only be approached through the blood of an innocent substitute, as made clear in Hebrews 11:4, for Abel brought his sacrifice "by faith", that is by believing what God had said. Cain brought God something other. No matter what it was, or how pleasing it may appear beside a slain lamb, it was displeasing to God. Whatever sets aside the Word and the teaching of God, displeases Him. This is the first step in the way of Cain.

To set aside the shed blood of Jesus Christ the Lamb of God and to believe and propagate some other message contrary to the gospel of our Lord Jesus Christ, is to walk in the way of Cain. It is not necessary to murder as did Cain. One need not stain one's hand with a brother's blood. To spurn God's salvation through the shed blood of His dear Son and to teach others that same error by word or by example is to walk in the way of Cain and to be guilty in the sight of God of their blood. One can never over-quote the terrific words of Ezekiel 3:18; "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

How solemn and serious this is! Jude, speaking of this, says that "they went away", literally, "in the wrong path." It means, "to pass from one place to another, to depart." It is the same term used by our Lord in Matthew 25:41: "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels."

In the Sermon on the Mount the Preacher, the Lord Jesus Christ, could not have used plainer words, not capable of two interpretations, when He spoke of two ways, two gates, and two destinies always dividing mankind. Jude speaks of those who, of their own free will and choice, depart from the true way and spurn their opportunities. They will one day hear the tremendous words from the lips of the Christ whom they have refused: "Depart from Me. . . for ever".

The Error of Balaam

Take a close look at the words that are used to introduce this particular character: "ran greedily after the error of Balaam for reward." The A.S.V. translates it: "riotously they live before they perish". The R.V. says: "ran riotously". The original is even more astounding and strong: "They have been poured forth", the picture of a river in full flood, rushing along in unabated fury. When a man puts aside the restraints of God, there follows such a flood-tide of error and evil.

Balaam was greedy for gold. Israel, after her years of wilderness wanderings, was about to enter the promised land. Moab and Midian, the idolatrous nations, were in great fear of her and desired someone to curse her, and they wished Balaam to give them his services for this purpose.

Balaam made a great show of seeking the guidance of God and God plainly and definitely answered: "Thou shalt not go with them; and thou shalt not curse the people: for they are blessed." (Numbers 22:12). The answer should have satisfied anyone, but Balaam did not want such an answer. He went to God about it the second time and God responded: "Alright, you want to go, then go, but you will not be allowed to curse this people, You will utter only blessings upon Israel". Read Deuteronomy 23:4,5, a wonderful word, but for Balaam it meant that he was deprived of the rich reward that Moab would have thrust upon him for services rendered.

As a result the covetous heart of Balaam conceived a sinister, sordid, evil way. He sold his foul brain-child to Balak. "Behold, these [women of Midian] caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." (Numbers 31: 16). "The doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols and to commit fornication." (Revelation 2:14). Is it hard to understand that the anger of the Lord was kindled against Israel as Numbers 25 informs us? Balaam followed the way of Cain, then ran riotously and greedily, and he perished miserably.

The error of Balaam for reward is the error of all apostates. They turn away from spiritual riches to seek temporal gain, lusting for the pleasure of sin for a season, desiring the treasures of Egypt whatever the price demanded. Of more than one can it be said that they have forsaken God, having loved this present world.

The Rebellion of Korah

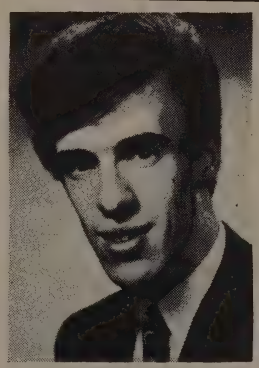
Korah, a Levite, was a cousin to Moses. A rebellion against Moses and Aaron, led by Korah, Dothan and Abiram, ended with the deaths of the three leaders and of a host of others who were involved with them. Numbers 16:31-33 makes dramatic reading.

What kind of sin called forth such judgment and death? Korah had rejected God's appointed mediator; he spoke evil of God's chosen, God's appointed dignitaries. In this rebellion, he showed himself to be in rebellion against God. It pictures the rejection of Jesus Christ, the one and only Mediator between God and man. Korah and all his associates came under the judgment of the God against whom they had shaken their puny fists. The ground opened beneath their feet and they went down into the pit, a picture of the judgment that will overtake all who rebel against God and who reject Jesus Christ and God's so great salvation.

Korah, a mere man, dared to presume that he could approach the holy God without the required mediator. There is no way to God save by Him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me.".

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Another in our series by Assemblies of God writers



The Men behind the Messag

by Aaron Linford

Editor of

"Redemption Tidings"

AARON A. LINFORD *was converted in the Salvation Army at the age of nine, came into Pentecost in 1924, entered the ministry in 1932. Has edited REDEMPTIO TIDINGS for sixteen years and has been a member of the Executive Council of Assemblies of God for this same time. Has served on the Board of Governors and Court of Appeal and was a Tutor at Kenley Bible Colle for twelve years. The author of six books, he served in pastorates at Norwich, Crawcrook, Heywood, Smallth Darlington and Bury before taking up his duties as Edi*

In my Lectures on preaching there is a section on *Apostolic Homiletics* in which I attempt to define the elements of the tremendous ministry of the Early Church leaders. As I studied the subject I was brought face to face with the important fact that it is impossible to discuss apostolic methods apart from apostolic men. The two go together. If we want a return to the mighty preaching of the first witnesses of the Gospel, we must first return to their dedication, their dynamic, their intimate experience of Christ. Behind the apostolic message were apostolic men.

Phillips Brooks in his famous "Lectures on Preaching" defines preaching as truth flowing through personality. You can't have preaching without preachers. The man is important. He is not just a messenger, as a telegraph boy with a telegram, he is his own message. His character can commend his words; on the other hand, his life can silence his lips – a foolish act can cause "the ministry to be blamed." The ascended Christ "gave some apostles; some prophets; some evangelists; and some, pastors and teachers" (Eph. 4:11), that is, He gave men, not merely ministries. The apostles and their helpers were mighty in preaching because they themselves were mighty in God. It will do us good to consider their characters – the men behind the message.

THEY WERE MEN OF TRANSPARENT SINCERITY

There was no deceit in their ministry (2 Cor. 4:2) nor did they adulterate the Word of God by watering down their message (2 Cor. 2:17). They delivered without fear or favour a Gospel which lived up to its promises. Their motives were pure. They had no personal axe to grind. They sought only the glory of God and the salvation of men.

Paul said: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (Rom. 9:1). Apostolic ministry was from conscience to conscience. Persuaded themselves of the truth of the Gospel, they persuaded others; convinced, they brought conviction. They moved their hearers because they themselves were wrought upon by God.

They preached as though God were at their elbow. "We cannot but speak the things which we have seen and heard," said Peter to a hostile Sanhedrin. "In the sight of God speak we in Christ," affirmed Paul. These men feared lest they should distort in any way the message they had received of God; they yearned that it might flow through them intact.

THEY WERE MEN WHO APPRECIATED THEIR FELLOW-MINISTERS

The apostles and elders at Jerusalem referred to Barnabas and Paul as "our beloved Barnabas and Paul. Men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:25-26). Peter refers to "our beloved brother Paul" (2 Pet. 3:15) forgetting, in Christian charity, their clash at Antioch, when Paul publicly rebuked him (Gal. 2:11). What an encounter that was – fisherman versus scholar! Peter must have been hurt by the biting words of Paul on that occasion, but no rankling bitterness was left behind. Nor was Paul less ready to forget a quarrel. How kindly he refers to Barnabas in 1 Corinthians 9:6. The contention of Acts 15:39 where they separated in a "paroxysm" of emotion, is consigned to oblivion, and not a single ember of feeling is left to glow in the ashes of memory. And think of Paul's gracious attitude to Apollos. In spite of the fact that many members of the Corinthian Assembly preferred the oratory of Apollos to his own plain speaking, Paul pressed him to visit this factious church. Apollos on his part just as graciously declined. Gentlemen all!

Paul had a favourite term for his companions in the Gospel. They were fellow-workers (*sunergoi*) – "my co-operators." They were more than mere associates, they were co-workers, fellow-soldiers marching shoulder to shoulder in the fight of faith, companions-in-arms in the great work of saving men.

THEY WERE MEN WHO LOVED TRUTH MORE THAN LIFE

Before angry authorities Peter could say: "We ought to obey God rather than men" (Acts 5:29). And he spoke for them all. The Council was furious at their stubborn refusal to cease preaching about Jesus, and but for the wise restraint of Gamaliel would have done them injury. Soon after this, Stephen was martyred. Thereupon broke out a vicious campaign, led by Saul of Tarsus, to crush the infant church. "I compelled them to blaspheme," says Paul in Acts 26:11. Here the Authorised Version is at fault. The Imperfect Tense implies that he kept on trying but was not successful. The Jerusalem Bible puts it thus: "I often went round the synagogues inflicting penalties, trying in this way to force them to renounce their faith." No pressure could break the spirit of these early believers.

Paul himself, after conversion, was filled with the same loyalty to Christ. At Lystra he was stoned to death by

infuriated Jews, to be quickened to new life through prayer. Then, after a brief visit to neighbouring Derbe, "They returned again to Lystra and Iconium." What indomitable courage! Listen to Paul as he chides with them who wanted to restrain him from going to Jerusalem, a visit fraught with peril. "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). And what a ministry he exercised! "I shunned not to declare unto you all the counsel of God" (Acts 20:27). The word "shun" (*hypostello*) means "to furl sail". He did not hold back, but sailed right in. His ministry was like the broadside from a man-of-war. When he preached, people wondered what had hit them. But they loved him for it.

The key to the attitude of apostolic men is in Acts 20:24, "But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

THEY WERE MEN WITH A MIGHTY SENSE OF VOCATION

Paul taught that a preacher should be commissioned from Heaven: "How shall they preach except they be sent," he declaims (Rom. 10:15). He himself laboured under a tremendous sense of obligation to bring the Gospel to sinful men. "Necessity is laid upon me," he cries. "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." Civilised and uncivilised, cultured or illiterate – all had a claim on him. He owed them the Gospel. He was a steward dispensing the grace of God, a custodian of a rich deposit of truth.

Paul lived under perpetual constraint. "The love of Christ has me in its grip," he says. He must preach; he could not help but preach. This feeling of inner compulsion is characteristic of all great workers for God. "My heart overflows with a goodly theme" said the Psalmist (Psalm 45:1. RSV). Jeremiah felt his message "as a burning fire within my bones". "I feel compelled to do so; I would be utterably miserable if I failed to preach it" (1 Cor. 9:16. JBP), said Paul of his preaching of the Gospel. Spurgeon once shocked his students by saying: "Gentlemen, don't preach if you can help it." The true preacher cannot help it. He must – or bust. The saintly Dr. J. Henry Jowett puts it thus: "I love my calling. I have a glowing delight in its services... I have but one passion, and I have lived for it... the absorbing arduous yet glorious work of proclaiming the grace and love of our Lord Jesus Christ" (*The Preacher: His life and work,* p. 4).

THEY WERE MEN OF UTTER CONSECRATION

Selfless men; men dominated by the love of Christ. They had a *passion for God* – "the love of God shed abroad in our hearts" (Rom. 5:15) – an all-absorbing, self-effacing devotion. They had a *passion for souls* that consumed them. "That I might by all means save some," said Paul, who strove to preach the Gospel where Christ was not named (Rom. 15:20). They persistently canvassed for Christ, pressing men to cast their vote for the Son of God. They had a *passion for the saints.* Paul speaks of "the daily care of all the churches," the yearning anxiety for the well-being of the assemblies founded by his ministry.

My mother had a zither upon which we children played with delight if not tuneful harmony. I loved to pluck the strings and watch them disappear as they vibrated. So with the apostles:

"Love took up the harp of life
And smote on all the chords with might;
Smote the chord of self, that, trembling,
Passed in music out of sight."

THEY WERE MEN OF THE BOOK

Peter's first sermon is replete with Scripture. He began his Pentecostal ministry with "This is that" and continued throughout to link experience with the written word of prophecy. He later counselled his converts to "be ready always to give and answer to every man that asketh you a reason of the hope that is in you" (1 Pet. 3:15). His own example shows how this should be done – by inspired, intelligent application of the revealed word of God.

The twelve apostles soon requested to be relieved of secular duties that they might devote themselves wholly "to prayer and the ministry of the word" (Acts 6:4). Stephen's defence before the Sanhedrin is a running commentary of Old Testament history. Philip's evangelistic ministry was full of the Word. He led the Ethiopian eunuch to Christ by expounding Isaiah 53.

Paul was a man of the Word. His address at Antioch is a penetrating exposition of old Testament history (Acts 13:16-41). His method of presenting Christ was to reason out of the Scriptures; to expound the Christ of Old Testament prophecy and then demonstrate that the Jesus of history is the Christ of prediction. Even when he testified of his personal experience of salvation, his final appeal was to the Scriptures: "King Agrippa, believest thou the prophets? I know that thou believest." God's word was greater than his own testimony.

In the great conference of churches in Acts 15, president James gave clear guidance from the Scriptures, which was regarded as the last word, the final court of appeal. "To this agree the words of the prophets," he said. That ministry alone is great that harmonises with holy writ.

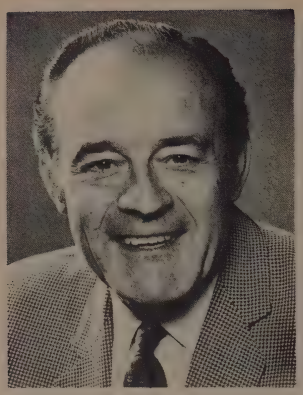
THEY WERE MEN OF PRAYER

Pentecost was born in prayer (Acts 1:14, 24) and nourished in the same atmosphere (Acts 3:1, 4:24, 6:4). The apostles prayed for power, prayed over their preaching, prayed when faced with danger and death, prayed in crisis and trouble. They prayed when they met, they prayed when they separated. Some of their richest experiences came to them in prayer: miracles were vouchsafed to them, visions were granted to them. Prayer opened Heaven. They lived and ministered in an aura of prayer.

THEY WERE MEN WHO KNEW THE LEADING OF THE SPIRIT

Philip, at the Spirit's command, left revival blessing to meet a needy soul on the desert highway. He was rewarded with a "rapture" – the Spirit of the Lord caught him away (Acts 8:29, 39). Peter, assured by the Spirit's voice, visited the Gentile household of Cornelius with outstanding results. His sole defence when questioned was, "The Spirit bade me go" (Acts 10:19, 20; 11:12). The voice of the Spirit launched a successful missionary enterprise at Antioch (Acts 13:2); a sense of Holy Ghost direction concluded the church council at Jerusalem (Acts 15:28). "It seemed good to the Holy Ghost and to us." What a satisfying statement to have in the conference minutes!

Continued on page 13



This article on an urgent and important subject was specially commissioned by the Elim Radio and Film Committee.

The Communicators sans Five Pounds

by George Canty

GAVIN Reid wrote the most depressing book I've ever read: *The Gagging of God.* Even the blurb is frightening —

> *"Unless Christians can find ways of saying things to modern non-community man then not only is modern man in a desperate plight, and not only is the Church facing extinction, but Almighty God Himself is gagged".*

The sinister word here is "modern non-community man".

In the 'twenties, the Jeffreys brothers came to our City and we all knew. It was not by a miracle, nor by the revelation of the Spirit, nor by the advertising, nor even by the healings. We always knew whatever went on, simply because it went around the community by ordinary conversation. Today it is different - there is no community. There were families in those days. Not micro-families — Dad and Mum feeding and sleeping two youngsters being brought up at school — but grandads and grandmas, uncles, cousins, married relations and their families all together in the same street. Doors were never locked day or night and neighbours popped in and out continually. There being no radio, and few morning paper readers, people had time to mingle and gossip. This was the perfect communicative society.

Today, the Planned Economy, serving the great god Industry, which demands the sacrifice of a mobile population, has vanquished the Christian family ideal. Assisted by town-planned housing and the theories of humanistic sociologists, "community-man" has become an extinct species.

One must hereafter communicate through the mass media, or one does not communicate at all. Nothing impinges on the minds of the people unless it is released by broadcasting or the *Daily Mirror.* They are brain-washed by the omission of any subject or emphasis by Fleet Street or television. Each small, insular circle of people talks only newspaper or on-the-air stuff, and nothing else. If it isn't on tv it isn't worth talking about.

A minority, such as Elim, is treated facetiously, a curiosity, providing light relief in the news. Only when we can speak directly to the public ourselves through the mass media can we be said to begin communicating.

So, Elim formed its Radio and Film Committee to develop its chances of communication via the media. Unfortunately, hardened theories of the authorities as to what constitutes good broadcasting - theories with which I, for one, often disagree - rather limit the value of many opportunities. Openings do exist, however, an and, for the size of our movement, Elim has grabbed a lion's share of them.

The local B.B.C. radio outlets represent our most frequent resort, though not every station manager is inclined to let us in. Some Elim men have leaped at the opportunity, or rather they were men leaping when the opportunity arrived and they were ready to catch it.

For instance, Ron Williams jumped in as soon as Radio Medway began and offered to organise its religious programmes. His help was welcomed and he can be heard locally around Chatham, Kent, on VHF 97 and Medium Wave 290m, twice every Sunday with "Songs for Everyone", and with different services of "Thought for the Day", broadcast church services, magazine programmes. In December he goes on the air live to answer written and telephone questions on Christianity. The impact of it all is obviously tremendous.

Fred Hodge, pastor of The Lanes Elim Church at Brighton, produced radio programmes for the European Evangelistic Society for Radio IBRA and Monte Carlo for fifteen years. He has used RadioBrightonto tell the history of his Church and has produced a pilot music and talk programme for B.B.C. Radio Brighton, as well as sitting in on "Quest" another B.B.C. programme.

Adrian Hawkes, who went to Grangetown to nurse a tiny Church and bring it into the Elim family, has gone a long way into broadcasting, partly due to his leading a B.B.C. producer to Christ. I have at the moment a

thirty-minute tape of a magazine broadcast which he and the producer created, of the highest professional standards and compelling quality. Each week this programme goes out in an area where the only radio that can be heard properly is Radio Teesside.

In Adrian Hawkes's case, the "rule book has been thrown out of the window". Direct approaches to the communication of the gospel have flown in the face of normal assumptions and produced effects different from professional predictions. This has all happened within twelve months and now the chance is opening to this Elim pastor for television work. Last year he was able to get Pastor Alex Tee worked in for three epilogues and one interview, and contacts are improving.

Radio Leeds is putting out many good programmes, and a local church committee includes Pastor J.E. Moore, whose experience has been invaluable to Elim through his work on our own Radio Committee. Leeds is a city of half a million and has heard interviews with Christians like Colin Cowdrey, Professor Fairbairn, Dennis Healey, M.P., Richard Wurmbrand, and Eric Hutchings, as well as regular broadcasts for children, and series on every topic that arises, such as adoption, mental health, students, race relations, treatment of the offender and so on, all with a pertinent gospel commentary.

Ron Jones of Bristol has recently developed his share of work on Radio Bristol and now does a weekly programme. The manager of this Station took part in the Elim Radio Seminar at the Bristol City Temple. In this great City, as in Leeds, where we have only one Elim Church, the regular sound of an Elim voice on radio heard by thousands is equivalent to many gospel meetings.

Every district is not endowed with its own B.B.C. Radio, but commercial radio is on the way, and this could vastly expand Elim's entire vision. Elim people have often sung and testified on various B.B.C. stations, both radio and television, quite apart from those I have named. Ray Hunston of Cardiff has appeared in discussion panels on Welsh television. I have done a painter-preacher item on the same medium, several national radio items, such as on "The World at One", and Elim's first fully charismatic service on a Sunday morning across the entire nation and Europe.

Elim men can do it. We have been labouring for years to get across on the wavelength of the common man. I recorded a series recently on Radio Birmingham for instance, and the producer commented on the difference in approach to the normal religious "turgidity" to use his own expression. Radio is almost our natural field, musically, and verbally. Elim youth are heard every week from Graham Street on this station, for example.

Few have provided so much for broadcasting as Elim's former Musical Director, Douglas B. Gray, in any field. The London Crusader Choir has been heard countless times both in named programmes and in music behind other programmes. It is a worthy achievement of the highest merit.

Broadcasts from the Cardiff City Temple have been notable. When the B.B.C. televised "Songs of Praise", reactions echoed in further programmes, and a producer on commercial television told me that it was "the kind of thing that's always been wanted". I personally heard it praised wherever I went. It was pure Elim style.

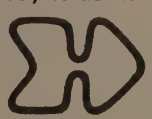
So far as I know, the Elim Radio Committee is the only one still without any funds. We can help nobody financially nor can we commission anybody for any particular job of broadcasting. We can teach, and guide, and inspire, but the amazing fact is that our men are broadcasting at their own expense.

If anybody gave us any money we would help young ministers who otherwise pay their own costs of radio work out of their own meagre household budgets. Radio is for the enthusiastic, the sacrificing and the enterprising. Elim has a high proportion of such men. An American told me that Elim has the most resourceful men he has ever met in his daily and extensive meetings with organisations of every kind. Good — we wouldn't be on the air otherwise!

Only national broadcasts normally receive payment. Local radio stations are understaffed and the staff work all hours with limited studio space. They are often glad of help if it is capable help. They are not often interested in religion. They are only interested in one subject - broadcasting. If quality broadcasting is offered them on any subject - including the gospel - they want it.

Elim is in the communications business - that's our job given us by Christ.

Here's one chance today to do it.



Gifts - large and small please - to

The Secretary-General,
Elim Pentecostal Church Headquarters,
P.O. Box 38,
Cheltenham, Glos.

The Secretary-General is Secretary of the Radio and Film Committee.

CHILDREN'S CORNER

A Life spared

1 Samuel 24:3-10



Words and drawing by Sheila Price

KING Saul wanted to be rid of David. He set off with his vast army of soldiers to find and to kill him. After searching the hot, dusty wilderness for some time, Saul took refreshment in a cave on the hillside. When he had eaten, Saul lay back against the wall of the cave. He intended to have just forty winks before resuming his search for David, but God caused a deep sleep to fall on him.

Some of David's followers ran to David and pointed in the direction of the cave. "Saul is fast asleep in there," they cried. "Now is your chance, David, to creep up on him and kill him."

"We will go to the cave," David told them, "but not to kill."

When he arrived at the cave, David went inside, cut off a piece of Saul's robe, and, together, with his men, made his way to the other side of the valley. Once there, he called Saul.

Saul awoke, yawned and rubbed his eyes. He could not believe what he saw.

"How did you get past me?" he cried. "I did not hear you! You could have killed me in my sleep!"

"Yes, I could have killed you," David agreed, "but I spared your life." David held out the piece of robe.

Saul gazed in astonishment. His heart filled with shame. "You have indeed been merciful to me, David," he cried. "I do not deserve this after the way in which I have treated you!"

* * *

So that our lives might be spared, God sent His only Son, the Lord Jesus, to die on Calvary. We do not deserve God's wonderful grace or His tender mercy, but God has promised to spare our lives the moment we make His Son, Jesus, welcome in our hearts.

BOOK REVIEWS

Signs Following, *by W.F.P. Burton. Published by Coverdale House Publishers Ltd., Price 30p, postage and packing 4p extra.*

THE Christian who dares to believe God will experience the "signs following" spoken of in Mark 16. W.F.P. Burton's book stimulates and creates faith as he recounts his experiences of the miraculous interventions of God. In salvation, healing, spiritual revelation, demon deliverance, snake encounters, attempts at poisoning, and in all facets of liberation from the effects of sin, faith is effectual.

Mr. Burton reminds us of healings which we have witnessed but scarcely mention lest we be accused of living in the past. God's own Word is full of pointers to the past, however, and why should not the healings of the last decade be retold for His Glory?

Signs Following will create a fresh hunger in the heart for new power and the faith produced will spur the reader to believe for a demonstration of the old promise, "In My name they shall. . .".

Leslie Wigglesworth

Escape from Witchcraft, *by Roberta Blankenship. Published by Marshall, Morgan and Scott Ltd., price 50p, postage and packing 4p extra.*

IF anyone should doubt the possibility of young people being involved in witchcraft or spiritualism, then this book should help to dispel those doubts. Against the background of an unhappy home, Roberta Blankenship found that "Witchcraft is not a thing of the past", that "Satan is not dead", but she also discovered the tremendous power of a living Christ which was able to set her free from Satan's domain. Here is a book that should help to discourage young and old from being involved or even curious about spiritism and witchcraft, a handy book to give to the unconverted who are interested or involved in these things.

A. J. Downes

Speaking Anonymously, *by Harry Foster. Published by Victory Press, price 50p, postage and packing 6p extra.*

HERE are ten portraits of thirty-four Bible characters. They make interesting, profitable reading. The first chapter on "Home Maker" is a gem, an indication of good things to follow. Each character is given a name which identifies the character, such as "Backward Look", "Forgetful Friend", "Royal Guardian", and thirty others. The reader will benefit from the thought and careful study that the author has put into this easy-to-read book and may perhaps pause at times to compare the Bible narrative as certain incidents are brought to one's notice which quite likely had not been realised before. Who, for example, thought of "Sturdy Comrade" commencing the Christian life with the first night in prison? Many will be blessed through reading these excellent portraits.

John Nicholson

The Spirit-filled Church, *by John Lancaster. Published by Grenehurst Press, price 45p, postage and packing 7p extra.*

IT has been a pleasure to review this book from the pen of a colleague, Pastor John Lancaster, produced for this year of his Presidential Office. He is to be congratulated, not only in his appointment to such a worthy office, but in his production of this helpful book.

The purpose behind the book is so simply stated in the Introduction, i.e., to relate the teaching of the New Testament to our own situation. This is no idle statement, for in the ten chapters this is done.

The ten chapters are divided between doctrine, membership, fellowship, ministry, worship, outreach and continuance, priority being given to the matter of doctrine. The first four chapters on doctrine are basal to the book and are choice in their contents. As the writer states: "This emphasis on doctrine was one of the stablishing factors which steadied the infant Church in those exciting days." The need for balance is very rightly stressed.

Following the needed concentration on doctrine, the writer turns to church membership with one of his very pithy statements: "The whole New Testament Christianity is not mere diction but action."

Many more quotes could be given from succeeding chapters, equally well written, but after all this is only a review, not a reprint. I sincerely wish that you will add this inexpensive volume to your library. I have been helped and blessed by its contents.

W. J. Maybin, D.Th.

Elijah and the Secret of his power, *by F.B. Meyer. Published by Marshall, Morgan and Scott Publications Ltd., price 45p, postage and packing 6p extra.*

MANY Christians are content to live sub-standard lives instead of living in the realm of the Spirit. They rely on their own feelings instead of being dependent on God. Knowing defeat continually, confused, bewildered, not knowing God's will for their lives – this book is a must for such friends. It will challenge, inspire, increase your faith and give you a desire to want to know God in a greater way.

The writer reveals Elijah in his moments of glory and also in the depths of despair. "Elijah was a man subject to like passions as we are", *but he prayed!* The men who stand straightest in the presence of sin bow lowest in the presence of God.

Elijah had to depend on God daily. He had to learn the secret of obedience, dedication, separation, and consecration. You can prove for yourself that "God's promises are the signed cheque, made payable to order, which we must endorse and present for payment".

One chapter deals with Obadiah (Ahab's governor) and Elijah, a contrast between a man on fire for God and a nominal believer.

What was the secret of Elijah's power? The answer is found in the last chapter on page 155, first paragraph, lines 11-13.

D. S. Williams

All books reviewed or advertised in "Elim Evangel" are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

PRAYER AND PRAISE

by F. H. Coleman



THE disciples of Jesus had forsaken all and followed Him. They had been with Him for some time, listening to His teaching and seeing the miracles that He performed. Then He sent them forth to preach and to heal the sick. We are told (Mark 6:30) that they returned and told Jesus of all the things that they had done and taught. In other words, they reported to Him. In this, they set us all an example.

We should tell Jesus when we have been trying to do any service for the Lord. Our service should be the best possible. We should do it with all our might and at the close of each day we should tell Him what we have done or attempted, how we have lived, how we have done our work, what words we have spoken and how we have tried to witness for Him.

We must not forget our failures. Did we yield to temptation? Did we lose our patience? Did we fail to speak a word for Him.?

I am reminded of what happened in one of our churches in London some years ago. One Sunday a missionary visited that Church. Some members volunteered to entertain him for lunch and tea. The missionary was a great success with the three girls and the boy of the family. They were thrilled with the stories that he told of the work among the Chinese people. The boy of about twelve years of age walked with this man of God to Church that evening. Again he heard of what God was doing, but unfortunately no appeal was given at the close of the service. On returning home, the boy said to his father that, if an appeal had been made by the missionary, he would have raised his hand. The moment was lost for ever. The boy grew into manhood, left the Church and as far as I knew never did receive Christ as his Saviour..

Tell Jesus! He is our Lord and as such has every right to hear our reports. Tell Jesus, it will do you good!

THE FAMILY ALTAR *–from page 19*

Spirit and to "covet earnestly" the greatest Gifts of the Spirit. This is the challenge of Christ. Christians have never arrived, but are ever pressing "toward the mark for the prize of the high calling of God". No matter how much we have received by gift or grace, we should have much more to reach after. P.S. Brewster tells of going to the bedroom of Pentecostal pioneer Willie Burton at 7 a.m. to take an early morning cup of tea only to find the aged man of God, fully clothed, on his knees, with an open Bible before him. "I'm looking for something new – a promise to claim, a word to obey," he said – after more than forty years!

Sunday, August 26th **1 Corinthians 14:20-40**

"In understanding be men" (v.20).

IT is impossible to cover the whole realm and regulation of spiritual Gifts in brief notes such as these, but I recommend those who wish to understand these things so that all things can be done decently and in Scriptural order to be "men", i.e. mature. When a young man starts out on his training for any calling, he is recommended to read certain books, and advised to consult experienced personnel from whom he can glean truths to transform his innocent, ambitious soul so that he can become one who "will be able to teach others also" (2 Timothy 2:2). I heartily recommend, *Concerning Spiritual Gifts* by D. Gee, *Spiritual Gifts in the Church* by W.G. Hathaway and *Spiritual Gifts* by Aaron Linford.

THE MEN BEHIND THE MESSAGE–*from page 9*

Paul sensed divine guidance, both restraint and constraint, in his missionary journeys (Acts 16:16,7) and was often helped by prophetic ministry (Acts 20:23, 21:5,11). The ministers of the Early Church often sought guidance from God and responded to each moving of the Holy Spirit. The Early Church was Christ-directed because its ministers were Spirit-controlled.

THEY WERE MEN OF GREAT HUMILITY

Peter and John styled themselves "elders" (1 Pet. 5:1, 2 John 1, 3 John 1), allying themselves with their less gifted brethren as fellow-ministers of God. Peter, remembering his Lord who girded Himself with a towel and washed the disciples' feet, counselled his flock, "Be clothed with humility", a livery he himself fondly wore. Paul claimed that he was "less than the least of all saints" (Eph. 3:8). He only emphasised his God-given authority when he had to. He disliked talking about himself, and called himself a "fool" for so doing. The apostles ever declined to draw attention to themselves that more attention might be directed to their Lord.

THEY WERE ALSO VERY HUMAN

"We also are men of like passions with you," cried Paul to the doting Lycaonians (Acts 14:15). And how true this was! Paul was hasty at times and inclined to be domineering. Peter collapsed under pressure. Barnabas allowed his good nature to cloud his judgement. Apollos was imperious. John Mark was cowardly as a youth, but recovered himself later. Timothy was timid and easily embarrassed. But the faults of these men only serve to make them more commendable to us. If God could use *them* – human as they were – he can also use *us*. Their frail flesh made them sensitive to the needs of others and better able to minister the corrective and restoring word of life.

Points for Preachers

by J. Alexander Wright

An Outline **"O now I see the cleansing wave"!**
1 John 1:7

1. A Cleansing that is Conditional: "If we walk".

2. A Cleansing that brings Communion: "we have fellowship". Clean and unclean cannot cohere. "If thy heart be as my heart, give me thy hand " (John Wesley).

3. A Cleansing that is Continual: "cleanseth" denotes a process. Through the eye-ducts the eyes are continually flushed, preventing blindness. By the circulatory system, the blood continually cleanses the body.

4. A Cleansing that is Complete: "from all sin". "Thou dost my vileness fully cleanse, till spotless all and pure." "I do not think I felt any more sense of guilt than if I had never sinned" (C.G.Finney).

An Illustration **Words–Words–Words. . .**

I REMEMBER one preacher whose system apparently was to prepare a short discourse and multiply it by three during the process of delivery, utilising for the purpose the abundance of synonyms which marks our language. "If there be anything that obstructs, anything that hinders, if there be anything that opposes, nevertheless let us advance, let us proceed, let us go forward. . .". By this method he easily made a discussion of ten minutes into one of half an hour."

(Acknowledgements to Kenneth Young in *Chapel*)

We have actually heard this man, and from Elim pulpits! We could wish it were possible for preachers to use the literary device of "ditto" verbally. A friend told me of his friend in New York, who listened to the great English preacher, Dr. G. Campbell Morgan, when he took up his pastorate there, after his years at Westminster Chapel. Dr. Morgan, used to preaching for nearly an hour, found the Americans walking out before he finished his sermon. It made him think. My friend's friend said to him, "Dr. Morgan, I heard you deliver that same address at Westminster Chapel. You then preached for three-quarters of an hour. This morning you took twenty-five minutes and I cannot tell what you left out". He had practised his precis, brethren, and so ought we!

A Quotation **"Ho, every one that thirsteth"**

"ONE day my soul was awakened by this word of Jesus about the Father's promise of the Spirit to them that ask Him. Was I not athirst for His coming? Was not my soul dry and dusty and fretted with the heat of its own conflicting desires? Then I heard the joyful news, "To them that ask". I could ask – and did. Then came the showers, the life-giving, healing showers! I opened every portion of my being and let it rain all over me. He had come, and at His touch the desert began to blossom as the rose. Things that I had tended to very patiently by my own efforts and had watched die before my eyes in spite of all I could do, now sprang to life in answer to His touch. My inmost being seemed made for just this. This was my life, because it was not my life. Real life had come. All I had to do was to stand out in it and let it rain all over me! It was the gift of God".

(Dr. Stanley Jones in *The Christ of the Mount*)

Thoughts from the Book of Genesis

39. Jacob builds an Altar (Genesis 33:20)

by F. Lavender, Pastor of our Croydon Church

WHEN God delivered Isaac from death, Abraham built an altar and called the place "Jehovah-Jireh", "The Lord will provide". After Isaac had been brought out of a time of trouble, he called the place where he dwelt "Rehoboth", "Broad places", and built an altar to the Lord. Jacob built an altar at Luz at the beginning of his journey and renamed the place "El-Bethel", "God of the house of God". He raised another altar after his deliverance from Esau, which he called "El-elohe-Israel", "God, the God of Israel". The erecting of an altar seems to have been an act of thanksgiving and worship, a permanent reminder of the faithfulness of the Lord, especially in times of trouble, and an occasion for the renewing of consecration to the service of the Lord.

This brings a challenge to our lives. For us, there can be only one altar – the cross where Jesus died, an altar erected by the hand of man, but, even more certainly, by the will of God. The Sacrifice was not provided by man, but by God Himself. This is the altar to which we should continually return and where we have a constant reminder of the faithfulness of God in Christ. We surely can never visit this altar without thanksgiving and worship. Although our God is worthy of our worship because He is the great Creator of all things, the true inspiration of the worship of every redeemed sinner is the suffering of our Saviour-God. Constant returning to Calvary will keep our faith fresh. As we contemplate His self-giving, we will renew our consecration, so that we will find our greatest joy in serving the Lord.



Margaret M. Ladlow's page

Expert Craftsmanship

MEMORIES of childhood holidays can be surprisingly vivid. I have cherished recollections of happy times spent at the home of a village blacksmith and his wife, family friends who had a delightful house in a Nottinghamshire village. They possessed a light oak sideboard which I remember smelled delicately of spices and currant cake. Displayed on its top were several beautiful tea-pots. The *piéce de resistance* was one of blue Wedgwood and I admired it greatly. I don't suppose, in those far-off days, that I ever dreamed of visiting the home of Wedgwood. Nevertheless, through the great kindness of Elim friends of the Longton Church, I was taken there this year to the Barlaston factory and was given three lovely examples of fine pottery as a memento of my trip to the Potteries. I was both impressed and fascinated by all that I saw on the tour of the pottery and I was gladdened by the obvious signs of real craftsmanship and pride in being part of a great enterprise of world-wide fame.

The first Josiah Wedgwood, "the father of English potters", founded his company in 1759 at Burslem. On the conducted tour I learned that his perfection of the manufacture of fine earthenware called Jasper, revolutionised the industry and made high quality table-ware available for the first time to ordinary folk. The tour was most informative and our guide was really helpful. When she left us at the showroom where purchases could be made, I found it hard to believe that all the lovely Wedgwood and bone china came from an uninspiring mass of grey clay or "slip" as it is called in the trade. All the wealth of colour, texture and design is added and shaped by those working on the one basic substance.

This thought is very comforting to me when thinking of the Christian's usefulness in God's service. We have to admit that we are all "common clay" in God's sight, but how encouraging it is to realise that the great Potter is willing to shape and beautify all who yield themselves to Him. This is very evident from Paul's illustration in 2 Timothy 2:20: "But in a great house there are not only vessels of gold and silver, but also of wood and earthenware, and some for honourable and noble use, and some for menial and ignoble use. So whoever cleanses himself from what is ignoble and unclean, who separates himself from contact with contaminating and corrupting influences will then himself be a vessel set apart and useful for honourable and noble purposes, consecrated and profitable for the Master, fit and ready for any good work" (Amplified Bible). So there is variety in all the vessels and diversity in their function and all are to be consecrated to the Master's use.

I have before me a leaflet describing a very special Wedgwood creation, a handsome plate in fine bone china with a picture of Salisbury Cathedral in the centre. Only 2,500 of these collector's pieces are to be produced and they will cost £25 each, certainly "vessels unto honour", yet, remembering the display at the pottery, I know that plates, cups, dishes, vases, candlesticks, jugs and boxes, large and small, ornate or simple, all have a function, though they are not so valuable as the Salisbury Plate, and bear the mark of craftsmanship.

Take fresh heart. We are only common clay, but, when we are handed over to God, He moulds us and refines the texture of our lives, and design and colour are added, even the imprint of His own beauty. This is surely the perfection He wills for us – to be both useful and beautiful. Let us all pray to this end.

Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter;
I am the clay.
Mould me and make me
After Thy will,
While I am waiting,
Yielded and still.

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.: 35484. C.2778

CORNWALL, Pentire, Newquay. Belsfield Christian Hotel. Offering excellent accommodation for 100 people. Personal supervision, Christian Fellowship. Facilities include coffee lounge, indoor games, launderette, shower suites, free car park, close to Fistral beach. Conference and coach parties welcome. S.a.e., Mr. and Mrs. E.J. Bate. C.2760

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JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request; if s.a.e., international stamp only. Tel.: 31135 Central. C.2781

SOUTHPORT. A warm welcome, Christian fellowship, good food at "ORLEANS", 125 yards Promenade, parking. S.a.e. brochure: Williams, 8 Lathom Road, Southport, Lancs. (Tel.: 4907). C.2772

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London – south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.2779

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ADVERTISING PENCILS, ball pens, diaries, combs, etc., gold stamped Church name; raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.2764

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel. 01-574-1267. C.2878

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FULLY EXPERIENCED young Christian car salesman to take charge of new continental franchise with newly formed christian controlled company. Must be fully conversant with running car sales and have ambition to take further responsibility in the very near future. Good sales record very important. New car for company and private use. Good commission and wage. South east England. Please apply in writing to Box No. 290, Elim Evangel, P.O. Box 38, Cheltenham, Glos. C.2910

FOR SALE

CHRISTIAN PRIVATE HOTEL for sale, Bournemouth, also suitable rest or nursing home. Detached. Ideally situated close sea, shops. Large garden excellent condition. Box No. 2912, Elim Evangel, P.O. Box 38 Cheltenham, Glos. C.2912

DEDICATION

TAYLOR. On July 8th in our Chorlton-cum-Hardy Church. Amanda Karen, daughter of Mr. and Mrs. Steven Taylor and sister of Caroline Jane, was dedicated to the Lord by her grandfather, Pastor J.T. Glass. C.2911

WITH CHRIST

BARRELL. On July 23rd, Albert, much loved elder of our Bermondsey Church, was called Home after many years faithful service for the Master. Officiating minister at the funeral: W.R. Cheesman.

DENNIS. On July 17th, Miss Beatrice Dennis, aged 80 years, member of our Erdington, Birmingham Church. Passed into His presence. Officiating minister at funeral: K. Smith.

MEARS. On June 12th, Ethel Mears, aged 75 years. Passed suddenly into the presence of the Lord. Member of our Islington Church. Officiating minister at funeral: F.H. Coleman.

MARRIAGE

DRING–GODFREY. On June 9th at A.O.G. church, Carlton, Nottingham. Joseph Cyril Dring to Esther Ivy Irene Godfrey of our Falmouth Church. Officiating ministers: L. Latchett (A.O.G.), R.J. Mackenzie (Elim).

LYTTLE–COLLINS. On July 14th at St. Johns Church, Kenilworth Richard Lyttle (youth leader at our Rugby Church) to Ann Collinsof Kenilworth. Officiating ministers: Rev. D. Gritten and D.C. Lewis.

YOUTH WORK–*from page 18*

ing thanking the speaker and enclosing travelling expenses. The secretary keeps full details of the group's programme and prods the leader should important matters have slipped his mind. It is advisable to keep a diary of activities and expenses (postage, etc.) so that the information is readily available.

The secretary is responsible for keeping records. The good youth leader keeps a small notebook in which he records important items which occur to him during the youth group activities, perhaps an observation about a member, or an equipment requirement. Some of these details are transferred to a card-index which will contain all the information necessary for good leadership.

The Treasurer must be accurate and have a knowledge of book-keeping. A straightforward cash analysis book with debit and credit columns is all that is required. It is wise to have the books audited each year by the church treasurer. A pad of petty cash vouchers and a receipt book add to the efficiency. Receipts should be clipped together in date order. A fire-proof box will save the embarrassment of money being lost through fire. It is suggested that amounts of more than £5 are kept in a bank or Post Office account. This will ensure that the amount deposited will gain interest and remain safe.

In the main youth departments, i.e. Sunday school and Crusaders, offerings will be taken up. Other departments, i.e. junior Crusaders, boys' clubs, etc., can be financed by subscriptions. It is sometimes possible to find adults, members of the Church, and parents of young people, who will make contributions to the youth work. The local Council youth officer will give valuable advice about grants. These are usually designated for renovation, redecoration, equipping and furnishing of youth premises.

The equipment officer sees that equipment is kept in a good state of repair. Anything that is particularly valuable should be locked away. An inventory will determine that items of equipment are not lost. You know the kind of situation that arises: just before the showing of a film you can't find the screen! The equipment officer will be present before the youth activities begin to get everything ready before people come in. If there is no caretaker he will arrange for the cleaning to be done on a rota system.

continued next week

COMING EVENTS

ABERDARE. September 1,2. Elim Pentecostal Church, Monk Street. Preacher: T.W. Walker (Editor, ELIM EVANGEL). Saturday at 7.15, Sunday at 11 and 6. 9. Youth Sunday. At 11 and 6. 16, Harvest service at 6. 22. Baptismal service (at Aberaman Pentecostal Mission kindly loaned). Preacher: Paul A. Epton. At 7.15. 23. Presentation of Baptismal Certificates. At 6.

ABERYSTWYTH. Elim Pentecostal Church, New Street, off Pier Street. A welcome to holiday-makers. Sundays at 11, 5 and 6.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, off Preston New Road (opposite Telefusion House, first left and left again). Sundays at 10.45 and 6.30. Pastor: R.Clarke. A warm welcome to visitors.

BRIGHTON. Elim Pentecostal Church, The Lanes. Visit the famous historic building (built 1688). Services: Sundays at 11 and 6.30. Tuesdays at 7.30. Thursdays at 7.30. Fridays. Youth night at 7.30. Minister: F.A. Hodge.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors welcome. Pastor: B. Grist.

BURNHAM–ON–CROUCH. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Sundays: Gospel Service and Sunday school at 10.30; Communion at 6.30. Thursdays: Bible Study at 8.

EDINBURGH. Visitors to Scotland's capital warmly welcomed at The City Temple, Elim Pentecostal Church, George 1V Bridge. Sundays at 11 and 6.30. Resident Minister: B.J. Hayes.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30 by Pastor Keith G. Salter.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes holidaymakers. Sunday at 10.45: Communion service; at 5.45 : Evangelistic service; at 7.30: Family fellowship. Tuesday and Friday at 8. Minister: D.A. Lambelle.

OXFORD. September 1,2. City Temple, Elim Pentecostal Church, Botley Road. Minister's anniversary services. Preacher: J.T. Bradley, Secretary-General. Saturday at 7.15. Sunday at 11 and 6.30.

READING. Elim Pentecostal Church, Waylen Street. September 1, 2. Preacher: D. Hathaway. Saturday at 7.30. Sunday at 11 and 6.30. Convener at all services: F. Shadlock.

ROMSEY. August 11. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by The Leprosy Mission. At 7.30.

RYDE, Isle of Wight. August 25,26. Elim Pentecostal Church, Albert Street. Minister's fourth anniversary. Preacher: R.B. Chapman. Soloist: Mrs. Chapman. Saturday at 7. Sunday at 11 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Minister: A.P. Johnston. Sundays at 11 and 6.30. Tuesdays, Wednesdays, Thursdays and Saturdays at 7.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Elfacombe, welcomes all visitors. Sundays at 11 and 6.30. Thursdays at 7.30. No. 50 'bus from the Strand to Hoxton Road. Pastor: H. Quy.

WEYMOUTH. August 25. Elim Pentecostal Church, Belle Vue. Rally. Items by The Harvesters (Yeovil). At 7.

ITINERARIES

The President (J. Lancaster):
August 25-27, Pontypridd; September 8, Christchurch; 9, Wimborne (a.m.), Winton (p.m.); 10, Parkstone; 11, Springbourne; 12, Salisbury; 13, Southampton; 15, Andover; 16, Canada (a.m.); Romsey (p.m.); 17, Gosport; 18, Weymouth; 19, Merriott; 20, Yeovil.

The London Crusader Choir with Douglas B. Gray:
August 19, Hastings; September 2, High Wycombe; 6, London (Regent Hall); 9, Canterbury and Dover prisons; 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey Prisons; 25, East Ham; 30, Ipswich.

BANK HOLIDAY CONVENTIONS

BRISTOL. Elim Pentecostal Church, The City Temple, Jamaica Street, Stokes Croft. Preachers: D.W. Anthony, J. Gibson and T.W. Walker. Conveners: W.R. Jones and P. Upton. Items: Len Magee, New Creation Singers, R. Rees. Wednesday-Saturday (inclusive) at 7.30. Sunday at 11, 3 and 6.30. Monday at 11, 3 and 6.30.

DARLINGTON. August 27. Elim Pentecostal Church, Bowman Street, Tyne Tees, Presbytery Rally. Preacher: B.J. Hayes. At 3 and 6.30.

HEREFORD. Elim Pentecostal Church, Clive Street. Preachers: J.T. Bradley and J.B.D. Ritchie. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30.

LONG EATON. Trinity Methodist Schoolroom, Cross Street. Preacher: J.C. Smyth. Saturday at 7. Monday at 3 and 6.30 (tea provided). Elim Pentecostal Church, Bonsall Street. Sunday at 11 and 6.30.

NEWQUAY. August 19-27. Elim Pentecostal Church, Seymour Avenue: Missionary Week and Bank Holiday Convention. Missionaries expected: Pastor and Mrs. L. Wigglesworth, Pastor and Mrs. D.L. Mills, Pastor and Mrs. A.I. MacInnes and Miss J. Caudell. Sundays at 10.45, 5.45 and 7.30. Tuesday, Wednesday, Thursday at 10.30. Meet the Missionaries and missionary exhibition. Friday at 8. Bank Holiday Monday at 3 and 6.30.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Preacher: F.A. Hodge. Items by The Foursquares and the Southampton Quartet. Convener: P.G. Parsons. Saturday at 7.30. Sunday at 11 and 6.30. Monday in The Baptist Church, Bell Street, at 3 and 7.

ROTHERHAM. Elim Pentecostal Church, Westgate. Preacher: T.G. Hills. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.15.

SCARBOROUGH. August 27th. Elim Pentecostal Church, Murray Street, Londesborough Road. North East District Presbytery Rally. Preachers: J. Burgan and D.G. Woodfield. At 3 and 6.30. (Cups of tea between meetings). Welcome to visitors.

WESTCLIFF ON SEA. Elim Pentecostal Church, Electric Avenue Preacher: G.N. Backhouse. Singing by the Chelmsford Choir, Elaine Burley and Jill Ladd. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

This is your personal invitation to the

21st **WEST OF ENGLAND PENTECOSTAL CONVENTION**

Bank Holiday Monday, August 27th
11 am, 3 pm and 6.30 pm
(Children's Convention and Picnic at 2.30 pm)
Cups of tea only provided between the services.

Hear:
REV. DENNIS ANTHONY (Chelmsford)
REV. T. W. WALKER (Cheltenham)
REV. JIM GIBSON (Kilsyth)

Ministry in Music:
RAYMOND REES (Wales)
LEN MAGEE
NEW CREATION SINGERS
Conveners:
Ron Jones and Peter Upton

THE CITY TEMPLE Jamaica Street (off Stokes Croft) **BRISTOL 2**

NOTE—Other Convention Rallies: Wednesday, Thursday, Friday, Saturday (Aug. 22-25) at 7.30, Sunday at 11, 3, 6.30.

Join us on Saturday August 25th, 7.30, for Foundation Stone Laying Service of our new City Temple.

D.2908

Organisation and Administration

by Eldin R. Corsie, National Youth Director

MANY people have the mistaken notion that anything will do for God. If there is one area in which things are sometimes done shabbily and insufficiently it is in the Church. *Scripture shows that God's blessing has rested upon wise organisation and administration.* In the Old Testament, in the journeys of the Children of Israel in every detail of their daily lives there are the marks of organisation, e.g. in their method of mobilisation, in the way they pitched their tents, in the construction of the Tabernacle. Each tribe had its special position and responsibility. There are New Testament evidences of organisation, e.g. our Lord instructed the disciples to arrange the hungry multitude into ranks of fifty. In Acts chapter 6 we note that the Apostles handed over financial and material matters to specially chosen layman. They recognised the value of organisation. Perhaps the classical biblical illustration is in the ministry of Moses. Feeling the burden of his tremendous responsibilities, Moses accepted the rebuke and advice of his father-in-law, Jethro: "The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee: thou art not able to perform it thyself alone." (Exodus 18:17,18). He suggested that Moses should delegate some of his responsibilities.

In considering Organisation and Administration, we look first at the subject of the staff.

1. The Staff.

THE essence of youth work is team-work. One leader out of harmony can disrupt a whole organisation. The efficiency of any department depends upon the reliability of the members of the staff. Youth work of any kind is seldom successfully conducted by a dictator or by the one-man-band approach. There must be smooth, co-ordinated team-work. The principle of Scripture at this point is: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all *speak the same thing,* and that there be *no divisions* among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Corinthians 1:10).

There are bound to be contentions and misunderstandings among the youth staff. Our Lord had to deal with such difficulties Himself. There was a clash of personalities among the Apostles. John and James asked Jesus, "Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory" (Mark 10:37); but when the news came to the ears of the other disciples, they were "displeased with James and John (v.41). Out of this dissension came the principle enunciated by Jesus which must be the guide-line of every youth worker in a team: "Whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." (vv. 44,45).

To uphold unity in Christian service all personal interests must be blended with group interests. Thus staff must be carefully selected. Sometimes talented people must be passed by if their temperament is not compatible with the group work. Unity is developed in prayer and fellowship. When did your youth group last pray together?

Having described the character of the staff, one must now define the work of the Committee.

2. The Committee.

"COMMITTEES make minutes and waste hours" is the caustic comment of one critic. If a committee is conducted effectively it can be the salvation of many a youth department. There is usually safety in numbers. Whether the department is the Sunday school, senior Crusaders, or boys' club, it is essential that the group has a proficient leader and a well-organised committee in which each person knows exactly what part he or she has to play.

The Chairman is the minister (see the Elim Constitution). He is present to guide and counsel the committee.

The Secretary has a most responsible job, on which hinges the success of the committee. Much of the work is done behind the scenes and, if it is conducted efficiently, it will save muddle and confusion. The secretary has the responsibility of the committee meetings. He (or she) sends out the agendas in advance, keeps minutes, sends out invitations to the visiting speakers, reminds them shortly before the meeting, sends details of how, when, where, and to whom they are speaking, enclosing a stamped addressed envelope for the reply. Remember to offer hospitality. Don't forget to write a letter after the meet-

Continued on page 16

The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, August 20th — **1 Corinthians 11:17-34**

"If we would judge ourselves, we should not be judged" (v.31).

THE early believers often met in ordinary homes and it would seem that some at Corinth went to the believers' gatherings because they received hospitality (Romans 12:13) prior to the celebration of Communion. Greed, not God, motivated their attendance. Like the crowd that followed Christ around the lake after he had miraculously fed the multitude, they needed to hear the words, "Ye seek Me, not because ye saw the miracles, but because ye did eat. . . and were filled. Labour not for the meat which perisheth, but for that. . . which the Son of man shall give unto you" (John 6:24-29). Earthly desires are often accompanied by emotional divisions which can only bring discredit to the Church of God. The challenge to "examine" one's own life is an echo of Christ's teachings in the Sermon on the Mount (Matthew 5:23-26).

Tuesday, August 21st — **1 Corinthians 12:1-13**

"The same Spirit. . . the same Lord. . . the same God" (vv.4-6).

PENTECOSTAL truth presented in a balanced, Scriptural manner is not a distortion of the divine, but is the same doctrine that the Early Church experienced and taught. It has been said: "The Church has been subnormal for so long that, when it becomes normal, it is considered to be abnormal". A normal New Testament Church presents the triune God in all His perfect purity, Passover pardon and Pentecostal power. It is a tragedy of Church history that for so long men lost sight of the pardon that God was willing to give and the power by which the Almighty wanted to work through man. Luther was raised up to re-form men's faith and in this century God has raised up thousands who can say with Paul, "All these work. . . by the selfsame Spirit".

Wednesday, August 22nd — **1 Corinthians 12:14-31**

"Now ye are the body of Christ, and members in particular" (v.27); "Members should. . . care one for another" (v.25).

MOTHER: "Why, Bobby, you ate all that cake without thinking of your sister!"

Bobby: "I was thinking of her all the time. I was afraid she would come in before I finished it."

This simple incident illustrates the truth that we are all prone to seek selfish interests. The clear teaching of Scripture is: "Love your neighbour as yourself" (Mark 12:31). Our neighbour could well be outside the Church and even hostile towards it. We are told: "Love your enemies" (Matthew 5:44). It is easier at times to love an enemy whom we do not see very often than to love fellow-members of the family of God whom we meet regularly. We should accept the ministry within the Church that God has given us and pray for others who either irritate us by their lack of grace or by their obvious spirituality.

Thursday, August 23rd — **1 Corinthians 13:1-7**

"I. . . love" (v.1).

MOODY said, "If you wanted to fill twenty bottles with water you would have some success if you threw a bucket of water over them. You might get a drop in each. If you wanted real achievement, you would do better if you took a bottle and filled it full then took it to an empty bottle and poured its contents in, bottle to bottle, and then did the same again twenty times." Personal Pentecostal fulness is judged by what comes out of the individual, not only in public ministry, but in everyday living. The pronoun "I" is used eight times in three verses. As Paul emphasises, "I"' must be loving above any gift of ministry or act of Christian kindness, both of which could be done for personal priase. Be full of love!

Friday, August 24th — **1 Corinthians 13:8-13**

"We know in part. . . but then shall I know. . .as. . . I am known" (vv.9,12).

IN the previous chapter we are told that "God has set in the church" many interdependent ministries and many edifying spiritual gifts which cannot be fully realised because of the limitations of men who are subject to the failings of the flesh. With God's help through the Holy Spirit, however, the Church, with all its shortcomings, can experience tremendous blessings. In the words of Dr. Herbert Lockyer, "We have a little heaven within to go to heaven with". The truth set forth here is that of which Paul reminded the Corinthians in his Second Letter, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (4:7). If knowing in part is so blessed, how much more blessed will it be when we meet the only One of whom it could be said, "In him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9)!

Saturday, August 25th — **1 Corinthians 14:1-19**

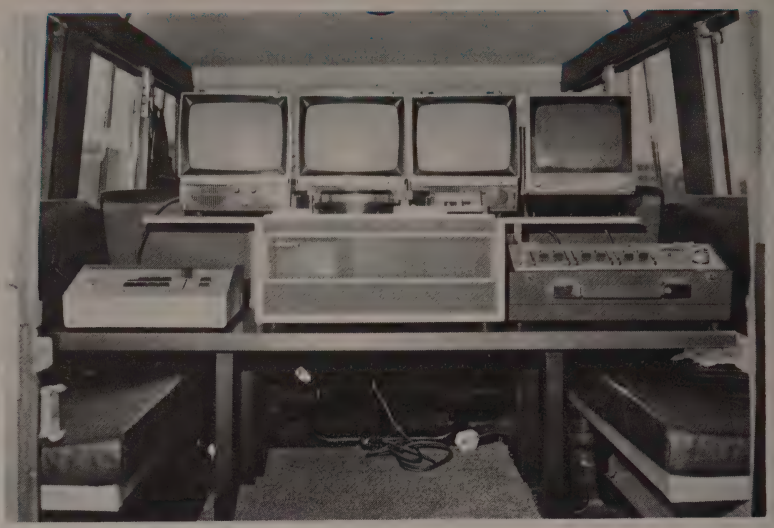
"Follow after love, and desire spiritual gifts" (v.1).

TWENTY-SIX years after the day of Pentecost, Paul pleads for men to show the foremost Fruit of the

Continued on page 13

Evangelism on Wheels

by W. Ronald Jones

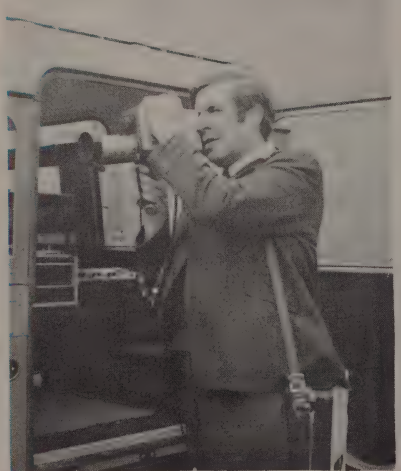


THE Lord Jesus was not giving us a choice but a command when He declared: "Go ye into all the world and preach the gospel." This was not just a piece of timely advice; HE WAS GIVING ORDERS.

While reading Matthew 28:18-20, William Carey woke up to the responsibility of going after the lost. As he read and re-read it he said, "Does Christ really mean it?" "He must mean it!" The fire began to burn within his soul until he felt compelled to place those burning coals within India's darkened borders.

What about us? *Did He mean it?* The world still speaks to us in desperate need. God forbid that they should look in vain because we have let the fires go out on our evangelistic altars!

Thank God, evangelism takes up much time in our discussions, but we must be careful lest our discussions on methods simply result in dividing our efforts. I believe that the hour has struck when we must use every form of evangelism, that by all means we might save some.



Mr. C. W. Smith

Because of this conviction I am thrilled with what I have called "EVANGELISM ON WHEELS." This is the vision of an Elim member in our Swindon Church.

There are eight wheels involved and, of course, equipment, and sacrifice and hard work.

Step inside the Landrover, a twelve-seater station wagon perfectly set out as a mobile video recording unit. How's this for first class equipment? There's a Sony video tape recorder, a six channel microphone mixer, camera kits, a portable camera and recorder and a talk-back system. By the way, here's the driver, the man with this exciting vision for reaching people for God, Mr. C.W. Smith. You've possibly seen him in action at our Conferences. He tells me that there is also a Morris Marina Estate which is to be used for travelling around our Elim Churches to show recordings made at our Conferences and at rallies.

The Estate is certainly not lacking in equipment either, for there are two recorders and ample television equipment.

Men and women can be reached for God in out-of-the-way places, e.g. in our villages, and let me say right away that Mr. Smith is willing to visit any of our Churches at his own expense in order to record material in old people's homes and wherever and whenever the opportunity is given. Already the local television station has shown great interest.

You might well think it worthwhile inviting Mr. Smith to your Church. You will see the great possibilities of "Evangelism on Wheels". All it will cost you is the offering. . . . . AND THAT WILL GO TO THE EVANGELISTIC COMMITTEE FOR FURTHER HOME EVANGELISM. Write to him at the Swindon Elim Pentecostal Church.

THE ELIM EVANGEL

Vol. LIV No. 34 August 25th, 1973 5p



Young people from our Eastbourne Church making an effective witness during Carnival Week (report on page 3).
Photo by courtesy of the Eastbourne Gazette and Herald.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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Editorial

ONE of the thrilling aspects of the Christian life is our personal relationship with the Lord Jesus Christ. You can tell that someone is a born-again believer by the very ways in which they refer to our Saviour. They speak of Him in intimate terms. To listen to fellow-Christians leading in prayer or worship reveals the same closeness. It is remarkable, wonderful, but very real. Some religious but unsaved people make the mistake of thinking that it is presumption to mention the Deity in such personal words. While not yielding an inch to the standards and demands of reverence, we are sure that it is right, proper and indeed Scriptural to be in such a blessed, close fellowship with our Redeemer.

These precious realities are beautifully portrayed in the Revelation, not least in chapter 1. The description of the Lord Jesus Christ is breath-taking in its power, beauty and glory. One of my favourite quotations is in v.15: "His voice as the sound of many waters". "In His right hand seven stars: and out of His mouth went a twoedged sword: and His countenance was as the sun shineth in his strength" adds v.16. We wonder whether this was but a vision of the glory of the Lord. The "face to face" revelation and experience are surely reserved until the Second Coming. The actual person-to-Person reality must be even more tremendous.

No wonder John had to write: "And when I saw Him, I fell at His feet as dead.". This is an expected reaction. How could he uplift his countenance in the presence of the Lord of the everlasting burnings, the Son of God, the "consuming Fire" Himself?

Read on, however: "And He laid His right hand upon me, saying unto me, Fear not". Lest there be any misunderstanding, we must note that there was not the slightest dimunition in His deity, for the Lord further said, "I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."; but John could write, "He touched me!".

We can say, "Jesus, Lover of my soul", "Saviour, Lover, Lord", "The very thought of Thee with sweetness fills my breast".

"He touched me – and oh the joy that filled my soul!".

Church Reports

EASTBOURNE **Pastors: J. Lancaster**
E.R. Gaudion

CARNIVAL Week always seems to draw great crowds of people to Eastbourne, and the 1973 parade was no exception. This was too good an opportunity to miss, and so we entered a float in the procession. It was based on the theme of road-signs, and had our girls' singing group on the back. It took days of hard work to prepare our entry, and although we won no prizes, (after all that was not the intention of our entry), yet it was very satisfying to know that so many would see the gospel as the procession went on. We were the only Christian witness in the parade. Other members of our Youth Group ran ahead of the float giving out gospel newspapers, and they distributed 5,000 in the space of one hour! We are grateful to God for this wonderful opportunity to reach so many with the Good News.

E.R.G.

CHRISTCHURCH **Pastor: A.V. Gorton**

ON Friday, June 29th, Pastor A.V. Gorton was inducted at our Christchurch Church. The meeting got off to a dark start, as an electricity cable on a nearby building site had been broken by a mechanical digger. This plunged the neighbourhood into darkness. This certainly did not darken the spirit of the meeting, however, and the Church was full and overflowing, a total of 127 being counted in the church and vestry, and there were others sitting on the wall outside. Many local churches supported, including the Minister and some members of the Parkstone A.O.G.

Pastor W.J. Maybin, District Superintendent, convened the meeting and Pastor Felix Lloyd Smith gave an excellent message on the Second Coming.

Pastor and Mrs. A.V. Gorton were welcomed on behalf of the Members by the Treasurer, Mr. M.K. Galtor.

Truly the Lord has answered our prayers.

M.K. GALTOR

BATH **Pastor: D.O. Ward**

"THE Bible comes alive" was the title of a special series of lectures with a spiritual challenge – given by Pastor Christopher Gornold Smith. There were only six nights, but how the Bible *did* come alive!

Vital biblical truth, which lay buried under the dust of centuries, but are now revealed by the archeologist's spade, were projected on colour slide and film. Strange customs of the ancient east were explained, making difficult passages of the bible clear. We started from Ur of the Chaldees and God's call to Abraham, went to Elijah and the supernatural fire of Mount Carmel, to Hezekiah and the Assyrian invasion, to the exile, to Babylon and Persia, through the Holy Land in the steps of Jesus, and finally to Jerusalem as the key to word affairs, prior to the Lord's second coming.

"Bless Thy Word unto our hearts and glorify Thy name" was our opening prayer, and God graciously answered it. Each message closed with a fervent challenge to our lives. Many visitors were attracted to each evening's service.

Appreciation must be given to Mrs. Ragna Smith, for operating the projector in such an efficient and unassuming manner, and to Ray Cradock for showing the 16 mm. sound movie film.

FREDERICK C. SMITH

ABERDARE

"THIS is the day that the Lord hath made". This chorus began the open-air service on our church lawn at the beginning of our convention. Pastor and Mrs. R.B. Chapman were with us for the weekend. On Saturday evening Pastor Chapman spoke on the conditions to be met if we want God's blessing, as individuals and as churches. Mrs. Chapman sang, as did our church choir, and choruses were led by our young teens' tambourine group. On Sunday evening there was great conviction on the preaching of the Gospel, but sadly no one responded.

For Monday and Tuesday, we welcomed Pastor Ivinson (Glynneath Assemblies of God), his wife, and some of his young people, singing and witnessing to God's saving power. On Tuesday, the choir of our Mountain Ash Church visited us, and our young people sang and played the tambourines. God really broke into the Monday service at the end, and it was difficult to persuade the people to leave the church for refreshments in the hall.

This was one of the best conventions yet. It was wonderful to see about ten of our congregation experiencing their first convention with us, having joined us during the year. May there be at least twenty more by next July!

PETER D. BRAKE, B.A.

SCARBOROUGH **Pastor: S. Penney**

AN expectant congregation, hearty singing, thrilling testimonies – this was the setting at the recent united baptismal service held in our Scarborough Church. Five candidates were from the Driffield Church and three from Scarborough. All gave sincere testimonies of their salvation and each one expressed the desire

to go on with God. The Driffield youth group sang: "God's Choir in the sky" and Daryl Richardson, a student at London Bible College and a candidate for the ministry, gave a short inspiring message on the meaning and importance of water baptism. Pastor S. Penney of Scarborough church and Pastor D.B. Tinnion, of Driffield, then immersed the candidates. The meeting closed with the singing of a hymn and prayer. We left the church knowing that we had met with the Lord.

B. WHITE

STIRCHLEY, Birmingham **Pastor: J.B. Coleman**

OVER the past few months we have been considering the theme "Helping Missionaries". For a few minutes of the Sunday school programme each week, we have been thinking about how we can help missionaries by praying, writing, giving and making things. We have fifty children with an age range of three to fifteen years. Several children have written letters to Elim missionaries and have been very pleased to receive news. Each class is encouraged to pray for and to write to missionaries in a particular country.

Some of the girls had a sponsored "knit in" in which they made squares for a blanket, which is big enough for a single bed and which raised £6.50. They are hoping to send the blanket to a missionary. Other girls made bathroom dolls to be sold in order to raise money for missionaries. Two small blankets and some soft toys were also made. The boys held a sponsored football match and raised £13.31.

Our missionary offering came to £7.50, which, together with the money raised and two gifts of £2.69 and £2 made a total of £32. At the climax of the project, we were pleased to have a visit from Pastor H. Jeffery, who has worked as a missionary in Brazil. He spoke about jewels in Brazil, how precious stones are sought for in mines under very arduous and difficult conditions with much hardship. He showed us a rock containing amethyst and explained how the precious stone must be separated from the ordinary stone, cut and polished in order to be fit for a ring or piece of jewellery. He described how missionaries have to work hard and go through difficulties and hardship in order to find people who by God's grace become jewels in Jesus' crown.

STEPHEN BROWNE

EASTLEIGH **Pastor: M. Moore**

SOME weeks ago Pastor Maldwyn Jones conducted his farewell services after spending nearly two and a half years with us as Minister of our Church. During that time he has seen our fellowship expand in numbers and also financially. We thank him for all that he had been able to do. In the evening service a presentation was made to both him and his wife and best wishes were expressed as he moved to a new Church, and that God would bless his ministry there.

On July 11th, Pastor W.J. Maybin, the District Superintendent inducted Pastor M. Moore as our new Minister. He had recently graduated from Elim Bible College. The service was ably convened by Pastor Maybin and was well supported. Besides friends from local churches, we had visitors from Gosport, Christchurch, Romsey, Southampton and even as far as Croydon where Pastor Moore had been helping in the ministry. Letters were read by Pastor Maybin from Beeston and from Croydon, which contained messages of appreciation and good wishes for the future of the Eastleigh Church. A welcome was given from the local Church by the Secretary and by Pastor P.G. Parsons on behalf of the presbytery. A timely message was given by Pastor H. Palliser both to the new minister and the Church. Refreshments were provided for the visitors who came from distances and thanks were expressed to them for joining us for the occasion.

We pray God's blessing on Pastor Moore's stay with us and pledge ourselves to help him as much as lies in us.

W.E. LAWES

BRAINTREE **Pastor: A.P. Atkinson**

OUR Sisterhood anniversary services were held recently. A full church was a very welcome sight. Many other sisterhoods closed their meeting to join with us in our celebrations. Mrs. J. Eaton was our speaker. Her messages were very much blessed. We also had the Totham Ladies Choir. Their beautiful singing touched our hearts. Mrs. Langford ministered to us through poetry, including one of her own compositions.

During the afternoon service, Mrs. Anderson, our Treasurer, presented Mrs. Eaton with a bouquet. A bouquet was also presented to Mrs. Gowlett, our Secretary. We then enjoyed a splended tea served by the ladies of our Sisterhood.

During the evening meeting a group of young people from Coggeshall Baptist Church presented a programme of testimony and song. We all enjoyed a good sing and were grateful for the services of Mrs. D. Joslin at the organ and Mrs. Denam at the piano. Mrs. Eaton then gave an Epilogue and our Pastor closed with prayer. The meetings were convened by our President, Mrs. W. G. Turney. We thank and praise God for His kindness toward us and look to Him for blessing in the future.

E.V. GOWLETT

CLAPHAM **Pastor: I.R. Moore**

SUNDAY, July 8th was a memorable occasion for all our Members, it being our Pastor's farewell and retirement day. He can look back over his years of ministry and see the faithfulness of God. It was nice to have as the preacher Pastor J.C. Kennedy, a former Minister and a close friend through the years of Pastor and Mrs. Moore and family.

The evening service included words of thanks, song and poem appropriate to the occasion. One brother of 79 years of age from Guyana sang a piece called, "God bless our Pastor". A presentation was given on behalf of the Deacons and congregation of a Thompson Chain Reference Bible, cassette tape recorder and a cheque in expression of our love and appreciation.

We all wish Pastor and Mrs. Moore God's richest blessing, health and happiness in the days to come.

FRED WILLIAMS

DAGENHAM **Pastor: J. McBurney**

ON July 7th the Church gave a good account of itself in the Dagenham Carnival. This was made possible solely by the Crusaders, under the leadership of Norman and Edie Lay. The float driven by Mr. E. Woods, one of our Deacons, was outstanding. It was decorated with hundreds of paper rosettes with the words "God is Love" inset. The gospel was well presented with suitable verses from the Scriptures in bold letters. Many of the Crusaders rode on the float singing choruses, while others distributed hundreds of Gospel tracts.

Both Pastor and people are encouraged by the efforts of the young people. Peter Sleikerand his fiancee, Christine Smithson, Peter's sister Jenny and her husband Paul, played a great part in the preparations and inspired the younger members to play their part. The Pastor encouraged them in all their efforts and took part in the procession. We thank God for Peter's enthusiasm as he leads the choruses on Sunday evenings, for his inspired ministry in song, and for a group of young people who desire to let their light shine to the glory of God.

God continues to bless the inspired ministry of our Pastor. Many must have left a recent Sunday evening service greatly challenged after he spoke on Matthew 8:36,37.

We covet very earnestly the prayers of our Elim family, that God will move on behalf of our Church rebuilding plans, involving the constantly rising prices and the plans being still in the hands of the local Council. We encourage our hearts with the fact that "God is able".

(Miss) J. BERRY

DEWSBURY **Pastor: G.N. Miller**

GOD is really blessing us here in Dewsbury. In just over six months we are filling our Church especially with youth from the pubs here, for which we praise the name of our God. We have seen at least thirty youths baptised in the Holy Ghost in four weeks.

We saw our first demon cast out last week. It screamed out in agony, and again we praise our God for this deliverance.

D. HAIGH

RYDE **Pastor: I.R. Hall B.D.**

THE annual visit to our Church of the young people from the Elim Camp at Whitecliffe Bay is one of the highlights of the local calendar. This year's weekend lived up to all expectations. Not only were the attendances high (almost seventy on the Saturday and over one hundred and thirty on the Sunday evening), but also there was a great sense of the Lord's presence.

The opening meeting, which marked the fifth anniversary of the formation of the Isle of Wight United Pentecostal Fellowship, was supported by friends from the Assemblies of God at Cowes and Sandown. P.E. Streeter, a camp padre, gave a clear exposition of "Six reasons why we speak with Tongues". Various campers contributed testimonies and singing items.

The Camp Commandant, B.C. Richardson, was the preacher on Sunday night. Many were deeply challenged to believe in Christ and two responded to the appeal. Campers took part in the service, in particular one girl who was converted the day before at the Camp.

I.R. HALL

ITINERARIES

The President (J. Lancaster):
August 25-27, Pontypridd; September 8, Christchurch; 9, Wimborne (a.m.), Winton (p.m.); 10, Parkstone; 11, Springbourne; 12, Salisbury; 13, Southampton; 15, Andover; 16, Canada (a.m.); Romsey (p.m.); 17, Gosport; 18, Weymouth; 19, Merriott; 20, Yeovil.

The London Crusader Choir with Douglas B. Gray:
September 2, High Wycombe; 9, Canterbury and Dover prisons; 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey Prisons; 25, East Ham; 30, Ipswich.

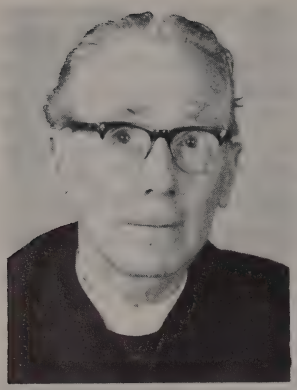
Joseph Smith:
September 1-6, Carlisle; 8-13, Whitehaven; 15-20, Coatbridge; 22,23, Edinburgh; 24-25 Paisley; 26-27, Motherwell; October 6-11, Aberdeen; 13-17, Kilsyth; 20-25, Greenock.

Mr. F.B. Phillips with film "Zaire River":
Sat. Sept. 1, Scunthorpe; 2, Grimsby; 3, Hull City Temple; 4, Harrogate; 5, York; 6, Malton; 8-16, Tyne-Tees Presbytery.

NEWS FLASH

MACCLESFIELD CRUSADE

830 decision cards filled in, on the first two weeks. . . . . .400-500 in the big Marquee. . . . . .a hunchback boy marvellously healed, the great lump instantly disappeared before our eyes — an astounding miracle. . . . . .The Crusade being conducted by Evangelist Melvin Banks.



A series on the Epistle of JUDE
– some great Subjects from a little Book

In Defence of the Faith

8. A Handful of Metaphors

by F. J. Slemming

"These are they who are *hidden rocks* in your love feast when they feast with you, *shepherds* that without fear feed themselves; *clouds* without water carried along by winds; *autumn trees* without fruit, twice dead, plucked up by the roots; *wild waves* of the sea, foaming out their own shame; *wandering stars* for whom the blackness of darkness hath been reserved for ever " (Jude vv. 12,13. A.R.V.).

WE continue with the theme of apostasy, the main subject of Jude. In these verses, we have a handful of illustrations taken from the everyday world: hidden rocks; waterless clouds; fruitless trees; raging waves; wanderings stars. Hidden rocks cause us to think of hidden dangers. Waterless clouds are suggestive of false promises. Fruitless trees speak of barren profession. Raging waves remind us of wasted effort. Wandering stars picture the aimlessness and final plunge into eternal darkness of apostates and apostasy.

Hidden rocks lie beneath the surface. They give no outward evidence of their presence and danger. With such a telling illustration Jude speaks of those who creep in unawares. By subtlety and stealth they make their way in among the people of God and then go about their evil business of making shipwreck of their faith. They are the tares that choke the wheat, the wolves that scatter the sheep, the shepherds that without fear look after number one and feed false pastors and deceiving preachers. The Word of God speaks to all such with strong warning words. Read carefully Ezekiel 34:2-10.

Waterless clouds picture the promise of refreshing rain followed by complete disappointment. The rain does not come and the ground remains parched, thirsty and unchanged. The word translated here "without water" is the same in the Greek that is used and translated in Matthew 12:43 "dry places". It seems to make a suggestion that there is a similarity between the evil spirits of Matthew 12 and the men of whom Jude is writing, clouds without water carried along by winds. In Ephesians 4 Paul points out that one of the purposes of the ministry Gifts is that the child of God should be established and not carried about by every wind of doctrine.

Some translate fruitless trees as "trees of the waning autumn". The winter of judgment will inevitably follow the autumn of apostasy. The full phrase reads, "twice dead, plucked up by the roots". "Fruitless" indicates death, uprooting surely spells death; where there is no root it follows that there is no fruit.

As to raging waves, we are familiar with the words of Isaiah 57:20: "The wicked are like the troubled sea, when it cannot rest, whose waves cast up mire and dirt." Today we witness the troubled sea – the unrest and rebellion against God and the people of God; tomorrow what a change it will be for us – the crystal sea and the river of life that flows by the throne of God, rest and calm in contrast to the unrest and rebellion.

Wandering stars can be seen at times – shooting stars, wandering stars coming into our atmosphere. We witness their flashing brilliance and, just as speedily, they vanish out into space again, a fitting picture of some apostates who come into prominence as they seem to reflect the brightness of the Sun of Righteousness and then depart out of the ways and brightness of the Light of the world. A wandering star is not subject to the law of the solar system whose centre is the sun. Apostates are not subject to the Lord of the universe and the Master of men, and out they go into blackness and darkness and we recall the words of the Master in Matthew 8, where Jesus talks of those who will be cast into outer darkness.

These then are the terse, pointed, important metaphors used as illustrations by Jude as he warns us of lurking dangers, lying promises and the aimless, useless way of apostasy, leading, as it inevitably must, to eternal darkness. In the light of this we are wise to

Continued on page 8

The Meeting

by Sheila Price



PETER and his friends worked hard in their little fishing boat on the Sea of Galilee. They rode the tossing waves, enduring much danger on the rough sea. One night they cast their nets as usual, hoping to collect a big catch of fish to sell in the market place, but, when they pulled in their nets in the early morning, they were empty.

Peter, tired and disappointed at having nothing to show for his efforts, headed the boat towards the shore. "Come," he said to his friends, "let's go home. We'll try again tonight."

Suddenly they saw a Stranger walking along the edge of the shore. "I wonder who it is?" Peter asked. "Someone taking an early morning stroll, I expect," one of his friends replied.

As the boat drew up alongside, the Stranger asked, "Did you have a good catch?"

"We've caught nothing at all!" Peter replied. "We've been out all night, but our nets are empty."

"Try once more," the Stranger said, "but this time lower your nets over the right-hand side of the boat." At that moment Peter and his friends realised that they were talking with their risen Lord! They remembered the promise that He had made to them before He was taken to be crucified: "I will meet you again in Galilee". He had kept His promise and had come to help them. Eagerly they obeyed their Master and cast their nets as He had directed them. Soon the nets were filled to overflowing. Peter, overjoyed, raced for the shore, pulling the heavy nets behind him. How glad he was to have met his beloved Master that morning.

One day, we, too, will meet our Master and He will want to know how many souls we have won for Him. As His fishers of men, we must work hard and long telling our friends of the wonderful love of Jesus.

Thoughts from the Book of Genesis

40. Purifying the Testimony (Genesis 35:2)

by F. Lavender, Pastor of our Croydon Church

AFTER delivering Jacob from the anger of Esau, the Lord told him to go to Bethel, the place where He had first revealed Himself. There Jacob was to build another altar to the Lord his God as a testimony that the Lord had kept the promises that He had made to him.

We find a strange contradiction, for there was idolatry in Jacob's family and, while his wives and children were nominally attached to the God of Jacob, they were still clinging to the old idols of Syria and Jacob appeared to condone this! At last, however, Jacob stood firm for the honour of the holy God whom he served. He called his family to put away their idols and to serve the Lord. His family obeyed this call and became a separated people.

We may feel that there is little possibility of *our* worshipping idols, yet, of course, our god is really that which has first place in our lives, the thing that claims our most complete devotion, whether home, family, friend, work, money, possessions, or the true, living God. Be absolutely honest and ask yourself in the quietness of your own heart, what *does* come first in your life, what claims your heart? If we have allowed other things to come into our lives and take the place which the Lord alone should have, then He calls us to renew our consecration to Him, to be separated from every idol of our heart, to have our lives cleansed and our testimonies purified.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

It seems to me . . .

IN attempting to kill two birds with one stone the killing of neither is a risk to be taken. A letter to the editor of *The Times* provides one stone. Headed "COME TO SUNNY BAYSWATER" the letter runs as follows:

"Sir,

I have just spent a delightful summer holiday in Bayswater, W2. The sun shone twenty days out of twenty-one. The bathing – an exotic place called the Serpentine – was not polluted. The cuisine was excellent and the water safe to drink. The currency was simple to understand. *The Times* arrived every day at 7.30 a.m., and many of the natives spoke English. I noticed, however, that it was becoming popular with foreigners, especially Americans and Germans. I suggest that your readers sample it as a holiday resort before it becomes too crowded."

This is an inverted way of saying that the grass is always greener in the next field – or the next country! – or continent! The proverb "The grass is always greener in the next field" is a more mellow way of stating the blunt Bible proverb, "The eyes of a fool are in the ends of the earth" (Proverbs 17:24). The paraphrased previous sentence in the same verse points the contrast: "The man of understanding finds the objects on which to bestow his wisdom in his vicinity."

No question could be raised about door-to-door visitation and village evangelism in France, Spain, Germany, Italy, Belgium by Britishers who almost without exception do not know a word of any language but their own or, at best, have the barest smattering of French or German if they had already done, or were doing, similar work in our country.

Admittedly the command of our Lord is to go into all the world and preach the Gospel; *but the first disciples did begin in their home country.* ". . . beginning at Jerusalem . . ." (Luke 24:47; Acts 1:8). What I am saying does not apply, of course, to those whose call is to give their lives as missionaries and who prepare themselves for that work by language study and other training for expertise in their task.

Our spending scores of pounds and travelling hundreds of miles to preach the gospel to people whose language wo do not understand, while neglecting the scores of villages lying within a few miles of our homes inhabited by people whose language we speak and whose customs we know, does not reflect the New Testament programme.

Nor should we overlook the fact that also on the Continent there is as effective a nucleus of keen evangelicals as there is in Britain.

If it be thought that evangelism is "easier"(!) in Europe than in Britain, we should bear in mind that rationalism, Romanism, atheism, agnosticism, liberalism and communism grip that Continent much more than Britain.

As touching London W2, for some years now, Elim Crusaders have distributed each year some 8,000 to 10,000 invitations to the Royal Albert Hall Easter Monday Services. In the "village" of Bayswater itself, our Kensington Temple witness, under the ministry of the National Youth Director and his assistant, goes from strength to strength. All over our land hundred of thousands of pieces of gospel literature are distributed by our ministers and members.

This is a reminder that in concentrating on our big centres of population, thousands of small communities scattered throughout the British Isles still await the message that we preach.

If you need gifts of literature for this operation please write to me at P.O. Box 38, Cheltenham, Glos.

James T. Bradley

JUDE–*from page 6*

give heed to Jude's exhortation earnestly to contend for the faith and to see the dangers of falling away from God and His truth.

Jesus Christ is coming with 10,000 of His saints, coming as Judge to execute judgment (Jude vv. 14,15). This great theme of the Second Coming of Jesus Christ was in mind in antediluvian days, when it was announced that a dreadful judgment and doom would fall on the ungodly. Enoch, who walked with God, was translated. God took him. It all portrays the Second Coming of our Lord Jesus Christ.

In these dark days, these times of apostasy, we hold this great hope that we shall be caught up, translated, to meet our Lord ere the great and terrible judgments of God are let loose upon an ungodly world, as Jude makes so crystal clear – ungodly men engaged in ungodly works in an ungodly manner, demonstrating that they are ungodly sinners, murmurers and complainers using great swelling words and showing respect of persons for the sake of advantage, seeking favours, playing at religious politics, despising the poor, fussing the rich, mockers walking after their own lust, lust controlling them, and, most crucial of all, "having not the Spirit" (v.19). These are the subjects of the coming judgments. We who are true believers are sealed by the Spirit unto the day of redemption. "Having not the Spirit" – "sealed by the Spirit" – in which category are you?

Jesus Christ the Healer

by John Hyde,
Pastor of our Oxford Church

WHATEVER your opinions, you must agree that the human body presents us with many problems today. Its condition occupies very much of our time and it can sway our whole life one way or another. People go out for their health's sake and are kept in for the same reason. Some would give all that they possess for a healthier body. Some have already given most of what they possessed in an attempt to improve their health.

Medical science is ever searching for the solution to the problems of the human body and great advances have been made in the world of medicine and noble work is being done by doctors in hospital. I do not wish to undervalue the great contribution that has been made for the world of sufferers by the medical profession.

On the other hand, the problem of the human body still seems as great as ever today. The world is full of sufferers and incurables. Many lives are filled with misery and despair as a result. Surely, then, in a world of suffering it should be good news to hear of Divine Healing today.

The subject is Divine Healing and has nothing to do with so-called faith healing. Divine Healing is healing from God; it is God working the seemingly impossible. It is all of God; He is the great Physician.

Divine Healing is man coming in touch with God and the almighty power of the living Christ being applied directly or, as is often the case, through prayer, or by the laying on of hands by a chosen vessel, but it is God, not the vessel, who heals.

Being fully persuaded that the Bible is the inspired Word of God (2 Peter 1:21), my first inquiry must be into that Book, for whatever man may say, God's Word is true and will stand for ever (Matthew 24:35). The first question to settle is whether Divine Healing is scriptural or not. Look at some of the Scriptures on the subject. Exodus 15:26 is one of the first promises relating to Divine Healing.

In Psalm 103:2 David said: "Bless the Lord O my soul and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases". God has provided both salvation from sin and healing for the body, spiritual and physical healing.

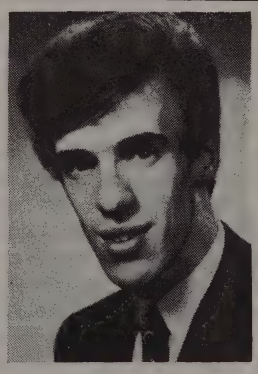
Isaiah 53:4 says: ". . . surely He hath borne our griefs and carried our sorrows".

Churches of other denominations are fulfilling the scripture: "Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up." (James 5:14,15).

A very great part of the earthly ministry of Christ was devoted to the healing of the sick, and the same Christ is alive today and able to meet the needs of those who put their trust in Him.

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A NEW mood is darkening the counsels of the Church as it faces the challenge of our fast-moving modern world. More advanced concepts of tolerance call for gentleness and so a devious route is pursued in search of man's soul. No longer must we effect a direct confrontation in matters of Christian witness; we are to be more subtle, to catch our man by guile. "Softly, softly, catchee monkey!" is the up-to-date slogan. Away with the brutal "Thus saith the Lord"; it's too obvious. Be more apologetic. Don't get the ungodly against the wall and punch the message home having got him there: "That's not cricket, old boy!". So we are tempted to adopt a method of attack that would be scorned in any commercial enterprise or political caucus.

At a radio seminar for would-be broadcasters the young man lecturing to the group and commenting on their efforts to produce simple talks made a great deal of the fact that listeners are no longer prepared to take direct frontal statements from gospel preachers. They refuse to be preached *at*. We must lead them up the proverbial garden path and omit from our messages the old fashioned Bible-punching "crudities".

"Be more artful" is the accommodating technique, forgetting, of course, that, having used the wiles of the "Artful Dodger", we have the very fellow himself on the end of our line, and being more practised at the dodging game than we are, he manages to wriggle off the hook we have so carefully prepared in our counselling sessions. On no account must we give the impression that we are getting at our audience (which is what we really are trying desperately to do); we must be conversational and chummy. In a world rushing headlong in a rat-race to its own destruction, do not shock or disturb the conscience; people might think we are pushing religion down their throats. Try treacle rather than brimstone.

There certainly is a place for the smooth, comforting approach. Many people have broken lives; having succumbed to temptation they cry from their hearts for help, for deliverance from the awful bondage of sin. It would be insolence to brush aside their need and add to their burden of guilt. We must ever remember the words of our Lord to the woman taken in adultery, "Neither do I condemn thee, go and sin no more." We can injure rather than help despairing souls by rough-shod methods. In an atmosphere of repentance the word must be one of hope, of love.

There are areas of violent conflict, however, where the Beast with bared fangs menaces the Christian witness. We face hypocrisy in many places and nowhere is this more evil than when carping critics point mocking fingers at insincerities in the Church. Are we saying with flowers what we should be saying with fisticuffs? Our fear of giving offence can make us innocuous; we wait for the opportune moment which often does not arrive.

John Wesley tried the technique of the opportunity theorists when on a visit to Leicester. He describes the coach journey from London in his *Journal* for



The

"It hath bee

by H. W

8th June, 1741: "For these two days I made an experiment which I had been so often and earnestly pressed to do - speaking to none about the things of God, unless my heart was free to it. But what was the event? Why, (1) That I spoke to none at all for four score miles together; no, not even to him that travelled with me in the chaise, unless a few words at first setting out. (2) That I had no cross either to bear, or take up, and, in an hour or two, fell fast asleep. (3) That I had much respect shown me wherever I came, everyone behaving to me as to a civil, good-natured gentleman. Oh how pleasing is all this to flesh and blood! Need ye 'compass sea and land' to make proselytes to this?"

Speaking some time ago in Church House, Westminster, to clergy of many denominations, Peter Howard said: "We are all to blame. Even some churchmen have become so determined to be 'with it' that they accept secularization as normal and try to make Christ conform to modern compromise instead of struggling, fighting, cleaving with our times until those times conform to the cross of Christ."

On no occasion did our Lord attempt to accommodate His teaching to the opinions or practices of His hearers. So direct and clear were His words that the startled listeners exclaimed, "Who then can be saved?" To the rabbi He said, "Art thou a master of Israel, and knowest not these things?" To the rich young ruler He demanded, "Go and sell that thou hast, and give to the poor", a most offensive remark were the young man's eternal situation not so perilous. Today we would fear lest we drive such a potential source of income from our churches. To the highly-esteemed Pharisees the words of Jesus came with thundering menace: "Hypocrites, fools and blind, whited sepulchres, serpents, generation of vipers". All those who listened among that religion-conscious crowd knew how often these pious keepers of the law prayed and fasted and tithed, yet Jesus did not hesitate to tear aside the mask of insincerity and expose them for what they were: robbers of widows, canting showmen.

The impact of Jesus Christ on His contemporaries was direct and without ambiguity: no apologies were

ne Confrontation

but I say unto you"

enway

offered. He scathingly pictured the rich glutton who ignored the beggar at his gate lifting up his eyes in hell, crying for a drop of water to cool his tongue, and pleading for the very beggar to be allowed to dip his finger in water to ease his torment. Mammon to the Master was the cruel lord who had deceived humanity with false notions of power. Thus He became poor and accepted utter destitution in order to prove the true wealth to which man can become heir. "He was rich," says Paul, "yet for your sakes He became poor, that ye through His poverty might be made rich" (2 Corinthians 8:9). As a pauper He taught us the true values that have eluded the greed of men.

Peter was not unlike His Master when he stood to preach the first apostolic sermon on the Day of Pentecost. "Ye men of Israel," he cried, fully aware of the explosive mood of the crowds gathered on that memorable day, "hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:22, 23,36).

It was this very hard approach of the rugged fisherman that brought conviction among his hearers. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" (v.37).

Most Bible commentators agree that we are living in perilous days, the very days foretold in the prophetic scriptures. Our society is corrupted by false notions and permissive codes of personal behaviour. These are not passing moments for smooth talk and weasel words, indeed, clerics who perform their "theological strip-tease" in order to come to terms with questionable, bored intellectuals are merely caricatured for their absurdities. The modern problem of pollution has affected not only our seas, atmosphere and environment, it has also defiled the mind of man with an effluent discharge of humanistic rubbish under the pretence that he is being taught the new sciences. "Love men. Slay errors," wrote St. Augustine, to which one writer adds, "Ecumenists must not only pray together. They must also slay together." Dogmatic atheism cannot be overcome by compromise any more than Gibraltar can be conquered by using pea-shooters. We need a militant evangelism to confront and to confute the encroaching secularisation of our generation.

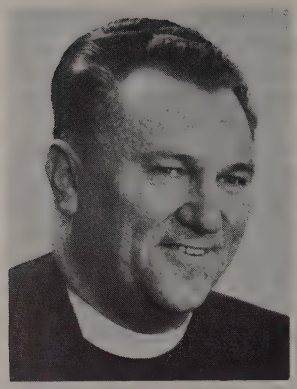
The contamination of our doctrines has led to the destruction of morals. Renan, the French philosopher, wrote: "It is possible that the collapse of supernatural belief will be followed by the collapse of moral convictions and that the moment when humanity sees the reality of things will mark a real moral decline. We are living on the perfume of an empty vase." That moment to which Renan drew our attention has arrived with a vengeance. Those who believed that we could have effective moral codes without the Christian creed have been confounded by events. The erosion of Christian teachings concerned with moral standards has produced a callous, violent society, where the voice of protest is muzzled by the fear of giving offence. Thus the vulgar has become the norm of social behaviour. The nation that once sent missionaries to many parts of the world with a gospel of healing and light, now attracts the scum of humanity to indulge its lusts. "How then did it happen", writes James McMillan, "that London promptly won the titles, 'the Swinging City', 'The World Capital of Abortion', 'Dolly Town' and continentals sniggeringly referred to homosexuality as the 'English Disease'?. . . sexuality extended its influence from the market-place to Parliament".

Is it any wonder that this morning our radio announcers tell us that the abortion problem has now reached its lowest levels with the main concern among children under eleven years of age? Parliament interests itself with a solution that can only add tragedy upon tragedy by discussing the possibility of providing children with contraceptives. As well attempt to put out a fire in the house by pouring petrol over it.

The blame lies largely with those parents who fail to discipline children and with the mass media for its commercialisation of crudities. The ineptitude of the Church, which has lost much of its vigour, is a sad commentary on its departure from the experience promised by our Lord when He said that the coming of the Holy Spirit would give power to His disciples and that when the Comforter came He would convince the world of sin. How else can He do this but through His witnesses? There can be little satisfaction in our technological paradise, with the advantages of affluence it brings, if the foundations of our social behaviour are rotting away. "Woe unto them that call evil good, and good evil," cries Isaiah, "and that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (5:20). Upon the Church, anointed with the Holy Spirit's energy, has fallen the responsibility to raise a banner of righteousness, to declare in its doctrine and practice the importance of right living, and to denounce in no uncertain terms the hypocrisy and filthiness of a generation doomed by its

Continued on page 14

Pilgrims



by A. S. F. Horne, Pastor of our Ipswich Church

WE have considered the Shunammite woman as a Sojourner and a Suppliant and have seen how, in the providence of God, she repossessed her house and her inheritance. Now we examine the truths of which these things remind us.

We are pilgrims

We are strangers and sojourners as were all our fathers; our days on the earth are as a shadow and there is none abiding. Like the Israelites of old, we are travelling through this wilderness of a world. Soon we must be as "water spilt on the ground, which cannot be gathered up again". Earth's evils should not painfully trouble us, nor should its blessings unduly elate us.

Let us ever remember that, naked came we out of our mothers' wombs and naked shall we leave this life. Well and happy for us will it be if, when the battle of life is fought, we win the crown of glory and receive the "Well done, good and faithful servant". This is impossible if we have been neither good nor faithful. The day will come when life will be spent and all its duties discharged. We shall then stand before the Judge of all the earth, and everlasting life will be ours. Praise the Lord!

We are always dependent on the Almighty

Through Him we "live, and move, and have our being". It is He who "reneweth the face of the earth. The eyes of all wait upon Him and He giveth them their meat in due season. He openeth His hand and satisfieth the desire of every living thing". There is not one thing that we can do without Him and nothing should be attempted.

His "loving kindness is better than life" and "no good thing will He withhold from them that walk uprightly". "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?".

We are dependent upon Him and we can depend upon Him to keep every promise. Paul wrote to Titus: "Based on the hope of eternal life, which the never-falsifying God promised" (1:2, Berkeley).

Eternal Rest is promised

We are not always going to be pilgrims! "There remaineth therefore a rest to the people of God". This is not the portion of the carnal and unholy, unless they repent and be converted. The people of God are resting on Christ alone for admission into heaven. Our faith may be feeble, but He is the Way and the Door, and through Him we shall enter.

Paul said: "We are not discouraged. No, even if we outwardly perish, inwardly we're renewed from day to day. The light trouble of this moment is preparing for us an everlasting weight of glory, greater than anything we can imagine. We don't look at the things that are seen but at the things that are not seen. What we see lasts only a while, but what we don't see lasts forever (2 Corinthians 4:16-18, Beck).

Let us rejoice with the hymn-writer:

Worthy the Lamb for sinners slain
Through endless years to live and reign;
Thou has redeemed us by Thy blood
And made us kings and priests to God.

Let us then journey on as pilgrims, seeking to increase the number of Emmanuel's subjects by teaching and preaching the gospel in every way possible. Work today, for the night is coming when all our opportunities will be past.

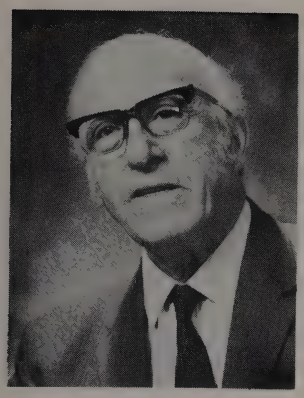
The chief reward of the servants of the Lord lies in the joy of duty done, an inward satisfaction and the overall comfort so beautifully expressed by Paul: "I have fought the good (worthy, honourable and noble) fight; I have finished the race; I have kept (firmly held) the faith - henceforth there is laid up for me the (victor's) crown." (2 Timothy 4:7,8, Amp. N.T.).

"Behold, I come quickly, and My reward is with Me, or I shall bring My rewards with me, so as to give everyone just what their actions deserve". (Revelation 22:12, 20th Cent. N.T.).

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"How much owest thou unto my lord?"

LUKE 16:1-13

by J. Alexander Wright

IT startles us at first that our Lord should choose a case of deliberate dishonesty to teach His followers spiritual foresight, but it is in keeping with the general nature of His teaching, which so often appears to be paradoxical.

Whatever the steward's offence, it was grave enough to earn him his "notice". From his comfortable job he faced the prospect of unemployment with all its misery. He had no inclination for physical toil, and, as for charity, rascal though he was, he still had a little self-respect!

He was losing his job. Nothing could alter that. What had he had for it all? His ready brain quickly devised a plan. There was nothing now to be gained by turning honest, but much could be retrieved by further dishonesty. He might as well be hanged for a sheep as for a lamb! Thus came the liberal writing down of his master's creditors' bills. Consider the generosity of it! Some had a twenty per cent reduction and some as much as fifty per cent. Needless to say, he made fast friends of these, for the world ever admires a generous spirit and is not always overparticular as to the principle involved. He seemed a fine fellow indeed!

Dawned the day of dismissal and he left his employment, workless, but not homeless. He had a host of welcoming sympathisers who readily opened their doors to him for hospitality and shelter. The downright cleverness of the man in so providing for his future drew the grudging commendation of his erstwhile master.

Regarding the material things of this life our Lord taught the utmost abandon. Prudence and calculation He condemned, but, when He spoke of the things concerning the kingdom of God, He taught just the opposite. There prudence and foresight are commended again and again. Take but a few of His statements: Matthew 19:29; Mark 8:36; John 6:27; Luke 16:13. To choose the temporal world and neglect the eternal one was utter folly.

This parable teaches me that the prospect of "claiming my mansion in the skies" about which I so confidently sing may not be so glittering after all, if I have neglected to make the right use of my earthly possessions, "the mammon of unrighteousness" ("worldly wealth", N.E.B.). We are His stewards, let us not forget, and by the right use of what He has entrusted to us we may make friends for eternity. Every soul whom we win for the Lord is one such.

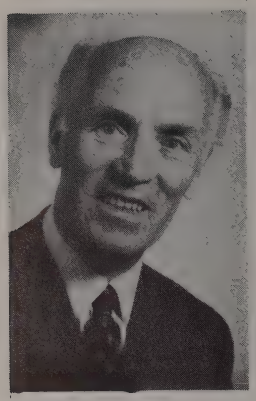
Let us then zealously put all we have into the service of God's kingdom and assuredly there will be those in the Gloryland who will bless God that our means were consecrated to Him and became the medium of their eternal salvation.

Now forget the steward and his lord for a moment, and think of your obligation to your Lord and Master, Jesus Christ. "How much owest thou unto my Lord?". Reckon it up. Make out the account. List the mercies, benefits and blessings that He has given you even this year alone. How many times has He pardoned you and given again to you His own sweet peace which you had lost? Recall His healing grace and His guidance in your perplexity. Stand by His cross and survey again the love so amazing, so divine.

What does it all add up to – a hundred measures of love, service and praise? Some have made it more, and paid it, too, in blood and sweat and toil and tears for His dear sake. But let it be a hundred. Are you paying it? Perhaps we listened when the Tempter told us: "You promised too much. Why make your life a burden? Take it more easily. Take your bond and write fifty!". Some of us have listened and have made it even less. Are we not ashamed to offer so little? "How much owest thou. . .?"

Let us take the bond and write it again; the full amount, all we promised, and by His grace let us pay it – every penny! Let there be no more scaling-down of our obligations to our Lord, or of our devotion or service.

Love so amazing, so Divine,
Demands my soul, my life, my all.



From T. H. Stevenson

A BRIEF time ago I wrote to a Christian particularly to inform and encourage her by a testimony relating to her late husband's faithful testimony many years ago. He was well known for his faithful, fearless personal witnessing to people about their need of Christ. I had been receiving the hospitality of one of our ministers and his wife and the lady of the manse enquired about a family in our Worcester Church. With her parents, she had lived in Worcester during the second world war. Her father was consistently and graciously spoken to about salvation by our late Elim brother. After the war, parents and daughter returned to Essex and were all wonderfully converted in our Chelmsford Church. The daughter now for several years has shared the ministry with her husband.

The zealous brother did not live to know of the fruit of his labour, which came "after many days", nor to see the worth of sowing "in season and out of season".

The fore-going was told me some weeks ago, but was recalled to memory as I returned to preach in a former pastorate last Sunday. At the end of the evening service I learned that in the congregation was a young man who had heard me preach the gospel in the same Church almost one year ago. He had at that time left the service unconverted, but deeply convicted, and during the night, after having heard the word of the gospel, he received Christ in his own home. Now he is a member of the local church and going on with God.

Minister and member, may we ever remember the exhortation of God's Word: "Let us not be weary in well doing: for in due season we shall reap if we faint not". The reaping is the important matter, more important than whether we do or do not see it.

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THE DIVINE CONFRONTATION–*from page 11*

genius to be consumed in its own latter-day holocaust.

Wrote Dr. A.W. Tozer: "Until self-effacing men return again to spiritual leadership, we may expect a progressive deterioration in the quality of popular Christianity year after year till we reach the point where the grieved Holy Spirit withdraws – like the Shekinah from the temple." What would our Lord say to the Pentecostal Movement if He visited our churches today? Could we face Him unashamed? Have we tinkered around with inessential trivialities while the world gaily flaunts its abuse in the face of the Almighty and puts our blessed Lord to open shame? Have we no word of rebuke for the commercialisation of filth and the irreligion that parades in high places of government and academies?

In Pentecost we need to examine our attitude to separation and to make a fresh appraisal of our ethics and doctrine. Are we declaring the truth as we should, or are we losing our vision of the terrible doom that awaits our generation? With feet on the brink of eternal loss men must be awakened to their peril. If we hesitate, they may be lost for ever, and Pentecost may miss its great opportunity to bring God's warning Message to an age fast sliding to its doom.

"Cry aloud, spare not," is the direct command of Isaiah the prophet, "Lift up thy voice like a trumpet, and shew My people their transgression" (58:1). The message of Jonah to Nineveh at the word of the Lord was fearful in its threat: "Yet forty days, and Nineveh shall be overthrown." There was no time to consider niceties of approach or the feelings of the people in their dire need. They were told the facts through the voice of the prophet, "So the people of Nineveh believed God" (Jonah 3:5).

Referring to certain Galilaeans murdered by Pilate, Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). There was no cover-up, He spake with clarity and severity. He did not shrink from the hostility of the crowd or from the fears of His followers. He said, "I am the TRUTH".



Margaret M. Ladlow's page

Peace, Perfect Peace

by Barbara C. Sawyer

MANY people today have the false impression that the Christian life is purely negative - a list of don'ts. This is far from the truth. We have been chosen to be fellow-heirs with Christ. Part of our bountiful inheritance is something very positive, the "peace of God which passes all understanding".

It seems that peace is something which our modern world lacks, due to the bustle of life and travel being so easy. Perhaps this constant hurry typifies something even deeper in man – a need to feel secure – a need for peace. We hear plenty about demonstrations to stop this and that war, and if man did such and such there would be peace; but is this so? People are so busy making a noise about being peaceful, that they do not have the time to stop and listen to the voice of God telling them that it is His peace that they need.

The bare facts are that without Christ, man's soul can never find true peace, hence the various searches into the mystic to satiate this inner thirst. Those who have found and accepted Jesus Christ as Saviour and Lord can realise that "He [Jesus] is our peace". They know that this is what God longs to give to all mankind. It is not until man drinks of God's boundless river of peace that he can "taste and see that the Lord is good". Before we were reconciled to God in Christ, we were sinful by nature. Because of God's holy righteousness, in His sight we were sinful and wicked - though He loved us just the same. Our spiritual eyes were opened to the fact that we fell short of God's standard and that we could never justify ourselves, but needed to be justified by Someone who had presented Himself as a living sacrifice on our behalf. Then we heard Jesus saying to us, "My peace I give unto you, not as the world gives". This is a different kind of peace, a deep, deep peace that assures us of God's love and faithfulness toward us.

This is why, in times of great stress and turmoil, Christians can know this wonderful peace. In the Old Testament the word "peace" is translated in the sense of the word "welfare", and in the New Testament "heartpeace" stands for the word "peace". In either instance, it is obvious that this is a state of complete security and rest, a place where we cease to struggle, where we rest in God's miracle of grace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee". This Christ-like quality is one way in which we can be recognised as belonging to Him. Let us keep close to God so that we can *let* the peace of God rule in our hearts.

In Ephesians we are told that Christ came to preach peace to those who were afar off and to those who were near, so let us all "seek peace and ensue it", so that we may learn how to bear this Fruit of the Spirit for the glory of God.

He careth for You
(Matthew 6:25-33)

Why are you so anxious and careworn
When God is still on the throne?
Why fret when Jesus has promised
He never will leave you alone?
He careth for you and has numbered
The very hairs of your head,
So cast all your care upon Jesus,
Believe what the Bible has said.
Consider the lilies – they toil not,
Yet God sees to them every day.
Solomon in all of his glory
Was not so arrayed as they.
So why not trust in the Saviour
When He clothes the grass of the field
And cares for the odd little sparrow
All fowls of the air He does feed?
So take no thought of the morrow
Saying, "What shall we drink or eat,
Or wherewithal shall we be clothed?"
Your Father knows all your need.
So seek first of all God's Kingdom,
His righteousness, too, and then
All these things shall be added to you.
He keepeth His promise. Amen!

Constance V. Bradbury

Classified Advertisements

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BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.: 35484. C.2778

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MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.2764

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EVANGELICAL ALLIANCE require an ADMINISTRATIVE ASSISTANT. A young Lady is required to assist the Accountant/Office Manager in the Administration Department. She must be capable of working on her own initiative. Her duties will include telephone/reception; correspondence and maintenance of mailing lists. An ability to type is essential. Apply to: The Accountant/Office Manager; Evangelical Alliance, 19, Draycott Place, London, SW 3 2SJ. 01-584-9333/4 C.2915

EVANGELICAL ALLIANCE require an EXPERIENCED BOOKKEEPER. A lady is required to assist the Accountant/Office Manager in varied accountancy work within the Evangleical Alliance and its associated Organisations. An ability to type is preferable. Part-time would be desirable, but not essential. Apply to: The Accountant/Office Manager, Evangelical Alliance, 19, Draycott Place, London SW3 2SJ. 01-583-9333/4 C.2916

FOR SALE

CHRISTIAN PRIVATE HOTEL for sale, Bournemouth, also suitable rest or nursing home. Detached. Ideally situated close sea, shops. Large garden excellent condition. Box No. 2912, Elim Evangel, P.O. Box 38 Cheltenham, Glos. C.2912

MARRIAGE

TAYLOR-LOCKYER. On July 22nd, Andrew Martin Taylor to Susan Lockyer both members of our Winton Church, and Youth Fellowship. Officiating minister: G.N. Backhouse.

WITH CHRIST

CARTWRIGHT. On August 1st, Harold William Cartwright, father of Pastor D.W. Cartwright, and a faithful member of our Selly Oak Church, passed into the presence of his Lord, at the age of 85. "For ever with the Lord". Officiating ministers at funeral: D.D. Phillips, A.K. Chamberlain and T.W. Jacobs.

CLOVER. On July 27th, Nellie aged 81, slipped peacefully into the presence of the Lord. Beloved and longest serving member of Elim Church, Laindon, Basildon. Officiating minister at funeral: Peter Hill.

HARRIES-WICKS. On July 16th, Mrs. Ellan May Wicks aged 81. The dearest mother and a faithful Martha, gone to her reward. Officiating minister at funeral: W. Evans

MACDONALD. On July 17th, Mr. Henry MacDonald of York. Officiating ministers at funeral: J. Woodhead and K. Legg.

PRESTON. On July 19th, Sidney Cyril Preston, beloved husband of Monica and devoted Deacon, Trustee, and Treasurer of our Winton Church, beloved by all who knew him. Officiating minister at funeral: G.N. Backhouse. "Life's work – well done".

Sales Negotiators

Ambitious men Age 25-40 with sales experience and with Christian or Public Spirited ideals are invited to apply for position with West End Estate Agents that has exciting possibilities. No Agency experience required. Successful applicants within 12 months of joining should be managers in their own branch. Part time trials can be arranged. Excellent salary plus commission, pension scheme etc. Holiday arrangements honoured, car provided.

Write Box No. 2905, ELIM EVANGEL, P.O. Box 38, CHELTENHAM, GLOS.

D.2905

COMING EVENTS

ABERDARE. September 1,2. Elim Pentecostal Church, Monk Street. Preacher: T.W. Walker (Editor, ELIM EVANGEL). Saturday at 7.15, Sunday at 11 and 6. 9. Youth Sunday. At 11 and 6. 16, Harvest service at 6. 22. Baptismal service (at Aberaman Pentecostal Mission kindly loaned). Preacher: Paul A. Epton. At 7.15. 23. Presentation of Baptismal Certificates. At 6.

ABERYSTWYTH. Elim Pentecostal Church, New Street, off Pier Street. A welcome to holiday-makers. Sundays at 11, 5 and 6.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sunday at 11 and 6.30. Monday and Wednesday at 7.30. Special welcome to all on holiday. Minister: Pastor L. Lambert.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, off Preston New Road (opposite Telefusion House, first left and left again). Sundays at 10.45 and 6.30. Pastor: R.Clarke. A warm welcome to visitors.

BRIGHTON. Elim Pentecostal Church, The Lanes. Visit the famous historic building (built 1688). Services: Sundays at 11 and 6.30. Tuesdays at 7.30. Thursdays at 7.30. Fridays. Youth night at 7.30. Minister: F.A. Hodge.

BRIGHTON, (Preston Park). September 9th. Elim Pentecostal Church, Balfour Road. At 11 and 6.30. Pastors Fifth Anniversary. Preacher: A.J. Chuter. Special items. Convener: L.J. Repath.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BOURNEMOUTH. The Central Gardens, The Square. Open air services every Wednesday at 7.45. Visitors specially invited.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors welcome. Pastor: B. Grist.

BURNHAM–ON–CROUCH. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Sundays: Gospel Service and Sunday school at 10.30; Communion at 6.30. Thursdays: Bible Study at 8.

CLYDEBANK. Elim Pentecostal Church, Belmont Street. Commencing September 5. Autumn Bibie School conducted by I.G. Clarke. At 7.30. From September 8. Clydebank for Christ rallies. At 7.30.

EALING. September 8,9. Elim Pentecostal Church, Northfield Avenue. Forty-third church anniversary and minister's first anniversary services. Preacher: J. McBurney. Saturday, at 7. Sunday at 11 and 6.30. Convener: Frank F. Frost. September 15. Sacred concert by the Harmonizers from Royston at 7.30. September 16. London Crusader Choir with D.B. Gray.

EAST HAM, London. September 9. Elim Pentecostal Church, Central Park Road. Preacher: David G. Hathaway. September 16. Preacher: D.L. Mills. At 11 and 6.30.

EDINBURGH. Visitors to Scotland's capital warmly welcomed at The City Temple, Elim Pentecostal Church, George 1V Bridge. Sundays at 11 and 6.30. Resident Minister: B.J. Hayes.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

KIRKINTILLOCH. August 25,26. Elim Pentecostal Church, Gallowhill Road. Youth crusade conducted by Dr. M.B. Smith and team. Preacher: R.Clarke. Saturdayat 8. Sunday at 6.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes holidaymakers. Sunday at 10.45: Communion service; at 5.45: Evangelistic service; at 7.30: Family fellowship. Tuesday and Friday at 8. Minister: D.A. Lambelle.

OXFORD. September 1,2. City Temple, Elim Pentecostal Church, Botley Road. Minister's anniversary services. Preacher: J.T. Bradley, Secretary-General. Saturday at 7.15. Sunday at 11 and 6.30.

READING. Elim Pentecostal Church, Waylen Street. September 1, 2. Preacher: D. Hathaway. Saturday at 7.30. Sunday at 11 and 6.30. Convener at all services: F. Shadlock.

ROMSEY. September 8. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Preacher: David Godfrey. At 7.30.

RYDE, Isle of Wight. August 25,26. Elim Pentecostal Church, Albert Street. Minister's fourth anniversary. Preacher: R.B. Chapman. Soloist: Mrs. Chapman. Saturday at 7. Sunday at 11 and 6.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Minister: A.P. Johnston. Sundays at 11 and 6.30. Tuesdays, Wednesdays, Thursdays and Saturdays at 7.30.

STAFFORD. September 8,9. Covenant Hall, St. Patrick's Street (opposite gaol). 40th Anniversary Services. Sat at 7.30. Rev. H.W. Greenway. Sun at 11 and 6.30. Len Knipe and Leon Quest (Former ministers). All warmly welcome.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe, welcomes all visitors. Sundays at 11 and 6.30. Thursdays at 7.30. No. 50 'bus from the Strand to Hoxton Road. Pastor: H. Quy.

WEYMOUTH. August 25. Elim Pentecostal Church, Belle Vue. Rally. Items by The Harvesters (Yeovil). At 7.

WRENTHORPE, WAKEFIELD. Sept 1-4. Forty-fifth anniversary weekend. Preachers: Pastor and Mrs. W.Ll. Bell and S. Beresford. Tea provided between meetings. Sat at 3 and 6.30. Sun at 10.45, 3.00 and 6.15. Mon/Tuesday at 7.30. Preachers: Pastor and Mrs. Bell. Old and new friends warmly invited.

WAVELENGTH—ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called, "QUEST" for three months. This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

A.C. Jarvis, Pastor of our Vazon Church, Guernsey, will conduct the Epilogue on Channel I.T.V. on August 26 and 29.

Brazil

Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

BANK HOLIDAY CONVENTIONS

BRISTOL. Elim Pentecostal Church, The City Temple, Jamaica Street, Stokes Croft. Preachers: D.W. Anthony, J. Gibson and T.W. Walker. Conveners: W.R. Jones and P. Upton. Items: Len Magee, New Creation Singers, R. Rees. Wednesday-Saturday (inclusive) at 7.30. Sunday at 11, 3 and 6.30. Monday at 11, 3 and 6.30.

DAGENHAM. Elim Pentecostal Church, Green Lane. Preacher: B.H. Tween. Guest soloist: Mrs. Marie Hamilton. Other musical items. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30, (tea will be provided between services).

DARLINGTON. August 27. Elim Pentecostal Church, Bowman Street, Tyne Tees, Presbytery Rally. Preacher: B.J. Hayes. At 3 and 6.30.

HEREFORD. Elim Pentecostal Church, Clive Street. Preachers: J.T. Bradley and J.B.D. Ritchie. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30.

LONG EATON. Trinity Methodist Schoolroom, Cross Street. Preacher: J.C. Smyth. Saturday at 7. Monday at 3 and 6.30 (tea provided). Elim Pentecostal Church, Bonsall Street. Sunday at 11 and 6.30.

NEWQUAY. August 19-27. Elim Pentecostal Church, Seymour Avenue: Missionary Week and Bank Holiday Convention. Missionaries expected: Pastor and Mrs. L. Wigglesworth, Pastor and Mrs. D.L. Mills, Pastor and Mrs. A.I. MacInnes and Miss J. Caudell. Sundays at 10.45, 5.45 and 7.30. Tuesday, Wednesday, Thursday at 10.30. Meet the Missionaries and missionary exhibition. Friday at 8. Bank Holiday Monday at 3 and 6.30.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. Preachers: The President (John Lancaster) and John Carter. Convener: Ray Hughes. Saturday at 7. Sunday at 11 and 6.30. Monday at 11, 3.15 and 6.30. Tuesday at 3.30 and 7. Monday afternoon and evening in the Municipal Hall, Gelliwastad Road.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Preacher: F.A. Hodge. Items by The Foursquares and the Southampton Quartet. Convener: P.G. Parsons. Saturday at 7.30. Sunday at 11 and 6.30. Monday in The Baptist Church, Bell Street, at 3 and 7.

ROTHERHAM. Elim Pentecostal Church, Westgate. Preacher: T.G. Hills. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.15.

SCARBOROUGH. August 27th. Elim Pentecostal Church, Murray Street, Londesborough Road. North East District Presbytery Rally. Preachers: J. Burgan and D.G. Woodfield. At 3 and 6.30. (Cups of tea between meetings). Welcome to visitors.

WESTCLIFF ON SEA. Elim Pentecostal Church, Electric Avenue Preacher: G.N. Backhouse. Singing by the Chelmsford Choir, Elaine Burley and Jill Ladd. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30.

THE PRINCIPLES AND PRACTICE OF YOUTH WORK—LESSON 1

Organisation and Administration

(continued)

by Eldin R. Corsie, National Youth Director

5. **A catering officer** should also be appointed. Coffee bars have become an institution in certain aspects of youth work. Such facilities can be a boon to evangelism among young people if conducted in a business-like manner. If the catering is done with imagination and careful planning, it can become profitable. The profits from such a venture can be ploughed back into the coffee bar funds to improve the equipment. "It is worth while spending some time investigating popular tastes and also cheap sources of supply. Avoid the traditional tea and biscuits. Have as much variety as possible (chocolates, crisps, crunchies, cheese straws and so forth), and on the whole buy only those goods which can be stored and kept for several years. Several firms offer whole lines of goods, sometimes with special concessions for youth clubs and a bonus for equipment after a total purchase of £50". (*Towards Tomorrow's Church* p.57) For useful information one can purchase the following books: *Club Canteens,* M. Shipp and H.E. Higgins, National Association of Mixed Girl Clubs, 30 Devonshire Street, London W.C.1. *Canteen and Youth Clubs,* H.M. Stationery Office, Kingsway, London, W.C.1. These can be obtained by the local library. Many firms have a wide variety of drinks. Tea and coffee are the traditional beverages, but squashes and fizzies are always popular. Plastic beakers are quite cheap to purchase and save a lot of breakages. Straws will save washing up. A small Calor gas cooker is easily installed for light snacks for special occasions. We must avoid the danger of making the church a snack-bar. It can have its dangers and distractions. (We arrived at a Bible study one Wednesday evening and conducted it to the tantalising aroma of chicken curry!).

6. **The Publicity Officer** will be responsible for publicising the youth groups within and without the church. Editors of newspapers, particularly local ones, are usually most co-operative and are willing to print accounts of club activities. Naturally, newspaper space is limited and therefore any report has to have a news angle. Most papers are willing to send their own reporter to do a write-up and, if space permits, they will often employ their own photographer to take a picture. Some newspapers have a regular weekly column for youth activities. *One of the bigger tasks to be done in the world of youth work is to build up public relationships with the adult world and a group may do this by using some of the same methods as the commercial world.* Every shop has its display window. Many towns have their annual show or Ideal Homes exhibitions. Many shops are quite prepared to give free shop window space to a club that can produce a really effective visual display. Sometimes an empty shop can be used for a limited period, often without any rental.

How important it is to have publicity inside the premises used for youth work. There are many simple, easy, cheap, ways of putting across news to members of the youth group. Probably the most important single publicity medium is the notice-board. Here are some guide-lines for making a good notice board:

It should be large and in a well-lighted position. The notices should be easy to read.

Place at eye-level and in a place where young people linger. The entrance hall is not a good place, particularly on a cold night!

The board should be made of a light, fibrous composition material such as cork board or Essex board. This can be bought in sheets 8 x 4 . It will last longer if it is framed with 2" x 1" timber with a batten across the back. Paint the background in neutral colour (try to avoid the use of green baize) and the frame with a flock paper which gives the effect of velour and can be bought in many attractive colours.

A title heading improves the general effect such as, "Look at this!" or, "I'm telling you". Keep the notices fresh and up-to-date. Nobody is interested in last week's activities!

The value of a youth magazine produced by the group cannot be overlooked. The first essential is for a good designer. If no-one can be found within the group help can be obtained from the Advertising Christian Group, c/o Douglas Shallcross, 17 Oxford Crescent, New Malden, Surrey. The important consideration is the cover. Is it an eye-catcher? Is it likely to entice the casual church visitor to lift it from the literature rack? It should be simple and colourful. Resist the temptation to list all the church officers and youth leaders with their titles, addresses, telephone numbers on the front page. Push them to a more humble position on the back page. Break up the inside text into digestible portions by sub-heads, decorations and illustrations. The Church Pastoral-Aid Society has produced sets of blocks for use in magazines at very reasonable prices. They have produced a fine brochure describing the service, and they will be glad to send copies of it to magazine editors. Ask for *Fifty Pictures for your Parish Magazine.* Church Pastoral-Aid Society, Falcon Court, 32 Fleet Street, London, E.C.4.

To these important officers may be added two or three others who are dependable and practical. A good working committee will thus be made up, which will carry out the policy of the youth leader.

The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, August 27th — **1 Corinthians 15:1-19**

"By the grace of God" (v.10).

THE crucifixion of Christ had taken place. Some of his fanatical followers had come out of hiding and had dared to say that He was alive, risen from the dead. Saul the Pharisee determined to stamp out this lie and remove from Judaism this tiny but troublesome group of "ignorant and unlearned men" before they did any more damage or raised any more false hopes. Like many an unbeliever since, he was stopped in his tracks when he met the Lord (see Acts 9). Now he writes about the risen Redeemer who had shown grace to such an undeserving opponent, grace to make him what he was, to enable him to labour, and to flow through him to other seeking souls. Like all New Testament saints, Paul knew that "great grace was upon them all" (Acts 4:33).

Tuesday, August 28th — **1 Corinthians 15:20-34**

"He must reign" (v.25).

ADAM was the only other perfect, sinless man to walk the face of the earth. God's Word did not reign supreme in his life. His sins were visited on the children (Deuteronomy 5:9) and the whole human race has partaken of his corrupt, fallen nature. Since that time God has sought men who would love Him with all their hearts and trust in blood sacrifices to "blot out" the record against them (Colossians 2:13). Christ was God's final sacrifice for sin (see Isaiah 53) in which men were to place their faith. After His crucifixion, resurrection and ascension, He was enthroned in power at the right hand of the Father (Hebrews 1:1-4). He reigns now in heaven and one day He must reign over all his subjected enemies. Meanwhile the Lord seeks a people who will allow Christ to reign in their hearts, His recognised representatives on earth who "die daily" to selfish calls and "awake to righteousness" each new day.

Wednesday, August 29th — **1 Corinthians 15:35-50**

"Flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption" (v.50).

CONVERSION of heart and attitude, followed by change of character and behaviour are to be completed by the transformation of the "natural body" into a "spiritual body". The Lord from heaven, who came to be our Emmanuel, God with us, will one day come as a "quickening spirit" to transport us to be for ever with Him. In order to hear His "well done" (Matthew 25:21) we must "Pray as if everything depended on God, and work as if everything depended on us" (D.L. Moody), trusting only in the blood that flowed on Calvary.

Thursday, August 30th — **1 Corinthians 15:51-58**

"O death, where is thy sting?" (v.55).

SEEN on a tombstone was the following inscription: "I expected this, but not just yet". Death is one appointment which we must all keep (Hebrews 9:27). It pays to be prepared. The Christian message revolutionises our lives and it gives us an assurance beyond the grave. God gives us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isaiah 61:3). We do not sorrow at the loss of a loved-one as do those without hope (1 Thessalonians 4:13-18), for we have confidence in our Saviour to bring us safely to our eternal home (John 14). The Christian can say, "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me" (Psalm 23:4). Atheist Robert Ingersoll could only say, "There will be no singing at my funeral". "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

Friday, August 31st — **1 Corinthians 16:1-24**

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity (love)" (vv.13,14).

WATCH against divisions that destroy, against being puffed up with pride that perverts the purpose of the Body of Christ, which should be a co-ordinated company working together under the anointing of the Spirit (Psalm 133; 2 Corinthians 6:1). Watch against leading others astray, against mistreating your ministers, against idols that push God into second place in your life. "Be alert and on your guard" (Amp. N.T.) concerning spiritual Gifts and your behaviour in the house of God. Stand fast in your maintenance of the message with its simple salvation, with Christ's remarkable resurrection, which will be the eternal experience of all the saints. This will make you to "be strong", "grow in strength" (Amp.). Paul's summing up emphasises the main purpose of his Letter. In everything that Christians do, love should be easily evidenced. A Sunday school teacher said to her class of small children, "Say this text, 'God is Love', after me." In unison the class said, "God is Love after me".

Saturday September 1st — **2 Kings 1:1-18**

"Is. . . there. . . not a God in Israel?" (v.3).

SOMEONE has said: "Unless there is within us that

Continued on page 20

THE TRANSFIGURATION

by Tom Hamilton

LORD Jesus, lead us to the place
Where once Thy form in beauty shone,
There seek Thy glory and Thy grace,
With Peter, and with James and John.

Hear Moses and Elias talk
Of Thy demise that shall be done;
Foretell Thy sacrificial walk
For us, Thou God's beloved Son.

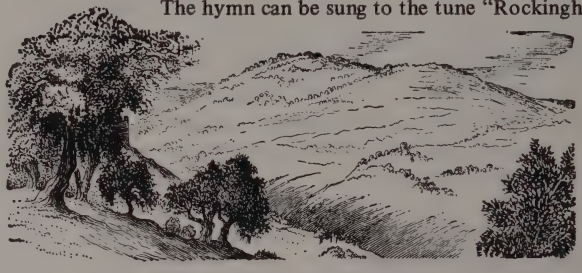
Lord, lead us to that holy sight
In contemplation clear and free,
Upon the Mount, in heavenly light,
Thy countenance, transformed, to see.

This glimpse of immortality,
Sweet vision of the world above:
We come so close, our God, to Thee,
But cannot here fulfil our love.

So we must leave this hill so high,
Descend to mundane spheres of strife.
From glory Jesus came to die,
His cross our way to heavenly life.

Based on Mark 9:2-7. The relevant passages are "Jesus was transfigured before them", and "This is My beloved Son; listen to Him".

The hymn can be sung to the tune "Rockingham".



THE FAMILY ALTAR—*from page 19*

which is above us, we will soon yield to that which is beneath us." In Israel there were good, godly kings. Both types left their impressions on the pages of history and on the lives of others. Unfortunately there were more bad kings than good. Their lives influenced people to personal unbelief, religious corruption, moral depravity and a loss of national character by seeking help from anyone but God (see 2 Kings 6:15-17). Character, like the oak, is made strong by the opposing elements. Faithless kings were robbing the people of the joy of seeing God put the enemy to flight. Ahaziah cried to the "god" of Ekron even though they believed Jehovah to be greater (see 1 Samuel 5), having good reason to remember His dealings with their forefathers. A king died without God's help whilst a captain lived because he asked for mercy (Psalm 103).

Sunday, September 2nd **2 Kings 2:1-14**

"As they still went on" (v.11).

ONE of my favourite texts is James 1:12, "Blessed is the man that endureth temptation (patient under trial): for when he is tried (has stood the test), he shall receive the crown of life, which the Lord has promised to them that love him" (parenthesis from the Amp. N.T.). Testings come to us all. Notice that when a testing time came – the imminent departure of a loved-one and the problems that Elijah sought to put in Elisha's path, not to mention the dissuasion of the sons of the prophets – Elisha had three things that would do us all good: faith in the living Lord (Hebrews 11, especially v.6), for he said, "As the Lord liveth"; confidence in his father in the faith (1 John 2:1, 1 Corinthians 4:15), for he said, "as thy soul liveth", and determination in his discipleship (John 12:25,26), for he said, "I will not leave thee". Others of his generation may have thought that there was no God in Israel, but he had walked with the master and knew differently. He not only went on, he achieved greater things (v.14).

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THE ELIM EVANGEL

Vol. LIV No. 35 September 1st, 1973 5p



A section of the congregation at one of the meetings during Alexander Tee's tent crusade at Southport, where he is Pastor of our Elim Pentecostal Church. Almost 250 were present at the first Sunday evening service in the church after the tent meetings, including a rewarding number of new converts.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

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Editorial

AS you pray and plan for your autumn programme, may I raise three important items for your interest, support and intercessory backing.

The Missionary Convention takes place in Cheltenham on September 6-9th. It is not too late for you to 'phone Missionary Secretary Leslie Wigglesworth for details. The visit of the Doctors Brien will be particularly welcomed.

Then there is the National Youth Rally at Westminster Central Hall, London, on Saturday, September 22nd at 3 and 6.30. Our Youth Committee was not able to secure Trafalgar Square for the afternoon, but they have arranged a march of witness after the afternoon meeting. The rally preacher is Paul Newberry, a member of the Assemblies of God Youth Council. Young folk are particularly asked to do their very best to attend and to encourage others to be there. Contact our National Youth Director for tickets.

Friends will recall that our Executive Council issued a Call to Prayer at the beginning of this year, asking all our Churches and colleagues to join in locally-arranged times of prayer and in personal prayer for revival. I would remind you that the next special Week of Prayer is planned for October 7th-14th. The response so far has been splendid and your continued and increasing backing are earnestly requested. "The need of the hour is Holy Ghost power" say the posters, and rightly so.

* * *

I had occasion to speak at a Sisterhood recently as a deputy for some one who was indisposed. Forty-five women gathered and the whole meeting was keen and live, though the Church to which the Sisterhood is attached is not Pentecostal. In discussion with the leader after the meeting I found that she and her husband had taken over the leadership of the Church some twenty-five years ago, when the building was almost derelict and attendances were seldom more than five. They felt guided to form a sisterhood and started with eight ladies. Over the years they have seen God moving and the Sunday attendances are in the twenties while the Sisterhood gets up to fifty and more. The building is in excellent order decoratively and in every other way.

Two people had a vision of what God could do. It goes to show!

Please remember that
EVANGELISTIC SUNDAY *this year is on the*
14th October
Your thankoffering will be appreciated.

Church Reports

SALFORD

THE photographs show a section of our primary department and youth fellowship, at our Sunday school anniversary. The Church was full of people eager to listen to the children.

The Sunday school is enjoying the blessing of the Lord and almost every Sunday children are being added to our numbers, with many of our boys and girls finding Christ as their Saviour.





BURNHAM–ON–CROUCH **Pastor: D. Scott**

ON July 7th the Carnival Hall at Burnham-on-Crouch was packed with over 200 Elim friends who had journeyed from all over Essex and beyond to witness the opening Rally of the Elim Pentecostal Church. The air was filled with the glory of God as Church Leader David Scott welcomed everyone in the name of Jesus. Graham Martin, the Secretary, led the singing. The anointed singing by the Chelmsford Choir brought great blessing. Among the Ministers on the platform were the Field Superintendent, R.B. Chapman, and his wife, who travelled from Cheltenham to attend Pastor Chapman gave a word of greeting and encouragement. There were three interview testimonies to the saving grace of God from members of the Church. Mrs. B. Higginbotham testified to healing from curvature of the spine as a young woman. She is now the mother of four teenage girls and a boy of eight. Mrs. P. Martin was converted under the ministry of Pastor B.H. Tween when he was Minister of the United Reform Church at Southminster. Mrs. B. Robertson is the most recent convert. A challenging message was delivered by Pastor P.E. Streeter who came with many friends from the Romford Church.

On the following day the morning service was conducted by Pastor A. Greaves. The Secretary and his wife brought their third child, Emma Jane, to be dedicated to the Lord by Pastor Tween, who gave an anointed message from Ezekiel 47. The evening Communion service was conducted by Pastor Tween and Pastor Greaves preached on the meaning of fellowship.

The Church expresses sincere thanks to all who came and to those who have given prayerful support. They would value your continued prayers that they may experience Mark 16:15-20. Special appreciation goes to Pastors B.H. Tween, D.W. Anthony, A. Greaves and E.D. White, who from the beginning have given much prayer support and help. Mention has already been made in the EVANGEL of how God led us all together. Many will rejoice that God in His infinite wisdom and goodness has made the path clear and opened many doors. The Church meets for the time being in the Carnival Hall on Sundays at 10.30 for a Gospel service and Sunday school running concurrently and at 6.30 for Communion, on Tuesdays in various homes for prayer, and for Bible Studies in the Carnival Hall on Thursdays.

F. HAWKINS

CHORLTON–CUM–HARDY **Pastor: J.T. Glass**

"REVOLUTION 73" Crusade commenced with the Crusade chorus: "Lift Jesus Higher". This was followed by the introduction of a new chorus: "Somebody's here and I know it is Jesus". The presence of

the Lord seemed to fall on the meeting, a wonderful way in which to commence a crusade.

York Crusaders came over for the opening night and made a great contribution in word, song and testimony. Their programme was well-planned and packed with spiritual blessing. Thank you again, York Crusaders!

Our Evangelists, John Glass and Keith Lannon, gave up a week of their holidays to conduct this crusade in their home church. They were on the job from 9 a.m. until late in the evening. Their ministry brought great blessing to the Church and all who were privileged to hear them must have been conscious of a mighty anointing upon the Word. The coffee bar was well supported as a result of a lecture at the local high school and the distribution of cards.

The open air rally in one of the local parks on the Sunday afternoon proved to be a success since many listened to the gospel. There is a weekly open-air rally during the summer months by the local Church.

We thank all who supported the crusade by their presence and prayers and our people who supplied items nightly.

Unfortunately it rained all day on the last Sunday of the crusade, but we can record that it was a soul-saving "Revolution", others received the Baptism in the Holy Spirit and a credit balance of just over £23 accrued towards our next Crusade. This was a Church-financed crusade. To God be all the glory!

CLYDEBANK **Pastor: I.G. Clarke**

IT is with great joy that we write of the anointing of the Lord on the work in Clydebank. During the past four months many souls have been saved. Recently we held a great baptismal service when three of the converts and one of our own young men were baptised.

One of our young people has been praying for her mother for ten years. She was saved and baptised and on the same evening her teenage son decided for Christ and on the following Sunday he too was baptised. His mother's sister, who was an alcoholic, was gloriously saved shortly after and was at the prayer meeting that week.

Our prayer meetings are packed and we will soon have to move into the Church as the minor hall is getting too small. Some from other denominations are coming regularly to our prayer meetings as (to quote one): "The atmosphere is electric".

Another baptismal service has been arranged. We have waited for years for this breakthrough in the work here. Faithful past Ministers have sown and now is the time of reaping.

(Mrs.) N. TAIT

MARKETHILL **Pastor: R. Cotter**

WE have just celebrated our fiftieth anniversary. The Convention was held in the Methodist Church (kindly loaned) and was a tremendous source of blessing.

Pastor C.J.E. Kingston gave a short word concerning the commencement of the work. It was a tremendous privilege to have Brother Kingston as he was one of the founders of the work here. An enlightening missionary report was given by Pastor Ian MacInnes of Guyana. We received a very good missionary offering. David Hathaway gave a talk concerning the hand of God upon his life in a Communist prison and issued a tremendous challenge to Christians to pray through.

In the second meeting Pastor T.H. Stevenson gave a word of greeting telling of his time in the assembly (he has been Pastor twice). Pastor Kingston ministered with spiritual depth. Pastor W. McCandless, who assisted the Church in an honorary capacity before going into Elim Bible College, brought the closing message on "The Deity of Christ".

Special tribute was paid to the only remaining foundation Member, Mr. G. Gibson.

Pastor Kingston preached the next week with great blessing on the Second Coming. Pray for us. Our Assembly is growing. We have plans lodged with the local Council to erect a new building to enable the work to extend further.

R. COTTER

WAVELENGTH—ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called, "QUEST" for three months. This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Brazil

Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

ITINERARIES

The President (J. Lancaster):
September 8, Christchurch; 9, Wimborne (a.m.), Winton (p.m.); 10, Parkstone; 11, Springbourne; 12, Salisbury; 13, Southampton; 15, Andover; 16, Canada (a.m.), Romsey (p.m.); 17, Gosport; 18, Weymouth; 19, Merriott; 20, Yeovil.

The London Crusader Choir with Douglas B. Gray:
September 2, High Wycombe; 9, Canterbury and Dover prisons; 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey Prisons; 25, East Ham; 30, Ipswich.

F.B. Phillips with film "Zaire River":
September 1, Scunthorpe; 2, Grimsby; 3, Hull City Temple; 4, Harrogate; 5, York; 6, Malton; 8-16, Tyne-Tees Presbytery.

Joseph Smith:
September 1-6, Carlisle; 8-13, Whitehaven; 15-20, Coatbridge; 22,23, Edinburgh; 24-25 Paisley; 26-27, Motherwell; October 6-11, Aberdeen; 13-17, Kilsyth; 20-25, Greenock.

Birmingham Presbytery Rally at Worcester

A REPORT and pictures of the grand Presbytery Rally in Worcester Cathedral have already appeared in the EVANGEL, but David Thompson's pictures are well worth seeing.



Evangelist Alexander Tee addressing the open-air rally



A view of Worcester Cathedral from the road by the River Severn



Part of the interested crowd at the open-air rally

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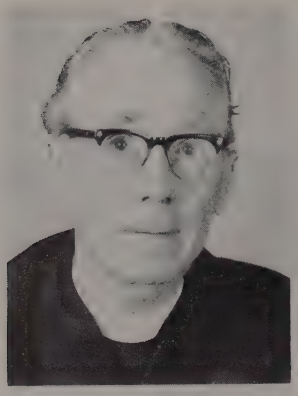
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In Defence of the Faith

9. Multiplied Blessing

by F. J. Slemming

"May mercy and peace and love be multiplied to you." (v.2).

HERE is a God-inspired salutation. We are considering the great subject of Jude's Epistle, which is Apostasy in the last days; in these dark, perilous, difficult days, the children of God need God's mercy.

The general picture presented in this Book of Jude is dark and sombre, but, ere one can become depressed by the circumstances and times, this word shines, scintilates and inspires us – mercy. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need". (Hebrews 4:16). Jude expresses it, "Mercy. . .be multiplied to you."

"Peace be multiplied to you," he adds. Isaiah says that there is no peace to the wicked (57:20,21). The believer enjoys peace with God through our Lord Jesus Christ. This is our portion here and now, but here we have a blessed promise of multiplied peace. "But in everything let your petitions be made known unto God by prayer and supplications with thanksgiving. And that peace of God which surpasses all conception shall guard your hearts and minds by Jesus Christ." (Phillipians 4:6,7). D.L. Moody wrote in his Bible beside this verses: "This is ours when we worry about nothing, pray about everything and thank God for anything".

"Love be multiplied to you", continues Jude. By love we are bound to our Lord Jesus Christ – "bound to Him eternally by love's strong cord" – and by love we are bound one to the other. Someone has pointed out that, in the first three verses of Jude, in the original text as well as in some of the translations, the word "love" appears in some form in each verse. Lack of love causes apostasy. Does it mean anything to notice that, in the Book of Revelation, Philadelphia is followed by Laodicea?

The Book of Jude opens with this lovely salutation: "Mercy, peace and love be multiplied to you." In the closing words, here it is again in v.21: "Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," and v.20 adds: "praying in the Holy Ghost." Mercy from above, peace within, and love in and around you – with these you will cope with the terrible apostasy of the last days.

Testimony Time

DURING the last year our church has been greatly blessed of God. My personal testimony is as follows. I was saved three years ago at a small Bible class in a member's house. I was then fourteen. My sister asked me to go. She had already encouraged me to accept the Lord Jesus into my heart and life, which I did, praise the Lord.

Then followed a difficult time. I left school at fifteen to join the army, but this just did not suit me. I returned home quite downhearted and then followed a succession of several jobs. My parents and Christian friends were really worried as I could not seem to keep a job. The Church prayed often for me and followed my progress with love and interest. At last, ten months ago now, the Lord provided a baker's job which I still hold today, praise His name.

Recently I became aware of my great desire to be filled with the Holy Spirit and was greatly blessed by the singing of Elim Bible College Student Choir at Kensington Temple. On July 4th this year the Lord wonderfully filled me with His Holy Spirit. This precious blessing has really changed my life.

If anyone has any problems there is only one Person to take them to, and that is Jesus. My problems were like mountains, but Jesus moved them. Now I love to pray for those with needs.

Steven Lowe, aged 17
(a member of our Lane End Church)



by J. Alexander Wright

An Outline — A Harvest Sermon

Ploughing *Luke 9:62*

THE Church is the field under God's cultivation (1 Corinthians 3:9, Phillips). The preacher is the ploughman (see *John Ploughman's Talks,* by C.H. Spurgeon).

1. **Ploughing:** all weathers (Ecclesiastes 11:4); lonely work.

2. **Straight furrow:** "Draw out well". Fixed object at end of furrow. *My Utmost for His Highest,* Oswald Chambers. "I press toward the mark". "Looking unto Jesus".

3. **Right Depth.** Use depth-control lever. Danger of being too shallow, or too deep!

4. **Consistency,** evenness. There are many-furrowed ploughs, but the two-furrowed is best, says an experienced ploughman. Rather do a few things well than have too many irons in the fire. Many pastors are far too busy.

5. **Curious Law in Israel** re ploughing with an ox and an ass (Deuteronomy 22:10). Irregular pace leads to chafing. "Be not unequally yoked".

An Exhortation — Words

"OUR Pastor is a fine man, and a good preacher, but he talks too much". Have you heard that one? Brethren, restrain the temptation to give those little pep talks during the service besides the sermon, lest by the time you get to the sermon the people are wearied. It really is not necessary always to comment on that hymn we've just sung. Let the great hymns speak for themselves. A silence following can be more effective, whereas a chorus immediately following the hymn can kill that effect.

For the first few years of his ministry the writer gave sermonettes at the weekly prayer-meeting covering almost every passage in the Bible bearing on prayer. In subsequent years he learned that a better way was to keep exhortations to a minimum and to let the people get down to prayer. They learn to pray by praying!

A Quotation — "Jesus, Jesus, Jesus"

"I RESOLUTELY use the name that the writer of the Letter uses, in spite of the view held by some that we ought never to use the name in that way. That is a view with which I have no sympathy at all. This writer does not say 'the Lord Jesus Christ'. All that is true, and true of Him. It has recently been said that when we think of Him we should think with all reverence, and we cannot do so if we say Jesus. I do not understand that conception. I am speaking of Him as this writer does so constantly: Jesus; and in my thinking of Him is everything of awe and reverence."

Comment on Hebrews 12:2 by Dr. G.Campbell Morgan in *The Triumphs of Faith*

Thoughts from the Book of Genesis

41 The End of a Love Story (Genesis 35:18,19)

by F. Lavender, Pastor of our Croydon Church

WHEN Jacob met Rachel is was a case of "love at first sight". So great was his love that the seven years that he served for her seemed like only a few days. There were strains during their married life, mostly as a result of the callous, unscrupulous act of Laban, yet their love overcame their troubles, so that, when Rachel died, it was a bitter blow to Jacob. It left a deep, lasting wound in his heart which was shown by his special affection for Joseph and Benjamin, Rachel's sons.

We have all known, or will certainly know, periods of deep, searching sorrow. Perhaps, like Jacob, it may be in losing one whom we have loved dearly. Maybe, as with the disciples when the Lord Jesus was crucified, it will be the sudden shattering of our hopes. Like the father in Luke 15, it could be the agony of having a prodigal child. As in the case of the woman in Matthew 9, it might be the experience of a terrible, crippling sickness in ourselves or in a loved one. If you ask me, "Why did the Lord let this happen to me?", or if my own heart cries, "Why have I had to go this way?", I can only answer, "I don't know!". The nearest we can go to a reason is in the words of sorely-tried Job: "When He has tried me, I shall come forth as gold". If we reverently trust Him, the experience which cuts so deeply will make us more like Jesus. The Lord Jesus is the great Physician who can heal broken hearts, the mighty Conqueror who holds the keys of death and hell. All our suffering would be infinitely worse if we could not place our broken hearts in His loving hands.

Letters to the Editor



Dear Pastor Walker,

AFTER reading the tribute to Pastor W.J. Allen by Pastor J.T. Bradley, I would like to add a personal tribute to a true friend and brother in Christ.

I first met him in 1933, when with Mrs. Allen and their son Peter, he came on holiday to our home. In the years that followed, my brother and I enjoyed most precious fellowship with him at his home and at the Elim Pentecostal Church at Smethwick. Here at Evesham he inspired and encouraged us by his ardent zeal and exuberant joy, helping us to pioneer the truths of Pentecost by open-air witness and house-to-house distribution of literature. How we rejoiced with him when he told us of his call to the Elim ministry and prayed for God's blessing on his labours in various Elim Churches.

Then, in April 1971, he rejoiced and praised God with us, when, in answer to our mutual prayers, God sent such an able and faithful minister as Pastor J.R. Brown to open an Elim Pentecostal Church in Evesham.

Pastor Allen and my brother are now rejoicing together in the presence of Jesus their Lord, whom they loved so dearly and served so faithfully.

Yours sincerely in Christ,

Frederick D. Walker

Dear Pastor Walker,

HAVING read Mrs. A. Barker's testimony in the EVANGEL, it came to my mind how, on my way home from a day at the coast, I got into conversation with an elderly man who sat next to me on the train. I asked him if he had any family. He said, "No, and I have no one to leave our money to", meaning his wife too. He said, "We are going to spend it this way – days out at the coast etc. – and enjoy ourselves". He went on to say that he knew where he was going when his life was finished here, as he had been a stoker, and his place was booked below, as they would need a stoker to stoke the fires down there.

This opened up the way for me to witness to him, so I said that he need not be, as there was still time for him to find his way to Heaven if he wanted to. I tried to make him realise how important it is for us to make a decision, especially those who had reached retirement age.

After this, he returned to his paper. While sitting quietly, I prayed that the Lord would make him willing to accept some tracts that I had with me. I felt this was all in God's will. He got off the train at the same station as I did, so I had the opportunity. I asked him if he would accept the tracts and read them, as they could help him to become a door-keeper in Heaven, instead of being a stoker in Hell. With a broad grin he accepted the tracts and promised to read them.

We do not always see the fruit of our labours, but I think that we are going to get many wonderful surprises when we get to Heaven. One sows, another reaps, but God gives the increase. We give Him all the praise and glory.

Yours sincerely,

Another sister in Christ Jesus

Dear Pastor Walker,

SEVERAL months ago I was contacted by Pastor D.G. Woodfield concerning the possibility of giving a number of young people from troubled areas of Belfast a holiday at the Bridlington Camp. The plans were made and through the good offices of Pastor J.T. Bradley an appeal was made in the EVANGEL to help the project.

Twenty-four young people from churches in Belfast enjoyed that holiday at the Camp.

As Youth Commissioner for Ulster may I express through the columns of the EVANGEL our thanks and appreciation to all who helped in this project through their gifts, and to Pastor Woodfield and the staff at the camp.

The help in this practical way from members of the Elim Family is a source of strength to those who are going through a difficult time.

Please continue in prayer that the Lord will move through Ulster by the power of His Spirit and that peace may come again to this land.

Thank you all in the name of the Lord.

Yours in His Service,

Alan Seeman

PENTECOSTAL

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Conducted by
Rev. Richard Lighton and Party

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Sundays at 6.30, weeknights at 7.30

D.2920

CHRISTMAS GIFT APPEAL FOR MISSIONARIES

Only four months to Christmas and time to be thinking about something special for our missionary representatives. So that distribution of gifts can be made in good time please send donations to the Missionary Secretary, Elim Church Headquarters, P.O. Box, 38, Cheltenham, Glos.

D.2917



Children's Corner

The Challenge

Ephesians 2:8,9

Words and drawing by Sheila Price

DAVID entered the Israelite camp and greeted his three eldest brothers who were soldiers in King Saul's army. "I've brought you some bread from home", he said. As they exchanged news, a loud voice roared through the camp: "Give me a champion to fight!". David looked across and saw the biggest man he had ever seen.

"That is Goliath," his brothers explained, "the greatest fighter in the Philistine army. Every morning and evening for forty days he has issued his challenge, but none of our soldiers has the courage to face him. We are all afraid of him. Even our strongest, bravest soldier is no match for the giant. Why, the very sound of his voice makes us tremble with fear!".

"I will fight him," David said.

"Don't be foolish," cried Saul, when he heard of David's decision. "You are only a shepherd boy. You would not stand a chance against him!.

"God will protect me," said David, and he refused to wear the armour Saul gave him. "My sling will do", he said, and off he ran to meet Goliath.

"How dare you make a fool of me!" roared Goliath, as he looked down at David. "I asked for a champion, not a skinny little shepherd boy like you."

Saul and his soldiers were afraid for David. "He hasn't a chance!" they murmured among themselves, "He'll never win." But they reckoned without God.

Goliath, clad in his heavy armour, drew his sword and roared with laughter as David put a small pebble in his sling. Goliath was still laughing as David sent the pebble spinning through the air, but his laughter ceased as the pebble found its mark. It struck Goliath right in the middle of his forehead and sent him crashing to the ground, dead.

Goliath relied on his armour to protect him and to preserve his life, but his boasting was in vain. Many people today think that their good words and kind deeds will give them eternal life, but God would have us be like David, protected by His love. Only by faith in His divine forgiveness can we be assured of a full, wonderful salvation and everlasting life.

FIGHT EVIL WITH A WILL!

This is the Last Will and Testament

Do not leave the distribution of your estate to chance.
Here are some reasons why you should make a will:

1. It prevents misunderstanding over your intentions about your estate.
2. It provides opportunity for you to continue to exercise Christian stewardship.
3. It helps to avoid heavy expenses, which can sometimes drain away valuable assets.
4. It gives you opportunity to designate who shall benefit from your possessions.

You can show your gratitude for blessings received and also continue the fight against evil by making a gift to the Elim work in your will.

The following wording can be incorporated in a will or codicil:

I bequeath to the Elim Pentecostal Church, of 117 St. George's Road, Cheltenham, Glos, the sum of £ ..... free of duty for the general purpose of its work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

Is it not better to know that your possessions will be used for the Lord's work rather than be spent by those who have never honoured or revered His name ?

D.2808

From the President's pen

God's Frontiersmen

I AM writing this during a visit to Elim's youngest Presbytery, the Tyne-Tees Presbytery. It has been a great joy to share fellowship with the enthusiastic band of ministers and to visit some of the churches which have been opened as a result of fairly recent evangelistic campaigns. There is something thrilling about visiting places which you have known hitherto only as names on your prayer list and being able to see the answers to your prayers. To those who support our evangelists by prayer and financial help let me say, "Pray on, and go on giving, because 'your labour is not in vain in the Lord.'"

If you could see, as I have seen, the happy faces of those who have recently found the Lord and if you could share in meetings alive with the infectious joy that comes where the blessing God is resting, you would realise that evangelism is worthwhile. May God give us a fresh vision of the needs of men and women and a new confidence in the power of the gospel to meet those needs! The gospel is still the power of God unto salvation when it is proclaimed under the anointing of the Holy Spirit. As a movement we need to pray for a fresh visitation of the Holy Spirit and a new willingness to reach out to the troubled men and women who live all around us.

A most enjoyable feature of my stay in this north-eastern corner of England has been an afternoon spent with some of the brethren during which we visited Housesteads, one of the major forts on Hadrian's wall. To watch the amazing course of the great white wall as it marches resolutely up and down the lonely Northumbrian hills – now cresting a distant skyline with its stony defiance, now plunging down into a deep valley in its determination to leave no part of its line undefended – is to feel a deep admiration for the courage and tenacity of purpose of the men who both built and defended this far-flung frontier of the Roman Empire. Perhaps it was appropriate that, while we picked our way through the ruins of Housesteads, the mist and rain came sweeping across the rolling hills and helped us imagine the discomforts of those rugged legionaries who once tramped these walls, peering through the northern gloom at the distant hills from which the enemies of the Empire might at any moment launch a fresh assault.

The guide-book told me that this wall ran for seventy-three miles from Wallsend-on-Tyne to Bowness-on-Solway and then turned south for another forty miles down the coast of Cumberland, figures which served only to underline the tremendous determination of the Romans to guard the frontiers of their Empire. This was not the only consideration, however. In the words of the guide-book: "This system was not designed for a static defence but to allow vigorous counter-attacks to be launched to the north from the spring-board of the wall."

Within the comfort of the lovely Christian home in which I stayed in South Shields, I pondered what I had seen and learned about Hadrian and his Wall. From the warmth of my own bed I tried to imagine the privations of those centurions and their men on that rain-swept wall. Surely the glamour of the Roman uniform was soon lost when its wearer, soaked to the skin, paced the lonely monotony of the wall; yet from that wearisome round of duty the interests of the great Empire were not only defended but extended.

Is there not a parable here? There are times when the Christian calling is likewise difficult to fulfil, times when the exhilaration of a convention or the thrill of some special opportunity for evangelism are superseded by the niggling frustrations and sheer ordinariness of everyday Christian living, times when the local Church seems too dull compared with the atmosphere of the church that we visited on holiday or the camp or conference that we recently attended. It is here, though, that the real worth of our profession of loyalty to Christ is proved. The glory of the Roman Empire was often won and maintained by the men who were stedfast in the northern mists. The glory of the Kingdom of Christ is likewise achieved by men and women, pastors and people, who stay at their posts in difficult places, guarding the truth, maintaining the standards of Christian behaviour, creating centres of understanding Christian fellowship and launching out in vigorous counter-attacks on the forces of spiritual darkness which hold the world under their despotic rule.

The good discipline and dedicated loyalty of the Roman soldier were a source of constant inspiration to the apostle Paul: "Guard what has been entrusted to you," he wrote to Timothy, and again: "Endure hardness as a good soldier of Jesus Christ". Yet again: "Fight the good faith", and "Put on the whole armour of God". Stirring as a trumpet call, crisp as a word of command, the Apostle's words ring out, calling us to become God's frontiersmen – loyal, stedfast and utterly committed to the interests of the Kingdom of Christ.

Nothing less is good enough for Him who loved us and gave Himself for us.

John Lancaster

Don't do it!

by Paul A. Epton,
Pastor of our Birkenhead Church

"DON'T do it", cried the young boy's mother. Only fourteen years old he was and already he was tired of life and wished to end this dead-end existence. He was such an intelligent child; at the age of three he could read and, before he started school, he could write. What a waste this was of a life so young, so full of potential. Where does the blame lie – parents, teachers, pastors, or friends? Is one to blame or are they all?

Parent, your child is an intelligent, living soul. He wants to read and so he should, but what does he read? Your help from his early years in choosing interesting reading matter may help to determine what he will be reading in twenty years' time. An interesting Bible story book will be good for a five-year old and not just Daniel in the lions' den, but the stories of Jesus and the cross. When he is a little older buy him a Bible in modern English.

Teacher, your position is of great importance. You are helping to mould that childs' attitude to society. You can help make him aware of God and His gift of salvation. Perhaps you can't preach, but you can answer questions. Question and answer lessons have done much to bring children to Christ.

Pastor, what a responsibility is ours! The future of the children in our Sunday schools is before us. We must strive to reach more children, persuade more parents, encourage more teachers, that the work of God may increase.

Christian friend, you too can share in this work. You may not be a parent, teacher or a pastor, but you are a Christian and a friend. Today there are fewer children in Sunday school and fewer parents in church. The children we have must be kept, encouraged and prayed over, not just as Sunday schools, but as individuals, one by one.

There are many young lives in our spheres of interest. They all need Christ and they all need you – to help, to pray, to love. If the need of this world in the future is to be met then "Don't do it", don't close your eyes to the need, but pray that God will help us and use us to meet the ever-increasing challenges in the ever-increasing population.

"Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven".

Aflame for God!



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D.2909

The George Canty Viewpoint



. . . . Woman's Touch

THE lady of my manse has the green-finger touch. Her garden produces delightful and surprising things. For fascinating charm, however, none of them surpasses her own do-it-yourself clothes-line. It binds together in sweet and unexpected fellowship the rain water pipe and the apple tree, with a twenty foot union of cast-off neckties, electric cable, old dog leads, curtain wire and a length of chain, all bound together in the bundle of life with a great muddley knot of hairy string. The normal plastic line between bare metal posts is more efficient, but far less interesting.

She claims that she is no artist. My den is full of artist's canvasses, brushes and paint, but it is a dark jungle of books, boxes and papers into which she alone has squeezed a little loveliness with a couple of small vases of roses. The woman's touch, bizarre or beautiful, is inimitable.

When she was in bed with a chill, I invaded the kitchen and reduced it to a state of clinical orderliness, re-organised the cutlery drawer, and stacked the contents of the pantry shelves with symmetrical exactness. My son came home for a midday meal and decided that it would be more homely to have it in the garden - which I hadn't interfered with.

Women are marvellous. They can remember who sent all the birthday cards and who sent which. Me? I can't even think who sent my presents — my best tie or my pungent after-shave. I wish I could. I arrive somewhere smelling like a violet, wondering how on earth I can explain my fragrant presence. If only I could remember who to blame: "Aunt Jemima sent me this stuff - got to use it". Why can't they make "after-shave comforts" odourless? That's a man I suppose. Woman - well the first rule of her highway code is perfume.

Somebody asked me if God wouldn't be a bit more likeable as a She instead of a He? Haven't the Catholics been a bit knowing in putting the Virgin Mary alongside Him in church? Mostly, God is thought of as living in heaven like the assize judge in his lodgings.

Such a picture of God, however, is as far removed from the New Testament God as the Attorney-General is from the Venus de Milo. We are told to come boldly to theThrone of Grace. God is not enthroned justice, but enthroned grace. A photographer promised his lady client that he would do her justice. She replied, "It isn't justice I want in this studio — it's mercy".

Who started the rumour that God was all-male? If only some would read the bits of the Bible which they do read a little more carefully, such as the creation story. It says quite clearly that when God made mankind in His own image He made them male and female. A star preacher of a couple of generations ago preached on the Motherhood of God. His text was: "As one whom his mother comforteth, so will I comfort you." For that matter, the second verse of the Bible describes the Spirit of God with a feminine noun.

Anyway, who gave woman her touch? The way people talk you would think that girls were invented in Hollywood, instead of in heaven. Woman sprang from the matrix of the mind of God, just as she is.

If there is one verse in the Bible I would like to re-write, it would be the one about God not being the author of confusion. It sounds as if He were the patron deity for martinets, pedantics, the exacting and the fussy, but, looking around Nature, it is obvious that He loves chaotic splendour. When I consider the Alps I can see where the woman's touch came from.

Men build featureless brick walls. God paints them with His weather into soft colour patterns. God makes trees all shapes and sizes. Men send out paid vandals to subdue them into disciplined rows of limbless sadness along the bus route.

Men have a dark competence — they can turn a tree's graceful beauty into a stark cross. God had another try with that same tree, and turned its blood-stained horror into the glory of divine mercy. He reshaped the unimaginative cross by the genius of His creature love into the supreme symbol of hope for all the crushed and guilty folk on earth. That's better than the woman's touch. It's the Jesus touch.

King David said, "Thy gentleness hath made me great". The woman's touch — God made it. God has it — the touch that soothes, heals, calms, forgives, saves, transforms, glorifies and beautifies.

Can a woman's tender care,
Cease towards the child she bare?
Yes, she may forgetful be,
Yet will He remember me.

PRAYER and PRAISE



by F. H. Coleman

YOU may recall that I asked in this Column for your prayers for an Elim brother who holds an open air service each Tuesday lunch hour in Cheapside in the City of London. The service is actually held by the side of the famous Bow-bells Church, which bells Dick Whittington heard at Highgate, and returned to become thrice Lord Mayor of London.

I have received a letter thanking us all for our prayers on behalf of this witness for Christ. One week, two young men sat and listened and later were spoken to. Do pray for these and this witness right in the heart of the City of London.

As you know there is more than one City in London but the well known one is where the banking and other interests have their offices. Cheapside got its name because it was once a street with stalls lining both sides selling wares and food cheaply. As one proceeds west along Cheapside, St. Paul's Cathedral is on the left and on the right is Aldersgate Street. This is the famous street where John Wesley, coming out of a service, said that his heart had been strangely warmed. Dr. Leslie Church wrote the life-story of Wesley and, using the great preacher's words, entitled it, "The Knight of the Burning Heart."

Then again a little north of where this witness is given each week is Moorgate. Here Wesley and Whitfield held their mammoth services on Common land. Both erected places of worship nearby, but alas, Whitfield's Tabernacle is now a warehouse. Opposite Wesley's Chapel is Bunhill Fields where John Bunyan was laid to rest.

Thank God for this brother who, filled with the Holy Ghost, follows the great line of preachers, who, right in the heart of London, preaches the Gospel which alone can save. Wesley, Whitfield and Bunyan have passed on to their reward. Jesus Christ remains the same, yesterday, today and for ever, able to save and warm mens' cold hearts and make them fiery messengers of the gospel of Christ.

THE FAMILY ALTAR *–from page 19*

the gifts of God to his fellow-men (Matthew 10:8). Mark Twain said, "Always do right. This will gratify some people and astonish the rest." Jesus "went about *doing* good", not just *being* good!! Salt is useless if it is left in the jar (Matthew 5:13); cast it into the pot!

Sunday, September 9th **2 Kings 5:1-14**
"A little maid" (v.2).

AS pastors our prayer should be that of Rachel, "Give me children or I die" (Genesis 30:1), for children are "an heritage of the Lord" (Psalm 127:3). We are encouraged, "Train up a child in the way he should go: and when he is old, he will not depart from it". (Proverbs 22:6). The trouble today seems to be that men train them in the way that they should go while going another way themselves; children have always been better imitators than listeners. Thank God for every child you ever have a chance to influence for God and good, for who can tell what will be the result of your faithful labour A mother or a righteous rabbi had done a good job in teaching this little maid about holy things, for even being a captive in a strange land, probably separated from her own family, could not remove from her heart faith in God and his ability to prove Himself to the unbeliever.

A depressed Sunday school teacher in Nottingham complained to the Lord that she had only one child in her class. She felt that it was not worth carrying on. God said to her heart, "Do the best you can for the one you have got". Despite her discouragement, she continued to teach and pray for just that one. HE WAS WILLIAM BOOTH!

Harvest



by F. Lavender

IT is remarkable how the Lord Jesus was able to teach eternal truth by everyday things; a lost sheep, a piece of silver, a flower, a marriage feast are among the illustrations which he used. Even more remarkable is the constant application which His stories have all down the years so that they can be readily understood even today.

What we call the story of the tares tells of a farmer who sowed good wheat seed in one of his fields. This farmer had a malicious enemy who waited until darkness came and then sowed in the same field a weed called darnel which, in its early growth, resembled wheat. At first, therefore, the weeds grew unrecognised among the wheat, but when the farm workers realised what was growing, they wanted to pull the darnel up. The farmer, however, did not want to risk the wheat being uprooted with the weeds, so he told his men to let them grow together until the harvest and then they could separate the weeds to burn them but put the wheat into his barns. This very simple story has been enacted in many of our farms and gardens these past weeks – the cereals, fruit and vegetables harvested for food and the weeds burned.

From this story several important truths are taught. All people are not children of God, as some would have us believe. The Lord Jesus showed by this story that some are children of God, but that others are children of Satan – in fact, on another occasion He bluntly told some folk: "You are of your father the Devil" (John 8:44).

The Lord said that both kinds of people are growing together in this world. Sometimes God deals violently with a Herod or a Pharaoh, but generally He takes no immediate action to destroy the ungodly. Even those who blaspheme and deny Him are allowed to continue almost unchecked because, as Peter says, the Lord is patiently giving them full opportunity to repent and be saved (2 Peter 3:9).

The story shows us that harvest is certain; nature itself is constantly telling us that, what men sow, they will one day reap. James says that God is like a farmer waiting for the harvest to ripen. When the spiritual harvest of the world is ready it will be reaped; both good and bad will appear before God to be judged.

Not all that is reaped will be taken into God's home, for there is to be final separation. When God reaps the harvest of the earth the unrepentant sinner will be separated and cast out of God's presence into eternal night and misery, but those who have given their lives to Christ will be received and honoured by Him then.

Now the Bible shows that we are *all* by nature the children of wrath (Ephesians 2:3) and that the just reward for all of us would be destruction at the Coming of the Lord. Because of the great love and mercy of God, however, He has made a way for us to be saved from sin and judgment, for He sent His only Son, the Lord Jesus Christ, to save us and to bring us to Himself. God can do what no farmer on earth can accomplish: He is able to take those like you and me, who are by nature children of Satan, and make us His own sons and daughters. The Bible tells us that all who believe on the Lord Jesus are given the right to become the sons of God (John 1:12). It says of true Christians that God has delivered them from the power of darkness and has lifted them up into the kingdom of His dear Son.

Will you believe the message of this story of Jesus and let him take away your sin and make you a child of God? The harvest is certain. As you accept or reject Him now even so will He accept or reject you then. Eternal joy or eternal sorrow depends on the choice which you make. I urge you to choose Christ now.



Margaret M. Ladlow's page

Earthenware Pots

I WROTE in the EVANGEL of August 18th about my visit to the Potteries and of all the exquisite articles that I saw. The Wedgwood pottery alone employs 2,000 craftspeople and its premises extend over an area of 500 acres. The factory is among the most modern in the world with its electric tunnel ovens, yet even today many of the articles are thrown on the wheel and are ornamented by hand. The making of clay pots began many centuries ago, for the people of the very earliest of civilisations learned to make vessels for cooking purposes and for holding water and storing food and valuables.

When I was in Ghana I felt that I was transported back into antiquity for I saw many examples of hand-made earthenware. Some villages specialise in this craft because they possess suitable clay both red and black. How thrilled I was when one village woman, knowing of my love of flowers, brought me four large earthenware plant tubs to decorate my verandah. She had made them herself, beautifully and symmetrically shaping them by her own hands, with no help from a potter's wheel or a baking kiln. I have a well-proportioned water jug in rich red earthenware and, tougher still, a black mortar, both fashioned by hand and baked in the sun. There is something very satisfying about the quality and texture of these sturdy pots. In these days of so much automation and cheap plastic ware there is a return to an appreciation of hand-made pottery and many people attend pottery classes.

The Bible is very down to earth and gives many details of various vessels. I imagine that the cooking pot used by Gideon would be similar to those used by the women of Ghana on their charcoal fires. There were large open vessels for washing and bowls and cups for drinking. In the early nomadic stages of Hebrew life the utensils would be few and simple and of earthenware. The prophets Isaiah and Jeremiah made frequent mention of the potter and his art; the latter writes of the potter's house and of a potter's earthen bottle. In the New Testament we read only once of earthenware vessels – in 2 Corinthians 4:7 when Paul speaks of the glorious light of the gospel in our hearts and lives. I like the NEB rendering: "We are no better than pots of earthenware to contain this treasure and this proves that such transcendent power does not come from us, but is God's alone". Paul brings us all down to scale. We can harbour no false pride. We are but of clay, bearing no beauty of our own, but useful because of what we can contain of God's power.

It would seem that Paul was very conscious of his own "earthliness" and had to defend his apostleship on a number of occasions. There were those in Corinth who said: "His bodily presence is weak and his speech contemptible" (2 Corinthians 10:10). Such criticisms only confirmed that all that he accomplished was attributable to the power of God within him. Never let the devil prevent you form active service by the consciousness of your seeming lack of talent or "personality" as the world calls it. Remember how the earthenware pitchers of Gideon's band revealed the light concealed within and put to flight a mighty army.

O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee
From sin be daily freed.

Each day let Thy supporting might
My weakness still embrace;
My darkness vanish in Thy light,
Thy life my death efface.

In Thy bright beams which on me fall,
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

More of Thy glory let me see,
Thou Holy, Wise, and True!
I would Thy living image be,
In joy and sorrow too.

Fill me with gladness from above,
Hold me by strength divine!
Lord, let the glow of Thy great love
Through my whole being shine.

Make this poor self grow less and less
Be Thou my life and aim;
O make me daily, through Thy grace,
More meet to bear Thy name!

Johann Caspar Lavater.

Classified Advertisements

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MISCELLANEOUS

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WITH CHRIST

BRAIN. On August 3rd, Doris Irene Brain, aged 69 years, beloved wife of Tom and founder-member of our Gloucester Church, passed into the Lord's presence after a very short illness. "Severed only 'til He come". Officiating Minister at funeral: T.J. Broomhall.

LLOYD. On July 26th, Miss Phyllis Lloyd, aged 54, a beloved sister in the Lord, and a faithful Member of our Selly Oak Church, was called home to be with her Lord and Saviour. Officiating Minister at funeral: A.K. Chamberlain.

WARDLEY. On July 28th, Lily Wardley, aged 77, wife of Bernard and mother of Bernard, Evelyn and Raymond, much loved, faithful, longstanding Member of our Sheffield Church, passed into the presence of her beloved Lord. Officiating Minister at funeral: A. Brooks.

MARRIAGE

SETTER—WALKER. On August 18th at our Cheltenham Church, Brian Cordell Setter to Christine Mary Walker. Officiating Minister: T.W. Walker.

COMING EVENTS

ABERDARE. September 1,2. Elim Pentecostal Church, Monk Street. Preacher: T.W. Walker (Editor, ELIM EVANGEL). Saturday at 7.15, Sunday at 11 and 6. 9. Youth Sunday. At 11 and 6. 16, Harvest service at 6. 22. Baptismal service (at Aberaman Pentecostal Mission kindly loaned). Preacher: Paul A. Epton. At 7.15. 23. Presentation of Baptismal Certificates. At 6.

ABERYSTWYTH. Elim Pentecostal Church, New Street, off Pier Street. A welcome to holiday-makers. Sundays at 11, 5 and 6.

ANDOVER. September 15. The Guildhall, High Street. Quarterly rally. Preacher: J. Lancaster (President). Musical items from Basingstoke Pentecostal Church. Convener: D.H. Bass. At 7.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sunday at 11 and 6.30. Monday and Wednesday at 7.30. Special welcome to all on holiday. Minister: Pastor L. Lambert.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue, off Preston New Road (opposite Telefusion House, first left and left again). Sundays at 10.45 and 6.30. Pastor: R.Clarke. A warm welcome to visitors.

BRIGHTON. Elim Pentecostal Church, The Lanes. Visit the famous historic building (built 1688). Services: Sundays at 11 and 6.30. Tuesdays at 7.30. Thursdays at 7.30. Fridays. Youth night at 7.30. Minister: F.A. Hodge.

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D.2905

BRIGHTON, (Preston Park). September 9th. Elim Pentecostal Church, Balfour Road. At 11 and 6.30. Pastor's Fifth Anniversary. Preacher: A.J. Chuter. Special items. Convener: L.J. Repath.

BOURNEMOUTH, Springbourne. Elim Pentecostal Church, Curzon Road, Holdenhurst Road. Welcome to holiday-makers. Tuesdays and Thursdays at 7.30. Sundays at 11 and 6.30.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Pastor: G.N. Backhouse. Sundays at 11 and 6.30. Tuesdays at 7.30. Visitors welcome.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors welcome. Pastor: B. Grist.

BURNHAM–ON–CROUCH. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Sundays: Gospel Service and Sunday school at 10.30; Communion at 6.30. Thursdays: Bible Study at 8.

CLYDEBANK. Elim Pentecostal Church, Belmont Street. Commencing September 5. Autumn Bible School conducted by I.G. Clarke. At 7.30. From September 8. Clydebank for Christ rallies. At 7.30.

CRADLEY HEATH, Warley. September 2. Elim Pentecostal Church, Bearmore Road. Minister's fifteenth anniversary. Preacher: J.C. Smyth. At 11 and 6.

EALING. September 8,9. Elim Pentecostal Church, Northfield Avenue. Forty-third church anniversary and minister's first anniversary services. Preacher: J. McBurney. Saturday, at 7. Sunday at 11 and 6.30. Convener: Frank F. Frost. September 15. Sacred concert by the Harmonizers from Royston at 7.30. September 16. London Crusader Choir with D.B. Gray.

EAST HAM, London. September 9. Elim Pentecostal Church, Central Park Road. Preacher: David G. Hathaway. September 16. Preacher: D.L. Mills. At 11 and 6.30.

EDINBURGH. Visitors to Scotland's capital warmly welcomed at The City Temple, Elim Pentecostal Church, George 1V Bridge. Sundays at 11 and 6.30. Resident Minister: B.J. Hayes.

EPPING. Elim Pentecostal Church, Epping Hall, St. Johns Road. Meetings are being conducted on Sundays at 11 and 6.30, and on Tuesdays at 7.30

ERDINGTON, Birmingham. Elim Pentecostal Church, South Road, off Reservoir Road. Minister's twenty-first anniversary services. September 15. Kingstanding Choir. Convener: R.J. Morrison (District Superintendent). Preachers: W.J. Patterson and J.M. Seaman. At 7. September 16. At 11 and 6.30. September 18. Visit of Pastor Jose Simoes (Brazil and Portugal). At 7.30. September 30, October 1. Women's Annual Rally. Speaker: Mrs. M. Ward. Convener: Mrs. Eileen Smith. Sunday at 6.30. Monday at 7.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sundays at 11, 2.30 (Sunday school) and 6.30. Thursdays at 7.30.

KIDDERMINSTER. September 15,16. Elim Pentecostal Church, Prospect Hill. Fortieth ministerial anniversary of Pastor Henry Jeffery. Preachers: George N. Backhouse and John Woodhead. Saturday at 7.30. Sunday at 11 and 6.30.

MANCHESTER. Elim Pentecostal Church, Oswald Road. Students going to Manchester University will find Chorlton-cum-Hardy within easy reach of the University and will be given a warm welcome at our Church there.

MOUNTAIN ASH. September 8-12. Elim Pentecostal Church, Knight Street. Annual Convention. Preacher: J.C. Kennedy. Swansea Male Voice Choir on Saturday at 7.15. Sunday at 10.30 and 6. Weeknights at 7.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue, welcomes holidaymakers. Sunday at 10.45: Communion service; at 5.45: Evangelistic service; at 7.30: Family fellowship. Tuesday and Friday at 8. Minister: D.A. Lambelle.

OXFORD. September 1,2. City Temple, Elim Pentecostal Church, Botley Road. Minister's anniversary services. Preacher: J.T. Bradley, Secretary-General. Saturday at 7.15. Sunday at 11 and 6.30.

PETERBOROUGH. September 15,16. Elim Pentecostal Church, Midland Road. Second Anniversary Services. Preacher: T.W. Jacobs. Music by the Northampton Choir and Peterborough Brass and Guitar Groups. Saturday at 7. Sunday at 11 and 6.30.

READING. Elim Pentecostal Church, Waylen Street. September 1, 2. Preacher: D. Hathaway. Saturday at 7.30. Sunday at 11 and 6.30. Convener at all services: F. Shadlock.

ROMFORD. September 8. Elim Pentecostal Church, Wheatsheaf Road. Visit of David G. Hathaway: "My ten months' Imprisonment in a Czechoslovakian Jail." Convener: Philip E. Streeter. At 7.30.

ROMSEY. September 8. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Preacher: David Godfrey. At 7.30.

SOUTH SHIELDS. Elim Pentecostal Church, Westoe Road. Minister: A.P. Johnston. Sundays at 11 and 6.30. Tuesdays, Wednesdays, Thursdays and Saturdays at 7.30.

SPARKBROOK, Birmingham. September 1. Elim Pentecostal Church, Golden Hillock Road. Presbytery youth rally. Preacher: Peter Smith. Testimony of healing by Carol Horner. At 7. 16-20. Preacher: Alfred Webb (A.o.G.). Sunday at 11 and 6.30. Weeknights at 7.30.

STAFFORD. September 8,9. Covenant Hall, St. Patrick's Street (opposite gaol). Fortieth anniversary services. Preacher: H.W. Greenway. Saturday at 7.30. Preachers: Len Knipe and Leon Quest (former ministers). Sunday at 11 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road, Ellacombe, welcomes all visitors. Sundays at 11 and 6.30. Thursdays at 7.30. No. 50 'bus from the Strand to Hoxton Road. Pastor: H. Quy.

WRENTHORPE, WAKEFIELD. Sept 1–4. Forty-fifth anniversary weekend. Preachers: Pastor and Mrs. L.L. Bell and S. Beresford. Tea provided between meetings. Sat at 3 and 6.30. Sun at 10.45, 3.00 and 6.15. Mon/Tuesday at 7.30. Preachers: Pastor and Mrs. Bell. Old and new friends warmly invited.



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YOUTH PAGE

THE PRINCIPLES AND PRACTICE OF YOUTH WORK

by Eldin R. Corsie, National Youth Director

LESSON 1 (continued)

Organisation and Administration

3. The Constitution

There are important youth items in the Constitution of the Elim Pentecostal Church. These should be studied and noted very carefully. It would be a good thing to write the appropriate rules into the minuted constitution of the group, as these are often valuable, for example, when one is negotiating with local authorities for grant aid. It is also wise to write out some of the aims of the fellowship, viz.

To lead young people into a personal experience of the Lord Jesus Christ as Saviour and Master.

To deepen their fellowship with Christ and with one another through regular prayer, Bible study and worship, and to lead them on to active church membership.

To train members in Christian witness and service.

To foster interest in the work of the Church overseas.

To help members to a fuller understanding of the doctrine and worship to the Church.

To encourage the development of mature Christian character through suitable cultural, educational and recreative activities.

It is always a good idea to have a real objective. This must be a constant point of reference so that the standards of the youth group do not deteriorate.

4. The Premises

There is nothing that militates against successful youth work more than dirty, dingy premises. If there is a room available which can be used for youth activities, it can easily and quickly be transformed into the kind of place to which young people will want to bring their friends. The work can be done by the young people themselves under the supervision of an experienced decorator. Many paint firms will grant concessions to youth groups for paint and wallpapers. The local Youth Organiser is sometimes in a position to help with special grants. For further information on premises read *The Parish Youth Club* by Harold Willson, S.P.C.K.

A careful consideration of these matters will make the youth department efficient and progressive.

LESSON 2 *Programme Planning*

IF the suggestions of this lesson are to be of the greatest use, one thing must be emphasised: few programmes can be adopted in their entirety by different groups of persons with different leaders in different localities, circumstances and stages of development. Adaptation according to needs, persons and opportunities is the key to successful programme planning. The leader or worker must be wise and discriminating.

The Principles of Programme Planning

We have dealt with the importance and value of committees; in the realm of programme planning, the committee comes into its own. There is always the danger that an enthusiastic leader, perhaps with a strong personal interest in certain directions, will seek, perhaps unconsciously, to shape the youth work along the lines of his own pursuit. He provides the spearhead thrust, the group is expected to conform. A committee will obviate this danger.

The first principle of successful programme planning is **Interest.** Young people are interested in particular things: fun, vocations, personal appearance, personality, parents, manners, boy-friends, girl-friends, marriage, education, God's will for their lives. The subjects chosen for the programmes must be relevant to the interests and aspirations of the young people. A teenager is sure to enjoy leading a discussion if it is on a topic in which he is vitally interested. Perhaps the best way of finding the interests of a group is to conduct a survey. Open discussion and personal interview are also good methods of discovering what the young people need in the programmes.

The second principle of successful programming is **challenge.** Youth programmes can be merely entertainment. While the meetings must be alive and free from formality, they must contain substance that will build up the lives of the young people physically, morally, spiritually and intellectually. The programme should be aimed toward meeting spiritual needs and should be presented in an interesting and appealing manner. Which of the following comments do you hear after your youth activities?—

"What a boring programme! What was the point?"

"Let's have a meeting like that again soon! That programme certainly challenged me and helped me to understand the subject more fully."

Youth programmes for all age groups should always issue in some form of action. An evening's youth activity is unprofitable unless it sends the young person home to make a further contribution to his or her home and the world in general. Even recreation means re-creation.

The third principle in the quest for successful youth work is the important matter of **variety.** We all enjoy a plate of fish and chips, but what would we say if we had them for breakfast, lunch, tea, dinner and supper? "Variety is the spice of life" - particularly in the realm of youth work! We must have variety which combines spiritual depth with the built-in sparkle that appeals to today's youth, which stimulates creative thinking and emphasises participation and which brings young people to God's Word for answers to life's problems.

Continued next week

The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, September 3rd — **2 Kings 2:15-25**

"The spirit of Elijah doth rest on Elisha" (v.15).

JOHN Wesley said, "God buries his workmen, but his work goes on". This inscription is in Westminster Abbey on a memorial tablet. You will not find a memorial tablet to Elijah, but it was Elijah, who symbolised the prophets alongside Moses, who symbolised the law, who were seen on the Mount of Transfiguration with the glorified Lord. Elijah was taken up into heavenly places, leaving a gap in the ranks of the godly (Ezekiel 22:30). Elisha, by his devotion to the senior prophet and the demonstration of his belief that without the spirit of Elijah he would fall when he tore his own garments asunder, lived to labour on as one moved by the Spirit of God (Hebrews 1:1). David Ayling once said about the Spirit: "When the wind of God fills the threadbare canvas of human incapability, THAT'S POWER!".

Tuesday, September 4th — **2 Kings 3:1-12**

"The Word of the Lord is with Him" (v.12).

PAUL says that Christians are known and read of all men . If we are consistent, even our enemies will have to say of us, as Pilate did of Jesus, "I find no fault in this man".

Here kings acknowledged a man whose words were with power (Luke 4:36,37), whose lips proclaimed the truth of God and whose miraculous ministry testified that God was with him (1 Corinthians 2:1-5). How sad that, then as now, many men who claim to serve God reject or reduce His Word and will see the day when they will be cursed of God (Galatians 1:6-9; Revelation 22:18-19).

Wednesday, September 5th — **2 Kings 3:13-27**

"This is but a light thing in the sight of the Lord" (v.18).

WATER in a dry land was brought by the science of irrigation, revealed by the Almighty, who always works in co-operation with men who obey His Word. He had said, "Make this valley full of ditches", revealing the eternal truth that "Faith without works is dead". God could have worked without man, but He chose responsive partnership. The Lord went on to defeat the enemy whose heathen sacrifice (v.27) was to no avail and whose premature conclusions (v.23) probably led to laxity in the battle. Like Samson, they found that their strength was not sufficient. The wonder of winning in battle and wading in water came because the Lord loved even a half-hearted believer (vv.1-3; 1 Kings 12:28-32).

Thursday, September 6th — **2 Kings 4:1-17**

"A certain woman"; "a great woman" (vv.1,8).

FROM the two ends of the social strata came one woman so poor that she was about to see her sons sold as slaves to pay her debts, the other so rich that she could afford a home improvement to provide for a passing prophet. God and God's servant loved them both. The poor one was a prophet's wife, kept poor by her husband's devotion to the Lord whom he "feared", not the kind of fear we have of an enemy, but the kind of fear that a young bride has when she cooks her husband's first meal, fearing that she might not please the one whom she loves most. The rich woman, with connections in the royal court (v.13) and among the army, was not only saintly in being hospitable (Romans 12:13), but also humble in heart and attitude (James 4:6). One cried in desperate need and received good measure (Luke 6:38), the other did not grip her gold in greed, but ministered of her substance to the Lord and his servant and proved the promise "He maketh the barren. . .a joyful mother of children." (Psalm 113:9).

Friday, September 7th — **2 Kings 4:18-37**

"It shall be well" (v.23).

ACCORDING to the margin, when the distressed woman's husband asked why she was going to see the prophet other than on a holy day, she answered, "Peace". When Gehazi, the servant of Elisha, went to meet the ass running at full speed with two people perched on its back (v.24) and asked her if it was well with her and the family, she answered, "Peace". Elisha knew that her soul was vexed within her. He had that spiritual discernment that caused him to look, not on the outward appearance, but on the heart (1 Samuel 16:7). Sometimes we "tremble on the rock, but the rock never trembles underneath us", as Isaiah revealed (26:3): "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee". Her trust was rewarded, even though it meant that the man of God had to prevail in prayer (Matthew 7:7-11).

Saturday, September 8th — **2 Kings 4:38-44**

"He cast it into the pot" (v.41).

ELISHA asked Elijah for a "double portion" of his spirit. There are exactly twice as many miracles recorded in Scripture ascribed to Elisha as there are to Elijah. These miracles occured in different circumstances, different strata of society were affected by them and differing persons were permitted the privilege of participating in the process of the miraculous manifestation, all because Elisha had the master's mantle on him. The Spirit of the seeking Saviour was within him (Luke 19:10) and a determination to distribute

Continued on page 13

Beyond! Where?

by Hugh Sawyer

"Thou shalt guide me with Thy counsel, and afterwards receive me to glory" (Psalm 73 v.24).

THE omniscience of Jesus Christ made the use of ficticious characters unnecessary to illustrate His teaching discourses. Presumably when speaking of Dives the rich man and Lazarus the beggar He was acquainted with the identity of both; what is commonly accepted as a parable could well be factual evidence. Even if it is a parable, a parable is a story true to life and based upon reality.

This dramatic narrative clearly magnifies the amazing grace and absolute justice of almighty God.

In the natural sense the men lived in different worlds. One was very rich and clothed his perfumed body in purple and fine linen. He fared sumptuously; indifferent, selfish and self-satisfied, he moved among the cream of society, indulging in the gaiety of the day.

The other was clad in rags, foul and dirty. He lay in the dust outside the magnificient home of Dives and would be a familiar sight to the haughty resident as he passed to and fro on his daily jaunts. Lazarus piteously sought alms of all who, mostly unconcerned, passed by. The beggar's only visible companions were the scavenging dogs, themselves undomesticated and considered unclean. They licked the festering sores which covered his emaciated body. Jesus says that for food this man depended upon the crumbs which fell from the rich man's table. There were not like the bread crumbs we know today, but were pieces of bread used instead of table napkins upon which the diners wiped their fingers after dipping them into the various dishes of food placed before them. Dives' slaves were wont to slip outside and give these pieces of soiled bread to Lazarus, who in his hunger eagerly devoured them.

Dives lived a life of luxury, Lazarus a life of misery. Nevertheless, as he lay in the swirling dust stirred up by many shuffling feet, Lazarus had much time for meditation, presumable upon spiritual doctrine wherein his thoughts freely roamed the heavenly spheres and contemplated the abiding peace and joy therein. This became evident when that wondrous day of liberation from worldly woes dawned for Lazarus. We are told that his soul was carried by the angels into Abraham's bosom.

Abraham's bosom was not another name for Paradise, it signifies being in that hallowed state. The expression quoted refers to the ancient custom when the habit was for each male guest invited to the banquet to recline upon his elbow at the table, thus placing himself in the bosom of his companion at his left. Lazarus is honoured by being seated next to Abraham.

This customary attitude is again recorded in John 13:23 where we read that at the Last Supper, "There was leaning on Jesus' bosom one of His disciples, whom Jesus loved".

This passing of Lazarus into the intermediate state is a beautiful reminder to all Christians that when the Lord calls them home, awaiting angels will carry their redeemed souls aloft to their heavenly abode.

There came that tragic day when the rich man died and was buried. No angelic escort awaited him. His lost soul sank into immediate retributory justice, for we read immediately following the announcement of his demise these awful words, "And in hell he lift up his eyes, being in torments". Afar off, beyond that great uncrossable divide, he was permitted to see Abraham and Lazarus at his side in Paradise. In his agony he cried to Abraham for mercy. "For I am tormented by this flame", he said.

"This flame" creates a vivid impression of an agonised soul enveloped in unquenchable, fiery flames, scorching, searing, but indestructible. There were the frustrating awareness that all hope was gone for ever, repentance and remorse were now of no avail, no momentary relief from torment indescribable was available, there was no way to turn and no one to turn to. This was everlasting damnation indeed!

Though a worldly man, Dives was not considered to be a wicked man. He went to Hell because God had no place or part in his selfish life. His riches did not send him to Hell—their misuse did! Poverty did not get Lazarus into Heaven – his righteousness did!

What happened to Dives is a grim warning to all who live in a similar state today, but there is still hope while life lasts. Jesus is waiting to save you. Accept Him now!

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THE ELIM EVANGEL

Vol. LIV No. 36 September 8th, 1973 5p



The happy scene at the children's anniversary at our Crewe Church (*see report on page 3*).

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
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Editorial

A BANK of England messenger has lost his hand, a lady in the British Embassy in Washington, D.C., U.S.A., has suffered the same injury plus damage to her other hand and further injuries, a secretary has sustained ear and eye wounds and other extensive cuts – all the diabolical results of the truly sickening letter bomb activities.

History shows how evil men's minds can be. To think of people actually making these nauseating weapons and then sitting to address envelopes – and it is suggested that the same person, possibly a woman, has written all the envelopes so far discovered – produces revulsion. The shocking words of Romans 1:29 spring to mind: "Full of envy, murder, debate, malignity", as do the trenchant syllables of 2 Timothy 3:1: "This know also, that in the last days perilous times shall come.".

What possible connection can innocent victims have with political squabbles? What can be gained by mutilating and maiming ordinary folk going about their lawful occasions? In fact, such abominable measures as sending bombs through the post in the guise of letters may well prove to be counter-productive. The bombing of the last war has been shown to have had the effect on both sides of rallying the population against the enemy. They used to talk of the "spirit of the Blitz" in London and comments have been heard that it would do the nation good to revive the camaraderie of that period.

A senior police chief, asked if he thought that the letter bomb menace would continue, gave his opinion that people would increasingly give their political views prominence by violent means. He suggested that it was something with which we would have to learn to live. This is a truly terrible comment on so-called civilisation, but it should not surprise us. If righteous, spiritual leadership is lacking, if politicians are more occupied with the sad in-fighting of party politics, if the nations are more concerned with material gain than spiritual welfare or even the plight of the less fortunte, we should not be at all astonished at the violent results.

We can but re-echo our call to prayerful, persistent evangelism. The midnight cry cannot be far away!

ELIM PENTECOSTAL CHURCHES

Week of Prayer

October 7th to 14th

Church Reports

CREWE **Pastor: M.C. Epton**

AT our recent Sunday school anniversary service we managed to seat seventy pupils on a tiered platform which all but filled the whole of the Church front. The Church was completely filled and the greater number present were parents of our Sunday school children. We had reason for rejoicing for a number of the parents had never attended our Church before.

We had practised hard and prayed fervently for four weeks beforehand, trusting that the Lord would presence Himself in our midst, and He more than answered our need. The Superintendent went to the back of the Church during the last hymn and remarked on how the children's faces shone as they sang of the joy and blessings of the Lord. The theme was, "The Love of God". A number of children wore sashes representing patriarchs and prophets. They recited poems to supplement the singing. It was truly wonderful.

We are thrilled to report that, because of our anniversary, contacts have been made and our numbers are increasing.

J.D. TALBOT

MACCLESFIELD **Pastor: D. Beresford**

OUR Church has been really put on the map because of the twenty-day Crusade.

Before and during the Crusade, our Pastor and a willing band of helpers distributed 95,000 items of publicity literature. Newspapers in Manchester, Stoke-on-Trent, Cheshire, South Lancashire, and North Derbyshire carried Crusade advertisements which brought in people from over forty miles away. Everything about the Crusade was well prepared. Jesus is worthy of the very best!

Two newspapers featured the Crusade in ten different editions with such headlines as: "Sticks thrown away as Crusade starts" and "Biggest Campaign in living Memory". On many nights 400-500 people were present in the marquee during the first two weeks. The Church was packed to capacity in the third week. More than 1,000 decision cards were signed. Each person who came forward was well counselled. Each decision card was carefully scrutinised and tabulated.

Two buses are bringing the new converts to the Sunday night meetings. Special visiting teams are systematically calling on those who signed decision or healing cards. Ninety per cent of those who made decisions were from the Macclesfield district. Almost threequarters who came forward were for salvation and did not require prayer for healing.

On the last day of the crusade 100 people attended a special follow-up rally and tea. Pastor Melvin Banks (the Evangelist) told them how to go on with the Lord. He urged each one to go on with God and to



Melvin Banks speaking in the big marquee, which was packed to capacity during the Macclesfield Crusade.
Photograph by *The Stockport and Macclesfield Advertiser.*



David Beresford leading the service in the big marquee at Macclesfield



The platform party one night, from left to right, Stanley Beresford, Melvin Banks, David Beresford, and Pastor and Mrs. Michael Sherwood who are singing.

link up with Elim and attend regularly.

There were some remarkable healings. One man, badly crippled in a car accident, hobbled into the meeting on a steel crutch. He was instantly released and walked home free from pain. A newspaperman who accompanied him reported that the man's neighbours cheered and clapped as he walked up his own street. We saw a young boy healed of a hunched back which left his coat loose and hanging. A woman paralysed in her arm for ten years suddenly found it had come alive and that she could use it again.

The children's meetings drew good numbers - from 200 to 600.

Pastor Banks preached a strong, Scriptural message with little mention of healing. His emphasis each night was on repentance, confession of sin to Christ alone, justification by faith, the imputed righteousness of Christ and the need for transformation of character.

On the day after the Crusade was officially over, the Church was packed for the Sunday night meeting. There were at least sixty people from the crusade present among the 130 attendance. Our Pastor has planned special evangelistic meetings for the next six or seven weeks. We have engaged well-known speakers and singing groups and one night we will be showing a Christian colour feature film. We shall pray for the sick at every meeting.

The Lord has really blessed us at the Crusade. Pastor David Beresford says, "Something new has occurred in my ministry. One night when Mr. Banks was unable to be present, I prayed for the sick and there were some remarkable healings. One woman was healed of asthma and another woman with an arthritic hip said that she felt the pain suddenly go."

The Crusade has been the talk of the Town. We have touched many who are outside the churches. Pastor Banks stated: "It has been one of my most successful campaigns."

Among those who gave valuable assistance during the crusade were Pastor Beresford's father, Pastor and Mrs. Michael Sherwood, and Elim Bible College students Peter Cole, Tony Cheale and Paul Gealle. Peter and Tony stayed on after the Crusade to assist in the visitation work.

Auntie Sunny visits Nelspruit, S. Africa

WHEREVER Auntie Sunny goes the visit is sure to be remembered for a long time. This has been proved again by her Nelspruit visit. It was not just her expressions, her actions and those wonderful flannelgraphs, but the way in which she ministered in the power of the Spirit to children and adults alike.

Most days saw Auntie Sunny Blundell-Connell and Uncle Tommy Connell off with Anne Stephenson to visit the different Indian and Coloured children's meetings for which Anne is responsible. Auntie Sunny also spoke to African children and at a European Bible Study.

How much we enjoyed the visit! Auntie Sunny has not changed at all. She is still as fiery, still proud she is English and from Lancashire, and proud that she is Elim!

Watch out U.K. – she'll be home in 1974.

DAVID G. BUTCHER





WINTON, Bournemouth **Pastor: G.N. Backhouse**

IT is always with a deep sense of loss and a measure of sadness that any church has to place on record the loss of a loved and loyal member. In the passing of Mr. Sidney Preston, Winton Church has lost not only such a member, but one who was a founder-member of the church, a deacon for many years, a trustee of the church building and, for the past eight years, the church treasurer. It is all the more sad because only about a year ago Mr. Preston retired from local government service after serving for nearly fifty years.

The funeral service was held at the Winton Church on July 25th and the service was attended by a large

congregation which included church members and a wide representation of his friends and business colleagues. The church secretary, Mr. D.S. House, mentioned that he had known Mr. Preston since 1926 in which year they both joined the local Assembly and that it was an honour to have known him as a loyal friend over these many years. He spoke of him as the man, as the saint - a sinner saved by grace - and as a church officer. He emphasised such verses as Psalm 116:4; John 17:24. Mr. T.S. House, at the request of the widow, sang with great feeling George Matheson's hymn, "O love that wilt not let me go".

Our Minister gave a brief closing word, referring to Mr. Preston as a distinguished Christian gentleman, as a dedicated follower of his Lord and as a doer of good.

We sorrow, but not as others who have no hope. There was a note of triumph in the service as we realised that our brother was in the presence of his Lord and as we sang together some of his favourite hymns, particularly, "Let me sing for the glory of heaven, like a sunbeam has swept o'er my heart; I would praise Thee for sins all forgiven, for Thy love, which shall never depart".

(Mrs.) D.F. KEMP

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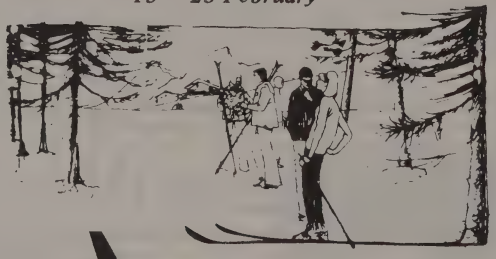
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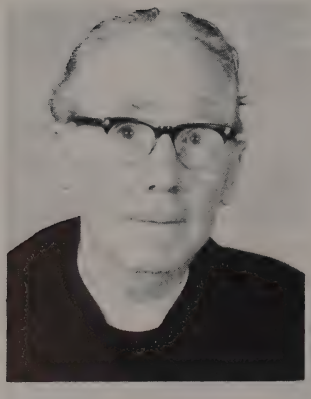


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In Defence of the Faith

10. Contending for the Faith (v.3)

by F. J. Slemming

THE Letter is addressed to the beloved of the Lord. This my final article comes back to this all-important clause in the third verse, "Earnestly contend for the faith".

Jude tells us that, when he began to write his Letter, he intended to write on the subject of our common salvation, but something happened – he changed his mind, or rather he had his mind changed, for there came upon him a compulsion to take up quite a different subject. The Letter became one to the whole Church, a God-breathed and God-inspired word. He would have written to us about the common salvation, the common property of all believers and available to all men everywhere, but the Holy Spirit directed his thoughts and his pen in another direction. In the Greek it is expressed, "I had necessity", the same expression as in Acts 17:3: "Christ must needs have suffered and risen again from the dead". He must needs die for our sins.

The compulsion of the Holy Spirit caused Jude to write as he did. Remember that the warnings and the instructions which we have considered are the words of the living God. He instructs us about those who creep into the Church and seek to propagate their damnable heresies.

What do we do in these circumstances? Here is the answer: "Earnestly contend for the faith which was [once for all] delived to the saints". "Earnestly content" means "agonize upon". Bagster brings out that truth when in the *Greek Lexicon,* he puts it: "to contend strenuously, in defence of".

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge". (Proverbs 19:27). Put Jude v.20 with v.3: "Earnestly contend for the faith" and "Building up yourselves on your most holy faith" (v.20).

Always be sure that your contention is for the faith, the whole body of Bible doctrine, the whole Bible truth from Genesis to Revelation. This truth, this faith, delivered to the saints is the heritage of all who love God. For this Faith live, pray, serve, and contend all the days of your life.

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D.2905

A Life Changed



by Sheila Price

THE little old man picked up his broom and made his way down the Jericho road. When he came to the tree he swept up the leaves and rubbish that littered the pavement beneath it. This puzzled the children at the nearby school. "Every day he does the same!" said one. "I wonder why?" asked another. "Let's ask him!"

"Why do you care so much for that old tree?"

"Well," said the old man, "I was once Chief of Customs and a very rich man. It was my job to see that everyone paid his taxes to the Roman Emperor and the people hated me for this. I had no friends and I was very lonely. When I heard that Jesus was passing through I had to see Him. I knew He was not ashamed to make friends with publicans. Indeed, not long before, He had chosen a publican, Matthew, to be His disciple. Well, this street was crowded and, being so small, I was unable to see Jesus."

"What did you do?"

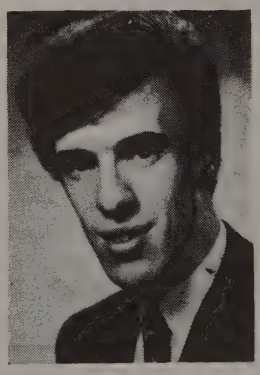
"I climbed this tree," the old man said, "just like one of the boys. I sat up there on that very branch and peered through the leaves."

"Did you see Jesus then?" the children asked.

"Oh, yes! But more important than that – Jesus saw me! He spoke to me. He knew my name. I was so surprised that I nearly fell off the branch! He came to tea with me and we talked and talked until He had to go. When He left me I said, 'Lord, from now on I will give half my goods to the poor and repay fourfold anyone I have ever wronged.' This is what coming to Jesus means, children. Not boastful talk, or religious beliefs, but a whole life changed and dedicated to doing what Jesus loves. I'll never forget that night I spent with Jesus. It seemed as if He had come to Jericho especially to see me. I never saw Him again for I heard just a week later that He had been put to death. Can you wonder why I care so much for this old tree? From its branches I first saw Jesus, and heard Him call my name - Zacchaeus!"

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D.2848



The Devil hates the Church

by A. S. F. Horne, Pastor of our Ipswich Church

THE Devil is out to destroy the Church and is working overtime to do so.

Does it really matter whether or not we meet together? I believe it does and here are my reasons.

The Type and Antitype

The priests were consecrated in the laver and by the touch of blood on ear, thumb and toe, and were shut in with the high priest for seven days, until, on the eighth day, Aaron came forth to bless the assembled multitudes.

We are God's priests, consecrated in "the washing [laver] of regeneration" (Titus 3:5), the laver attached to regeneration. Having entered service with blood-purged ears for hearing, blood-purged thumbs for working and blood-purged feet for walking, we are now commanded to abide within the Church until the eighth or resurrection day. "Abide. . . day and night seven days, and keep the charge of the Lord" (Leviticus 8:35).

It is sad indeed that some are leaving the Church today, just when more workers are needed. God discovered the forsaking of the Tabernacle, but He did not prevent it: "Abide. . . day and night seven days. . . that ye die not". Notice the solemn antitype in Hebrews 10:25,26: "Let us not stay away from our meetings as some are regularly doing, but let us encourage one another, all the more because you see the day coming near. If we choose to go on sinning after we have learned the truth. . ." (Beck).

Looking back after my years of ministry, I believe that the abandonment of the assembly is the first step in backsliding, the ultimate issues of which no man can foresee. I know of many families who ought to be in the service of Christ and would be had not the parents backslidden.

Someone said that "Snow in the street is bad for meetings, but snow in the heart is worse". I do not believe that devotion will long survive breaking off fellowship.

Fellowship is important

Each year makes fellowship more imperative: "the more, as ye see the day approaching". There are subtle errors, fascinating illusions, powerful world-currents, and to yield to them is to be swept away. We are told that "Many shall stumble". Then we must put our arms lovingly around one another. "The love of many shall wax cold", so we must cling more closely to God. Within the warmth of the fold we foster life. As the wolves draw nearer, so the sheep must draw more closely together.

Many today have set themselves up to be leaders and shepherds of the sheep, but they are only hirelings and do not care for the sheep. Many of these hirelings allege that they have deeper truths to impart and that they know an easy way to blessings. Praise God for Elim, and its doctrines and ways. I have not found a better fellowship.

Wesley said, "If we get nothing but chaff from the pulpit, we get the finest wheat from the reading-desk". Remember the words of Thomas Fuller, "An imperfect Church? The Church was imperfect before your cradle was made and it will be imperfect after your coffin is rotten".

The word "assemble" in Hebrews 10:25 is found in one other place, viz. 2 Thessalonians 2:1: "gathering together". It is the same Greek word, one for gathering together down here, and the other for our assembling above. Our earthly gatherings are but preparations and rehearsals for our roll-call in the skies.

Our Opportunities are great

We must face all our opportunities and remember that they are great. The Church is not meant to be a nursery for infants for ever being cured of measles and whooping-cough. It is a red-hot focus of good works. It should net the world in its beneficent activities. Dr. Pierson said, "Your field is not your church; the field is the world and your church is the working force with which to work the field". Jesus said, "Ye are the light of the world. A city set on a hill. . ." (Matthew 5:14).

In church-life we have the opportunity of "exhorting one another and provoking one another". Muller speaks of the "importance of the children of God

Letters to the Editor

Dear Mr. Walker,

I FELT that I must let you know the truth about "Robbie the Robot".

Since a local press agency here in Nottingham released the story of Robbie to the national papers, my telephone hasn't stopped ringing. The people at the other end might as well not have rung, because they didn't print the facts given to them - they just let their journalistic minds run riot.

As some folk have asked "What is Elim coming to?" I have requested that the facts be printed. Under no circumstances do I want any disrespect brought to the Lord Jesus Christ or to the Elim family.

Nearly eight years ago I saw in the ELIM EVANGEL a report in which a cash register with a head was used to count the children's offering. I thought that I could improve on this, went to my drawing board – and Robbie commenced. Dr. Who's Daleks had nothing to do with it.

Robbie stands five feet high. His eyes and nose light up when he's awake and small lights on his head flash alternately when he thinks about the questions put to him. Meters on his body register when certain functions operate. With the boys and girls Robbie sings solos occasionally, reads the Scriptures, asks the quiz questions, answers questions put to him by the children and generally adds to the programme. He is but a means to encourage the children to come so that gospel truths can be put across in the programme prepared for that evening.

The robot was made expressly to be used in Sunday school, mid-week youth activities and evangelistic outreach among boys and girls. The *only* times he is used in the church are for special children's nights, e.g. anniversaries, prize-givings or the final nights of children's crusades. He certainly doesn't take over as "teacher and preacher" here in Nottingham or anywhere else!

I trust that these few facts will correct the false impression given by the press and allay any fears that the Scriptural standards have been lowered.

Yours sincerely in Christ,

R.J. MACKENZIE

Dear Mr. Walker,

MAY I through your columns express the thanks of the organisers of the Bridlington Elim Youth Camp for the very generous support given to the holiday for young people from Ulster. Twenty-four young people came over from Northern Ireland for the fortnight's holiday. Readers will be interested to know that some from this party were baptised in the Holy Spirit and others committed their lives to Christ.

Yours sincerely in Christ,

DAVID WOODFIELD

THE DEVIL HATES THE CHURCH *–from page 8*

opening their hearts to each other, when getting into a cold state or when tempted of the Devil". You must never do this without having confidence in the other person. We are children of the same family and ought to be helpers of one another.

God loves fellowship

"They that feared the Lord spake often one to another: and the Lord hearkened, and heard". D.L. Moody said, "He liked the conversation so much, that He took notes, for a 'book of remembrance was written before Him. . . and they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels'" (Malachi 3:16,17). God will at last set these hidden diamonds out of the dust-heaps of the world as stones in a crown, or stones in a constellation clustering together in glory, for they cling together in rejection.

Let us assemble ourselves continually. Because of our regularity we shall influence others and have a steadying effect on the wavering ranks. We may stay at home with clear consciences when we have no mercies to acknowledge, no sins to confess, no blessings to count, no brethren to love and no souls to save. The best place to find the Shepherd is among the sheep.

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Has God finished with the Nation of Israel?

by W. J. Maybin, Pastor of our Southampton Church

Part 1



THE subject enshrined in this question brings us face to face with a nation unique in the world - the Jewish (now Israeli) nation. One of the most important issues in prophecy today relative to this ancient people is whether they have any future as a nation. In the field of world politics there is no more pressing problem than the present tension in the Near East between the Jews and the Arabs. To brush aside this matter as but typical of the universal political unrest so evident today is to reveal ignorance of one of the most important and crucial issues affecting Bible prophecy and eventually world politics.

Israel is a nation of prophecy and one of the most dramatic signs of the end time is the undeniable fact that Israel's dream of the centuries is at last a realisation. She is now a nation in her ancient homeland.

Pristine nations have emerged and vanished, but Israel remains. Scattered to the four winds of heaven, as one writer observes; "there they stand, singularly alone, magnificently different, defiantly unchanged". There are many signs of the near return of Christ, but the most important of all is the Jew. In the commentary on his very recent film, *The Return,* Hal Lindsey says, "The Jew is the most important sign as to where we are going".

Today the eyes of the world focus on Palestine and the problem of peace in the Near East is becoming more and more acute. God said through the prophet Zechariah centuries ago, with these last days in view, "In that day will I make Jerusalem a burdensome stone for all people: and all that burden themselves with it shall be cut in pieces though the peoples of the earth be gathered together against it" (12:3). Never in history has Israel been such an oppressive stone as today. International statesmen debate the whole Palestinian issue and the problem is not made easier when those who have to deal with it are either ignorant of what is holy and absolute in history, or simply ignore the fact. Professor Walvoord sets the matter in its true light when he states that, while for many Israel is of little consequence, from the divine point of view, "she is instead the key, and through Israel God is to fulfil His purpose whether redemptive, political, or eschatological".

Liberal theologians ignore any reference to Israel as a prophetic nation and within the ranks of conservative evangelicalism there are those who perpetuate the error of the Protestant Reformers, who formulated their findings on the allegorization of Origen and Augustine, findings which fail to distinguish between the spiritual as it relates to Israel and the world. Herein lies the danger of the present upsurge of amillennialism, in that it distorts the original meaning of Scripture under the cloak of seeking to propound a deeper and more immaterial meaning. One writer avers, "This principle opens the door to almost uncontrollable speculation and imagination."

Has God finished with the Jew?

The answer must be in the negative for one very good reason; God cannot break His Word and His Word to Israel guarantees them a future.

It is fundamental that we fully understand what Paul is saying in Romans 11. In his excellent book, *Prophecy in the Space Age,* Dr. A. Skevington Wood observes, "There is throughout a dual emphasis. Israel is indeed rejected, but Israel will not always be rejected. As the chosen race was once a recipient of blessing and an instrument in God's hand, so it will be again, at the end of the ages". Paul states with clarity that Israel at present is broken off from the olive tree and also predicts a future ingrafting of Israel into "their own olive tree" (Romans 11:24). This will take place when their present blindness is lifted (v.25) and, when this takes place, the restoration of the nation as outlined in vv. 26-32 will take place. The judicial blindness of Romans 11:25 will be lifted when, to quote from the same verse, "the fulness of the Gentiles be come in." This term should not be confused with "the times of the Gentiles" (Luke 21:24), which, according to one writer, is a political term used to cover the period beginning with Babylonian domina-

tion over Israel and ending when Jesus returns to subjugate.Gentile authority and reign. The Pauline term, "the fulness of the Gentiles" is a term referring to this parenthesis of grace, i.e., this Church age, when God is visiting the Gentiles to take out of them a people for His name (Acts 15:14). When the Church is completed, composed of believing Jews and Gentiles, Jesus will come to the air and translate the resurrected dead and the changed believers in an unsplittable second. When the Church has been removed from the earth, eventually to form Christ's retinue when He appears on earth at a later stage, God will again turn His attention to His earthly people. Their temporary rejection will be followed by their permanent restoration. God has not finished with the Jew and in order to prove why the writer holds this position, it is necessary to re-examine this miracle nation in light of Scripture. Several aspects of proof must be noted.

Their Origin as a Nation

The history of Israel goes back to the distant past when God called Abraham from the idolatrous Ur of the Chaldees to be the progenitor of a new race. This created a new, dramatic milestone in the affairs of men. The fact that about one-fifth of the book of Genesis is devoted to the history of mankind from Eden to the Tower of Babel and the remaining four-fifths relates to the story of Abraham, Isaac and Jacob, itself enforces the importance of this new outgrowth of humanity. Indeed from Genesis 11 through to the close of the New Testament the earthly seed of Israel are to the fore and are never confused with the "faith" seed of Abraham, i.e., the Church. When this confusion takes place, we create theological difficulties.

Now rightly to divide the Word of God (2 Timothy 2:15) and properly understand the divine plan of the ages, we cannot ignore this numerically small yet most important nation in the world. When God called Abraham, three plain but pertinent promises were made to him. The gift of a land – Palestine – was first. That land belongs to Israel as her inalienable possession. The exact boundaries are outlined in Genesis 14:18. Not every Bible student appreciates the geographical extent of the Promised Land. If I can quote again from Dr. Skevington Wood, he writes, "It is larger than any solely European country and it will easily house the entire Jewish nation". The land is to stretch from the river of Egypt to the Euphrates.

Two points must be noted here. This covenant has not been fulfilled in its entirety in Israel's history. Because of the unconditional nature of the Abrahamic covenant, a future and literalistic fulfilment is necessary. Again, any attempt to spiritualise the promises made to Abraham and apply them to the New Testament Church makes nonsense of Scripture.

Then we observe the assurance that Abraham and his seed would become a great nation (Genesis 12:2,7; 13:15; 15:18). The word "seed" as used cannot be confined to Abraham's own generation, but must apply to successive generations.

Thirdly, the Abrahamic call involved not only personal and national blessings, but universal benefits (Genesis 12:3). As the late Dr. Graham Scroggie wrote, "The promise was from the centre 'Abram', to the circumference, the 'world'". There can be no doubt that the Gentile world is envisaged here, out of which is being gathered the Church (a mystery veiled in the Old Testament, per Ephesians 2). Indeed, if we understand the Abrahamic covenant in its fullest implication, the world will yet benefit through its consummation in the earthly manifestation of the Kingdom of Christ..

So the Abrahamic covenant is the cardinal point in the edifice of prophetic truth and the other covenants, the Palestinian, the Davidic and the New Covenants, are each enlargements of it. Professor Dwight Pentecost in his massive *Things to Come* is of the opinion that "these covenants must be studied diligently as the basis of Biblical eschatology".

When we come to David's accession to the throne, God made a covenant with him in which the house, the throne and his kingdom would be established for ever (2 Samuel 7 and 1 Chronicles 17). The seed, which figures largely in the Abrahamic covenant, is made dominant in the Davidic promise. Again no conditions are imposed, therefore human failure cannot possibly annul such an irrevocable covenant.

This same promise was reaffirmed to Mary by the angel at the annunciation (Luke 1:31-33). How was Mary to interpret such promises, if not literally? To literalise the first part of this Lucan passage, relative to Jesus being called "the Son of the Highest", and proceed to spiritualise the reference to the Davidic throne is "not only poor exegesis but questionable logic".

We know that despite Israel's privileges, she failed God, and by the time the Messiah arrived in human form, she had suffered subjection under the Babylonians, the Medes and Persians, the Greeks and the Romans. Through their ultimate rejection of Christ at Calvary, God turned aside from them and soon they were dispersed to the four corners of the earth, but not without a promise of ultimate restoration.

During the intervening centuries the Jews dreamed of re-establishing themselves in their ancient homeland. That dream has at last become a realisation and, as a second line of proof that God is not through with the Jew, think of THEIR PHYSICAL REBIRTH AS A NATION.

Continued next week

Conformed or Transformed?



A sermon preached recently at the Elim Pentecostal Church, Erdington, Birmingham, by the Minister, Pastor Ken Smith

PHILLIPS'S translation of Romans 12:3 says, "Don't let the world around you squeeze you into its own mould". What advice this is for the day in which we live. How true is the old saying that we are in the world, but not of the world. Which is my life as a Christian, conformed or transformed? We shall see, through this message.

Jesus Christ spoke of the "pressure of the age" in relation to His Second Advent and we are being squeezed, and pressured by a relentless force – a Christ-rejecting world, a vice-like grip that you will never break. It will break you in the end, if it gets hold.

Its Mould is sinful

Genesis Chapter 6 tells of the wickedness and evil of men's hearts in Noah's days and the Lord spoke of the conditions prior to His return as similar to the days of Noah and of Lot. Sin is often sophisticated and socially acceptable in our day, but it is still sin. I want to get home to your heart and mine "the exceeding sinfulness of sin", for Jesus Christ had to go to the cross to deal with it. There is no fear of the Lord nor of coming judgment in the world's reckoning and this is especially true of this generation. Think of two particular ways in which sinfulness shows itself in society and beware of the danger for your life.

Selfishness is more prevalent in these days of prosperity than in the days of poverty. Those who have lived through times of great need will bear this out. "Beware of covetousness" were the Saviour's words, for "Godliness with contentment is great gain", and "The love of money is the root of all evil" seem to fit the age in which we live. An envious eye and a heart that is never satisfied sum it up.

Sensuousness as in Noah's times and in Lot's days is with us on an increasing scale. Are we surprised at immorality when society is geared that way?

Sex sells good for the manufacturers and entertains a bored society. No stratum of the social scene is immune, however sophisticated and decorously it is screened. One is sympathetic towards our young people for the pressure on them is terrific. If they fall, who is to blame – society which winks at sin, parents who turn a blind eye, advertising agencies which promote all manner of legitimate products through immoral means, or all who debase God-given love into sensuous lust for profit?

How does the pressure come and the squeeze tighten? The world says, "Everybody does it", and so the squeeze tightens. You must show that everybody does *NOT* do it, whatever "it" is. It may be dishonouring the Lord's Day, or gambling, immorality or a thousand other snares, but you must prove that a Christian has conviction, and does not do it. "If you do not stand for something you will fall for anything", displayed one Church poster.

"Living it up" is another expression that strangles spiritual life. You may have much to live down if you try to live it up, for God can forgive and forget sin, but the consequences of sin may be there for ever. I spoke to one lady some time ago who was still paying for "living it up" over forty years ago. David still spoke of the sins of his youth in old age.

"Just this once", says the world, and the vice tightens further. Be sure that it will not stop at once, for Satan will make certain of that. Once indulge and you have lost your purity, your character, or your testimony, perhaps for ever, even though the grace of God can restore you to Him. The world will encourage you to fall and then mock you when you are down, so that you stay there. If there is not a first time, there need never be a last time either. One brief moment of sin can ruin you for time and for eternity, even as a child of God. David found this to be so, and many others, too. "Let him that thinketh he standeth take heed lest he fall", is good Scriptural advice.

"There's no harm in it", says the world, and the snare grips more. I am always suspicious of people who say this, or when I start thinking this way myself. If you are trying to persuade yourself like this it is a sure-fire pointer that there is harm in it, believe me, for I have passed that way! There are many other ways, but here's a final one.

"Living up with the Jones", is what it is called, but you don't have to, you know. If it means overtime at the expense of the meetings or of Christian service, then the squeeze is on. Why must a man be always judged by the size of his car, or the type of house he has, rather

than in terms of character? It seems that way to me anyhow.

I would count the snare of television as a prime agent for the squeeze and the pressure, although I have one, and enjoy watching it at times. Having possessions is natural, but when they possess you it's diabolical.

Have you ever realised that both the advertising and the programmes are sources of pressure and subtle influence? Take advertisements for example. Everything in the garden is lovely – the kitchen is spotless, the bedroom is fabulous, the garden is a picture with not a weed in sight, the car is the latest and the best and the fastest, the wife is starry-eyed and romantic, her husband is the perfect gent, he's just come out of the band box and of course the children are like angels – and you know that life is not really like this. There's the rub, for the subtle dangers are immense, and the stranglehold of the world is there. The advertising world knows the magic words to get a grip: "NOW"; "FREE"; "NEW"; they are winners every time." Every prospect pleases", and its easy to forget that "man is vile", Programmes, too, are a danger, for sinfulness is "the done thing"; the kitchen sink is often an unhealthy place, whether literally or metaphorically. One would consider that ninety-five per cent of our population have no real Christian conviction and that television is for that section and produced by members of that percentage. There may be the odd five per cent who are worthwhile. If you differ, then think again, more closely and deeply.

In the parable of the Sower, the Saviour spoke of the thorny ground, with this interpretation. Three sources strangle the growth and fruitfulness of the spiritual life. How true they are of this age and generation of Christians; firstly, "the cares of life, the worries of the time, the anxiety of the age"; then, "the false glamour of wealth", the lure of riches, the deception caused by riches"; and the third force is the opposite of wealth, for it's want, "the cravings for many other things". "Choked with worries and riches" seems a very apt translation and true of so many today.

Are you choked, strangled, squeezed, and pressured, so that there is little spiritual life left? What's the answer? What is within to meet the world around?

"Transformed", says Paul, and it's all in the mind. Here are three steps you need to remember.

Be sincere. We forget His omniscience, for we cannot deceive Him, and long before we openly sin, there is often secret, inward corruption. Backsliding implies a gradual process. Come clean in this sense, for this surely is repentance, not being sorry for being caught, but sincerely sorry. I am sure that God loves the sincere soul and, though one can be sincerely wrong, as Billy Graham often points out, one can be sincerely right too. That, to my mind, is how we start to be freed from the grip.

Be spiritual. No psychological gimmick can replace spiritual experience. Paul, in his Corinthian Epistle, lists sins, but then he adds: "and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God". Thank God for the cleansing blood of Jesus Christ. I am glad that it is from "all sin", on confession and quitting of that sin. Do you feel the need of cleansing? It's there for you, as you confess your need!

Be sensible. Paul also wrote: "Cleanse yourselves", and this is also necessary. The drunkard would be foolish to hang around the pub or the gambler round the bingo hall; you can think of other applications of this point. Some people seem to live so near to the edge, when its best to be as far away from temptation as possible. There's enough from the flesh and Devil, without adding the world to our adversaries.

A lady needed a chauffeur. She asked the interviewees how near the edge of the cliff they would drive. One said a yard, another a foot, but the third replied that he did not know, and added that he would not try to drive near the edge of the cliff. He got the job! A little boy kept falling out of bed and concluded that he stayed too near where he got in! Use sense, for even the Spirit of God cannot keep a man out of sin if he persists, for if you play with fire you will get burned.

Make sure that your spiritual life is not in jeopardy, for who wants to be saved by the skin of his teeth.

ANONYMOUS GIFTS
Elim Missionary Society

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6327	S.S.BG.	5.00
6329	Worcs.	10.00
6372	Winton	100.00
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May, 1973

6497		2.00
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6509	'Lepers'	16.00
6531		2.00
6533	For Guyana	1000.00
6536	Epsom	3.00

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6677		10.00

July, 1973

6712	A.O.P.	.50
6771	Caerphilly	250.00
6806	A. Renshaw	5.00

August, 1973

6841		2.00
6846	Newquay	3.00

Home Evangelism

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72.191	Anon. (S.E.25.)	20.00
72.237	Anon (Wimbledon)	5.00
72.245	Anon. (E.17.)	10.00

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81	A very old member. A.P.J.	5.00
72.206	Anon. F.G.T.	1.00
27.3.73	Anon. West Norwood	20.00
1.8.73	A Sister in Christ	20.00
RFA/3	Anon. (Staines)	9.00

From T. H. Stevenson

I AM writing *from* N. Ireland, not about it, though events and circumstances would justify doing so. It is the notice of a Convention that enthralls me. I was given the unexpected opportunity to make a day's visit to Portrush, a popular seaside resort. Irish hospitality compelled my wife and me to stay overnight. This morning I had the opportunity to hear Pastor Willie Mullan of Lurgan, a man whose weekly Bible study is attended by eight hundred people, and a man whose testimony exalts God. By pulpit, tapes, and printed page his ministry enriches many.

I have listened to his life-story twice, the first time being thirty-three years ago in his early ministry, when the cultured preacher of today was otherwise. The second occasion was in the beautiful City Temple, London. His story is before me as I write and I can only quote an early extract of this man whose congregation last year sent £102.50 weekly for overseas evangelism: "I just lifted my coat from the hanger and in a proud moment put it over my arm, and squared my shoulders a little bit and said, 'Alright, you've got your homes – I'll look after myself from this moment forward.' And I walked out into the night. For the next three and a half years I never saw the inside of a house, nor did I ever lie in a bed, nor did I ever have a decent meal. I just tramped our country, all the villages and all the towns. I begged every day I lived, and when I begged I boozed it." Truly he is a miracle of grace. The Convention has special interest for me, not only by a brief acquaintance with Mr. Mullan, but acquaintance with the other speakers and the Minister of the Presbyterian Church where the Convention is held. Rev. Kyle Alexander, M.A., Minister of the Church, had godly parents who lived next door to us when I ministered in Belfast throughout the second world war. It was my privilege to visit Mr. Alexander in his manse, also in Belfast, during a prolonged illness. Of the other speakers, I was happy to meet them together in town on their way to the crowded morning Bible study. Rev. Peter Donald (Glasgow) is Minister of a Baptist Church that withdrew from the Baptist Union because the Baptist Union united with the World Council of Churches. Peter Donald's parents are faithful attenders of my home church in Greenock, and, after I left home as a young man, Peter's parents moved from across the street to become my own parent's neighbours. The only previous personal meeting with Rev. Peter Donald was three years ago, and today he recounted how he then had seen and recognised me after thirty-seven years in a strange town, though he had been only a young schoolboy when I began my ministry. He had recognised my likeness to my brothers!

Concerning Rev. Nick Carr, M.A., (Reigate, Surrey), we had not met until today since I left my Carlisle pastorate many years ago. Then Mr. Carr was a director of Carrs of Carlisle, the famous biscuit manufacturers. Through the ministry of Rev. Willard Cantelon when Carlisle's theatre was filled with 1,000 people, Mr. Carr made his introduction to Elim and our respective families to each others homes. Unlike Willie Mullan, who was lifted from the gutter, Nick Carr gave up a highly important position in industry to become a minister of the gospel. To meet today such grand men of God and completely unexpectedly made me feel not so much how small the world is, but how closely knit is the family of God and its faithful ministers.

Thoughts from the Book of Genesis

42 Jacob and Esau part again (Genesis 36:6-8)

by F. Lavender, Pastor of our Croydon Church

ISAAC died soon after Jacob returned home and it seems that Jacob and Esau then lived together in the land for a time. The growth of their herds and flocks began to create difficulties, however, so Esau finally left Jacob and Canaan and lived instead in Mount Seir, which then became known as Edom. For this we gather that, although Jacob was physically weaker than Esau, yet he became the stronger and prevailed over his brother just as the Word of God had declared he would (Genesis 25:23). The writer significantly declared: "Esau is Edom", as if to connect Esau's decline in power with his spiritual indifference when he sold his birthright to Jacob (Genesis 25:30).

It had been a long time since the Word of God was spoken to Rebekah, but in God's own time that promise was fulfilled to Jacob. In the same way the promise of Christ's supremacy, made to Mary nearly two thousand years ago (Luke 1:31-33), appears to be delayed. It seems that materialism and self-gratification are on the throne and that men have never been more careless and indifferent toward the Lord than they are today. Yet the Bible shows that all this materialism and indifference will be swept away (Isaiah 2:19-21; Revelation 6:15-17) and the promise made to the Lord Jesus will be fulfilled. We must not think that man can defeat the purposes or wreck the promises of God. Wickedness may seem to flourish and triumph for a time, the Word of God may seem to be delayed in its fulfilment, but we can be sure that He will bring His Word to pass at the time that He has purposed.



Margaret M. Ladlow's page

Reminiscence

I CAME across this soliloquy recently and remembered that it had been given to me nearly forty years ago when I was a young Crusader. I do not know its source, but it was obviously written by someone who had a deep, devotional understanding of the beloved disciple. Do not read it hurriedly, but ponder it reverently. I'm sure that you will be blessed.

John the Aged

"SOME seventy years ago I was a fisher by the Sea of Galilee. It was sunset. How the tranquil tide dreamily bathed the pebbles! How the light crept up the distant hills and in its wake soft purple shadows wrapped the dewy fields! Then HE came and called me. I gazed for the first time on that sweet face. Those eyes, out of which shone divinity, looked on my inmost soul and lighted it for ever. His words broke on the silence of my heart. His love took hold of me and claimed me for its own. There, in the twilight, I followed, holding fast His mantle.

"Oh what holy walks we had through the harvest fields and the desolate, dreary wastes! Oftentimes He leaned upon my arm, wearied and worn; I was young and strong and so upbore Him. Lord, now I am weak and feeble; let me rest on Thee! Put Thine arm around me. Closer still! How strong Thou art!

"The twilight even now draws on apace. Come, let us leave the noisy streets and take the path to Bethany: for Mary's smile awaits us at the gate and Martha's hands have prepared the cheerful evening meal. Come, James, the Master waits and Peter, see, has gone some steps before!

"What say you friends - that Christ has gone to His heavenly home? Aye, 'tis so, 'tis so, I know it all, and yet once more I seemed to stand upon my native hills with the Master as of old. Oh how oft I've seen Him bring back strength to the palsied limbs! I feel that He has to mine. Up! Bear me once more to my flock! Once more let me tell of our Saviour's love; for by the sweetness of the Master's voice just now I think that He must be very near, coming perhaps to break the veil which time has worn so thin that I can almost see beyond.

"How dark it is! I cannot see the faces of my flock. Is that the sea that murmurs so or is it weeping? Hush, my children, God so loved the world that He gave His only begotten Son: so love ye one another. Love God and man. Amen. Now bear me back. Why call ye me the holy John? Nay, call me rather Jesus Christ's beloved and lover of my children. Lay me down once more upon my couch and open wide the eastern window. See there comes a light like that which broke upon my soul at eve, when in the dreary Isle of Patmos Jesus came and touched me. See it grows dark! Hark how sweet that song the ransomed sing. Glory to the Lamb! How loud it sounds! Methinks my soul can join it now!

"Oh, my Lord, my Lord! How bright Thou art – and yet the very same I loved in Galilee! 'Tis worth the hundred years to feel this bliss! So lift me up, dear Lord unto Thy bosom. There I shall abide".

Gratitude

DEAR Lord, accept my thanks today
For answered prayer,
The night was dark and I was lost
Yet Thou didst care,
And even though the road was rough
I stumbled on
Until I saw the light ahead –
'Twas Thy dear Son.

I looked to Him by faith and knew
All would be well.
No longer lost – I had been found –
What joy to tell
That Christ, Thy Son, is in control,
His peace is mine
And He will walk with me until
The end of time

Ruth Wilson.

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MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.2764

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel. 01-574-1267. C.2878

MARRIAGES

CARTER–BIGSWORTH. On August 11th, at our Springbourne Church, Bournemouth, John Douglas Carter to Patricia Joan Bigsworth. Officiating Minister: J. Osman.

LEAH–WHITTON. On September 1st, at our Ellesmere Port Church, Kenneth John Leah to Dorothy Whitton, eldest daughter of Pastor and Mrs. A.M. Whitton. Officiating Minister: R.J. Mackenzie.

WELLS–WEST. On August 18th, at our Springbourne Church, Bournemouth, Timothy John Wells to Rosemary Jane West. Officiating Minister: J. Osman.

BIRTHS

BOURNE. On July 27th, to Roger and Janet Bourne, of our Springbourne Church, God's gift of a daughter, Joanne Tracey.

MOLINA. On July 7th, to Luis and Christine Molina (nee Richards, formerly of Thornton Heath). God's gift of a daughter, Samantha Jasmine.

WITH CHRIST

CHAPPELL. On August 13th, Horace, aged 77, a faithful servant of our Clacton-on-Sea Church, now in the presence of his Lord. Officiating Ministers at funeral: P.K.G. Rose, F.F.L. Frost and A. Greaves.

TARGETT. On August 18th, Mrs. Alice Mary Targett, aged 83 years, beloved mother of Mrs. Iris Coffin and grandmother of Valerie, Elim Pentecostal Church, Southampton. Funeral at Kendal Avenue Pentecostal Church. Officiating Ministers: Tony Stone and W.J. Maybin.

WAVELENGTH–ELIM ON THE AIR

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

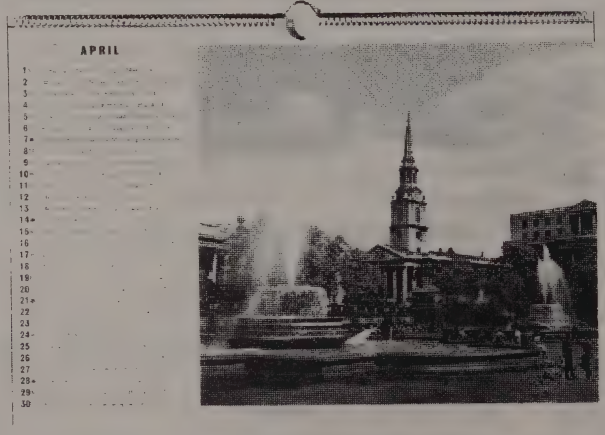
F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called, "QUEST" for three months. This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

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COMING EVENTS

ABERDARE. September 9. Elim Pentecostal Church, Monk Street. Youth Sunday. At 11 and 6. 16. Harvest service at 6. 22. Baptismal service (at Aberaman Pentecostal Mission kindly loaned). Preacher: Paul A. Epton. At 7.15. 23. Presentation of Baptismal Certificates. At 6.

ALLOA. September 9-22. The Town Hall. Revival and Divine Healing crusade conducted by Richard Lighton and party. Sundays at 6.30. Weeknights at 7.30.

ANDOVER. September 15. The Guildhall, High Street. Quarterly rally. Preacher: J. Lancaster (President). Musical items from Basingstoke Pentecostal Church. Convener: D.H. Bass. At 7. September 24. Elim Pentecostal Church, South Street. Women's Rally. Preacher: Mrs. T. Walker. Soloist: Miss R. Keel. Convener: Mrs. D. Uphill. At 3.

BASILDON. September 28. The Arts' Centre Theatre, Town Gate. An evening of Musical Evangelism: "In Concert", featuring The Advocates, Terry Dene, Ishmael and Andy, plus Tony Stone. At 7.30. Tickets and further details from Pastor Peter Hill, 60 Tattenham Road, Basildon, Essex. Tel: 42462.

BLACKPOOL, Marton. September 22,23. Elim Pentecostal Church, Fredora Avenue, off Preston New Road. Harvest Thanksgiving. Preacher: R.B. Chapman. Soloist: Mrs. Chapman. Saturday at 7.30. Visit of "Good News Chorale". Conductor: Dr. M.B. Smith. Sunday at 10.45, 2.30, and 6.30.

BRIGHTON, (Preston Park). September 9th. Elim Pentecostal Church, Balfour Road. At 11 and 6.30. Pastor's Fifth Anniversary. Preacher: A.J. Chuter. Special items. Convener: L.J. Repath.

BURNHAM-ON-CROUCH. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Sundays: Gospel Service and Sunday school at 10.30; Communion at 6.30. Thursdays: Bible Study at 8.

CHIGWELL. October 12-14. Grange Farm. Elim Youth Weekend, organised by the Eastern, East, West and South London Presbyteries. Speaker: Len Cowdery. Details and application form from: Pastor Peter Hill, 60 Tattenham Road, Basildon, Essex.

DRIFFIELD. September 18-October 7. School of Evangelism conducted by D.B. Tinnion. Film: "Like a mighty Army" October 7 Nightly at 8. Details from: Enrolment Secretary, Jon Hoffman, 66 Manorfield Road, Driffield.

EALING. September 8,9. Elim Pentecostal Church, Northfield Avenue. Forty-third church anniversary and minister's first anniversary services. Preacher: J. McBurney. Saturday at 7. Sunday at 11 and 6.30. Convener: Frank F. Frost. September 15. Special service by the Harmonizers from Royston at 7.30. September 16. London Crusader Choir with D.B. Gray. September 23-30. Crusade conducted by J.J. Zbinden and J. Wildrianne and I.B.T.I. students. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30.

EAST HAM, London. September 9. Elim Pentecostal Church, Central Park Road. Preacher: David G. Hathaway. September 16. Preacher: D.L. Mills. At 11 and 6.30.

EDINBURGH. September 22,23. Elim Pentecostal Church, The City Temple, George IV Bridge. Visit of Joseph Smith. September 29, 30. Church anniversary weekend. Preacher: Jack W. Newman. Soloist: Pat Mills. Saturdays at 7. Sundays at 11 and 6.30.

ERDINGTON, Birmingham. Elim Pentecostal Church, South Road, off Reservoir Road. Minister's twenty-first anniversary services. September 15. Kingstanding Choir. Convener: R.J. Morrison (District Superintendent). Preachers: W.J. Patterson and J.M. Seaman. At 7. September 16. At 11 and 6.30. September 18. Visit of Pastor Jose Simoes (Brazil and Portugal). At 7.30. September 19. Sound/colour film "Revolution of Love". Christian youth witness at the Munich Olympics. Convener: Mark Blackford (Crusader Secretary). At 7.30. September 30, October 1. Women's Annual Rally. Speaker: Mrs. M. Ward. Convener: Mrs. Eileen Smith. Sunday at 6.30. Monday at 7.

EXMOUTH. Now proceeding. Marquee, Imperial Recreation Ground. Crusade conducted by George Canty. Sunday at 6.30. Weeknights at 7.30.

GRANGETOWN, Teesside. September 11. Elim Pentecostal Church, Grangetown Mission, Lee Road. Film: "Red River of Zaire", with F.B. Phillips. At 7.30. September 16. Parents/Teachers' Meeting. Tea at 5, service at 6.30. September 19. Film: "To Munich with Love". At 7.30.

HEREFORD. September 8,9. Elim Pentecostal Church, Clive Street. Pastor's fifth anniversary. Preacher: Maurice Boyle. Saturday at 7.30. Sunday at 11 and 6.30.

KIDDERMINSTER. September 15,16. Elim Pentecostal Church, Prospect Hill. Fortieth ministerial anniversary of Pastor Henry Jeffery. Preachers: George N. Backhouse and John Woodhead. Saturday at 7.30. Sunday at 11 and 6.30.

LLANELLI. September 22-26. Elim Pentecostal Church, Island Place. Annual convention. Preacher: David J. Ayling. Convener: A.W. Leavesley. Weeknights at 7. Sunday at 10.30 and 6.

MANCHESTER. Elim Pentecostal Church, Oswald Road. Students going to Manchester University will find Chorlton-cum-Hardy within easy reach of the University and will be given a warm welcome at our Church there.

MOUNTAIN ASH. September 8-12. Elim Pentecostal Church, Knight Street. Annual Convention. Preacher: J.C. Kennedy. Swansea Male Voice Choir on Saturday at 7.15. Sunday at 10.30 and 6. Weeknights at 7.30.

PETERBOROUGH. September 15,16. Elim Pentecostal Church, Midland Road. Second Anniversary Services. Preacher: T.W. Jacobs. Music by the Northampton Choir and Peterborough Brass and Guitar Groups. Saturday at 7. Sunday at 11 and 6.30.

ROMFORD. September 8. Elim Pentecostal Church, Wheatsheaf Road. Visit of David G. Hathaway: "My ten months' Imprisonment in a Czechoslovakian Jail." Convener: Philip E. Streeter. At 7.30.

ROMSEY. September 8. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Preacher: David Godfrey. At 7.30.

SOLIHULL, Warwickshire. October 13. Oliver Bird Hall. Pioneer Presbytery rally. Preacher: George Canty. At 7.30.

SPARKBROOK, Birmingham. September 16-20. Elim Pentecostal Church, Golden Hillock Road. Preacher: Alfred Webb (A.o.G.). Sunday at 11 and 6.30. Weeknights at 7.30.

STAFFORD. September 8,9. Covenant Hall, St. Patrick's Street (opposite gaol). Fortieth anniversary services. Preacher: H.W. Greenway. Saturday at 7.30. Preacher: Len Knipe (former minister). Sunday at 11 and 6.30.

WEYMOUTH. September 22. Elim Pentecostal Church, Belle Vue. Rally. Preacher: E.D. Eldridge. Soloist: G.S. Tippen. At 7.

ITINERARIES

The President (J. Lancaster):
September 8, Christchurch; 9, Wimborne (a.m.), Winton (p.m.); 10, Parkstone; 11, Springbourne; 12, Salisbury; 13, Southampton; 15, Andover; 16, Canada (a.m.), Romsey (p.m.); 17, Gosport; 18, Weymouth; 19, Merriott; 20, Yeovil.

The London Crusader Choir with Douglas B. Gray:
September 9, Canterbury and Dover prisons; 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey Prisons; 25, East Ham; 30, Ipswich.

F.B. Phillips with film "Zaire River":
September 8, South Shields; 9, Newcastle; 11, Grangetown; 12, Stockton; 13, Bishop Auckland; 14, Darlington.

Joseph Smith:
September 8-13, Whitehaven; 15-20, Coatbridge; 22,23, Edinburgh; 24,25, Paisley; 26,27, Motherwell; October 6-11, Aberdeen; 13-17, Kilsyth, 20-25, Greenock.

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LESSON 2 *Programme Planning*
(continued)

Many youth programmes fail because they are an insult to the intelligence of today's informed, aggressive teenagers. In the lower age groups, there is a degree of maturity that was not experienced by former generations. Do the youth programmes we prepare allow enough creativity to challenge our young people to use their initiative, artistic ability, talent and brain power or are they merely spectators?

The fourth principle of successful programming is helping young people to be **creative**.

This leads to the fifth principle, **participation**. Dr. Roy B. Zuck has summarised the situation well in his book, *"How to put your Youth to work"*.

1. Why use youth?
   - A. To hold their interest in your church.
   - B. To develop their talents and leadership abilities.
   - C. To teach them to take responsibilities.
   - D. To give them a sense of belonging.
   - E. To relate them in specific ways to the local church.
   - F. To channel their desire to serve the Lord.
   - G. To promote their personal spiritual growth.

2. Where use youth?
   - A. In Church
     1. Participate in Sunday school classes, youth meetings and club meetings
        - – Lead singing
        - – Make announcements
        - – Usher
        - – Read Scripture
        - – Lead in prayer
        - – Be on panels, debates, and symposiums
        - – Participation in group discussions, and team work
        - – Plan devotional talks
        - – Give reports
        - – Tidy up the room
        - – Distribute the hymn books.

     2. Serve as officers, planning-group leaders and committee leaders and members.
        - – Missionary
        - – Enlistment
        - – Newspaper
        - – Bulletin board
        - – Social
        - – Catering
        - – Publicity
        - – Yearbook
        - – Welcoming
        - – Music
        - – Library
        - – Equipment

     3. In the Sunday school, have teachers' helps and apprentice teachers.

     4. Do volunteer work around the church
        - – Secretarial work, such as typing etc.
        - – Cleaning the premises
        - – Gardening
        - – Decorating
        - – Repair furniture, equipment, hymnals, etc.
        - – Baby-sitting
        - – Poster making for youth programmes and church events
        - – Distribute handbills, promoting special events.

   - B. Outside the Church
     1. Plan open-air meetings and services in old folks homes.
     2. Visit shut-ins.
     3. Organise Christian unions in schools and places of work.
     4. Distribute Christian magazines in hospitals, surgeries, public places (with permission)
     5. Buy and repair toys for children in hospitals and orphanages.

3. How use youth?
   - A. Decide what work needs to be done
     1. Ask individual young people what projects they think need to be undertaken.
     2. Ask your pastor and church officers where help is needed.
     3. Ask Sunday school superintendent, teachers, parents and others where help is needed.

   - B. Enlist young people to do the work
     1. Select the right person for the right job.
     2. Make him feel wanted. Enlist him enthusiastically. Don't say, "Wouldn't you like to do this? We couldn't get anyone else."
     3. Tell him what this task will do for him, for your church and for the Lord.

   - C. Keep the young person interested
     1. Give them help if needed
     2. Express appreciation.

   - D. Remember these tips
     1. Don't give them "busy" work. Give them "beneficial" work.
     2. Use everyone. Give every person a job.

continued next week

The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, September 10th — **2 Kings 5:15-27**

"Two mules' burden of earth" (v.17).

A CONTENTIOUS child whose words of witness could not be stilled by circumstances, a prophet whose power was not diminishing with the passing of time and whose character could not be compromised for cash considerations (v.16), and a converted captain (v.17) whose momentary resentment at God's plan of salvation was overcome because His past actions had engendered love, loyalty and logic in His servants – these are the principal good characters in this account. How sad that the once faithful Gehazi stooped to secret sin, only to pay a high price for perversion (Numbers 32:23). Why was that earth taken to Syria? Naaman had become a believer and he wanted his worship to be according to divine order. Altars were made of stones untouched by tools, but the stones were mainly functional to prevent the fire from spilling. The real altar was the earth (Exodus 20:23-26), hence Naaman took earth from the promised land to recall proven promises and patterns of worship (Hebrews 8:5).

Tuesday, September 11th — **2 Kings 6:1-23**

"The place where we dwell with thee is too strait for us" (v.1).

IT was not only the king of Syria who wanted to know the secret of revelations from God (vv.11-13). Prophets without power (v.5), servants without vision (vv.16,17) and kings without compassion (v.21) readily recognised the mantle of the master, the faith of the father-figure. You cannot have power without being prepared to pay the price. "Tarry" (Luke 24:49; Acts 1:8), "wait" (Isaiah 40:27-31), "fast and pray" (Matthew 17:21), "seek" (2 Chronicles 7:14), are but a few of the Bible's calls to consecration. When we pay our tithes the windows of heaven are opened and blessings are poured out (Malachi 3:10). Moody put it simply: "I must talk to God about men before I talk to men about God". Is this place "too strait" for you? Then do not sit in the "seat of the scornful" (Psalm 1) but rather sit in the seat of the prayerful.

Wednesday, September 12th — **2 Kings 6:34-33; 7:1,2**

"See ye how this son of a murderer hath sent to take away mine head?" (v.32).

JEZEBEL, who killed the prophets of the Lord without mercy (1 Kings 18:4), left her genetic impression upon Joram, who, like many a politician, sought for someone to blame. He was going to release his anger on one who had kept the faith (2 Timothy 4:7) and overlook his own waywardness. Someone has said, "Parents wonder why the streams are bitter when they themselves have poisoned the fountain". "Let a man examine himself" (1 Corinthians 11:28). While the sins of the parents are visited "on the children" (Exodus 20:5), "every man shall be put to death for his own sin" (Deuteronomy 24:16) and God is making "new creatures" (2 Corinthians 5:17) every day. Chains of character may be strong, but Christ can set us free (John 8:36).

Thursday, September 13th — **2 Kings 7:3-20**

"We do not well: this day is a day of good tidings, and we hold our peace" (v.9).

LEPERS were not liked. Many of them were forced to live in caves or derelict dwellings outside cities. They were brutally treated if they dared to come near to healthy human beings. They were stoned and driven from society in order to keep their virulent uncleanness out of the community. They lived from day to day on begged bread and compassionate charity. Their lives could well be described as poverty-line living.

By a miracle, in an area where bread given away had long since ceased, four starving lepers suddenly found themselves living in the lap of luxury: gold to grab, raiment to exchange for rags, food to fatten and drink to delight. In miraculous but mad merriment, they had time only to taste, to handle and to enjoy. Then they remembered the cry of children dying of hunger, of mothers mourning the loss of families, of those who had been kind to them in the past. They told the good news. We delight in the Lord who daily loads us with benefits (Psalm 68:19). Let us tell of God's deliverance for starving mankind (John 6:58).

Friday, September 14th — **2 Kings 8:1-15**

"Why weepeth my lord?" (v.12).

GOD is best pictured as weeping over a world gone wrong, for "God is love" (1 John 4:8). God's servant is best pictured as one weeping over man's rejection of God's love. Hence Christ wept over Jerusalem.

Elisha wept over a merciless murderer, whose bestiality would burst upon Israel with such depravity that one sickens even to think of it. One day Henry Drummond was praying over the countries of the world touching them as he mentioned their names on a globe slowly circling beneath his fingers. Suddenly, overcome with compassion, he picked up the globe in his arms and continued to intercede for the nations. Words ceased as tears spilled from his half-closed eyes. Even unworthy men are worthy of our tears, for Christ came into the world to save sinners. (1 Timothy 1:15).

Saturday, September 15th — **2 Kings 9:1-16**

"I have anointed thee king" (v.6).

HOW important it is to be anointed by the Holy

Continued on page 20

Mzee Bull, Tanzania



The marred Vessel

MANY years have gone since I first met Ndge (Bird), so called because one of his demon guides appeared in visible form as a black bird. These were early days for my wife, Dorothy, and me in Ukweli land. Christianity was little known. The gospel was still un-labelled as it came later to be, "the religion of the Bulls".

Being persuaded that representatives from every tribe would be among the throng before the Great White Throne, we preached in the markets, witnessed in the villages, spoke to men by the way, and dispensed medicine with a prayer.

It was at his village that "the especially gifted one", as they called him, heard of Jesus. He was surprised to be counselled. His callers came to consult and they came with double fees. Sometimes he was expecting them, as he had been informed of their coming by his familiars spirits. Often he had pre-knowledge of the problems that they wished to consult him about. Anxious women were accurateley informed as to the duration of their pregnancies and the sex of unborn children. He was a man to be feared, especially by his fellow-sorcerers whose secrets he had power to reveal.

Many demons were at home with him and in him. His nights were hideous with fearful nightmares, demons manifesting themselves in various forms as they talked to him. Sometimes he burst from his hut, and the terrified neighbours heard his howls as he fled for miles to escape his demon friends, until, his super-human strength exhausted, he dropped and slept among the nocturnal beasts.

There was the usual evidence of demon worship in his village, but no indication of the special need of the One who was manifested to destroy the works of the Devil. During that first hearing the work of deliverance began. A long process finally delivered him from the demons, who left him one by one. "Profitless" the people call him, but he is profitable to God as he leads the worship in the church he helped to build. "There was no one like him for foretelling of things to come", they say, though he now talks of his glorious future among the redeemed. An evident trophy of Calvary, a brand plucked from the burning, he still carries the imprint of his former demon masters.

As we fellowship with him we become aware that here is a marred personality, a warning to all men, to "seek not to the spirits that cheep and mutter", but to the living God revealed through Jesus Christ.

Arthur D. Bull

THE FAMILY ALTAR –*from page 19*

Ghost, but it is even more important to maintain one's position so that the anointing will never be removed. King Saul lost the anointing. David, like Jehu, was anointed in private before the promise that the anointing embodies was publicly realised. No wonder David prayed for a clean heart and that the Holy Spirit would not be removed from him (Psalm 51)! Paul tells Timothy: "Stir up the gift that is within thee by the laying on of my hands" and tells the Church at large: "Be being filled with the Spirit". Do not be satisfied with second best; seek to be filled with God so that there will be no room for anything else.

Sunday, September 16th **2 Kings 9:17-37**

"This is the word of the Lord. . . by Elijah" (v.36).

YOU cannot say, "He being dead yet speaketh" (Hebrews 11:4), for Elijah was translated, but, when a man speaks as prompted by the eternal Spirit of God and is proved by subsequent events to be the messenger of the Master, you can say "This is that" (Acts 2:16) spoken by the prophet. In the confines of this small portion prophecies by Elisha that Jehu would be king, and by Elijah that Naboth would be avenged and that Jezebel would be eaten by dogs, were literally fulfilled. Heaven and earth may pass away, but the Word of the Lord endures until all is fulfilled (Matthew 24:35).

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THE ELIM EVANGEL

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The Minister, W. Ronald Jones, laying the foundation stone of the new Bristol City Temple.

Proclaiming the Truths of Pentecost

THE ELIM

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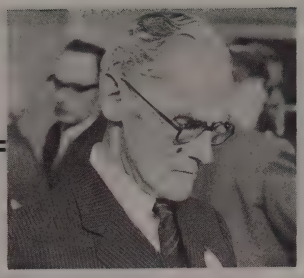
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The home call of a spiritual architect and pioneer — E.J. Phillips

The epitaph, "If you seek his monument look around", inscribed in St. Paul's Cathedral in reference to its great architect Sir Christopher Wren may also be applied by all in Elim to E.J. Phillips; his achievement, under God, as the architect of Elim is present for all to see. It was to Pastor E.J. Phillips's vision and to his ability as an administrator that, with his colleagues, we owe the consolidation of the magnificent results of George Jeffreys's great campaigns in the 1920s and 1930s.

We remember E.J., as he was known among us ministers, as a self-effacing leader, administrator and organiser who absolutely committed all that he was and all that he had of ability, time, energy and dedication to the task God gave him to do. Paul's words, "And I will most gladly spend and be spent for you," may be applied unhesitatingly to him.

E.J. Phillips joined the Elim Evangelistic Band in 1919 and quickly took up the role for which his gifts fitted him.

In 1921 he took over the Movement's General Secretarial duties and continued in that office until 1957. From 1922 to 1929 he also edited the Elim Evangel and was also for a period at that time Dean of Elim Bible College. After vacating the office of Secretary General in 1957 he continued for a further seven years in an advisory capacity, though there is no doubt that his spending of himself as he did had already contributed to his failing health in the later years. In 1964 he retired from office.

Older ministers have viewed with sorrow his failing health and his incapacity of his last years. The demands of the ministry, whether pastoral or administrative, with the spiritual pressures involved in the church's engagement with the powers of darkness, take their toll of men's health and strength, though this may not be realised at the time.

Others intimately associated with E.J. Phillips in the early days of Elim and in administration will pay tribute to him in next week's Elim Evangel.

Our brother fought a good fight, he kept the faith and has now entered into the presence of Him whom he loved and served so faithfully.

We express our deepest sympathy to Mrs. E.J. Phillips in her bereavement. Those of us who knew them realise that her care for E.J. in the long years of his illness enabled him to stay at the helm much longer than would otherwise have been the case.

J. T. BRADLEY, Secretary-General.

The next special

Week of Prayer

October 7th—14th

See your Pastor for details of local arrangements

Church Reports

IPSWICH **Pastor: A.S.F. Horne**

WE are delighted to report that the Rector of St. Mary at Stoke Church, Stoke Street, Ipswich, has kindly agreed to loan us his Church for two services at 2.45 and 6 on September 30th when we shall be favoured with a visit from the London Crusader Choir (Founder and Director, Douglas B. Gray). Our own Pastor will be the preacher and we specially ask all EVANGEL readers to pray that God will mightily bless this effort.



St. Mary at Stoke Church, Ipswich, where the London Crusader Choir will join with our Ipswich Church for two services on September 30th.

Three new Churches added to Lancashire Presbytery

IT has been my pleasure this year to welcome three new Churches into our Presbytery and into our Elim Fellowship. First I had the joy of opening the new Church at Birkenhead, which resulted from a pioneer Crusade conducted by Pastor A.B. Tee and other Elim ministers. The building is a splendid one, and the work is progressing under the leadership of its first minister, Pastor P.A. Epton. A Sunday school has commenced and numbers are increasing.

The second Church is at Middleton, where Pastor B.C. Vidamour and I held a pioneer campaign. Again a fine building was purchased at a reasonable price and Pastor V. Thomas is working to consolidate the new work. The congregation are decorating the church building and adding new rooms. The Church at the present time is self-supporting. Here, too, a Sunday school and youth work have commenced.

Then recently it was my joy to receive yet a third Church into our Presbytery. Although it is in Colwyn Bay, it comes under our area. The congregation have an excellent building, just off the main road. Pastor D.C. Lewis, one of our senior ministers, has responded to the challenge and is the new pastor there. The little church was crowded for the induction meeting.

Please pray for these additions to Elim and let us seek to keep the momentum of enlargement right throughout our work, by building up our existing churches and opening up new areas for God and for Elim. It would be great if every Presbytery could open two churches a year!

LAURENCE E. LAMBERT

STOWMARKET **Pastor: M.A. Drew**

"STOWMARKET Carnival Week" was what the posters displayed around the town. It is quite an event in our little part of the world, with many events going on all the time. One of the big attractions is the Trades' Fair Tent, and this year we decided to have a stand for Elim. This proved to be a great success and many came to see what is going on at our Church. We had a bookstall and also gave out 200 of the Evangelistic EVANGELS, along with many "Why?" leaflets, and 500 *Elim News*. It was a wonderful opportunity to witness and talk about Christ.

On the Saturday there was a Carnival procession of floats through the town. We decided to enter one from Elim. Our children were dressed as flowers, the theme being "The Earth is the Lord's and the fulness thereof". Out of the twenty-five entries we won third prize.

The Sunday afternoon was the final day. Our





Pastor had been asked to lead an open-air service, which had to be held in the tent due to the doubtful weather conditions. This proved to be a wonderful time and the numbers, according to the press, were the best ever at an event like this, being around 400-500. They also write: "The carnival service took on the exciting and stimulating atmosphere of an old-time revivalist campaign meeting".

We praise God for every chance we have of presenting the gospel of Jesus Christ. As a result of the Carnival Week, we had more people in our Sunday night gospel service. One lady who was at the open-air came along and made a decision for Christ a week later.

Our pictures show Pastor Drew and Mr. W. Edwards, Church Treasurer, giving out copies of *Elim News* and the children on the float avoiding the rain.

Scottish Presbytery Youth Camp at Lochearnhead

WAITING-rooms, ticket office, porter's lodge, first and second class retiring rooms – one would hardly imagine this to be the description of an Elim Youth Camp, but this year's camp was held at the Scout Station, Lochearnhead, Perthshire, a disused railway station renovated and equipped by the Hertfordshire Scouting Association and made into a very attractive site.

The old waiting-room is now a comfortable dining-room and the ticket office is a very well-equipped kitchen. Other facilities included a sun lounge and a drying-room that became the praying room, where many glorious blessings were received.

Thirty-nine campers joined us for the first week and this increased to fifty-three for the second week. It was great to have fellowship with these young people from the Scottish Area and with visitors from England. One of the things that most impressed me during the fortnight was the tremendous singing; although we had no piano and at times were accompanied by only one guitar, the singing was heavenly. It will be a long time before I forget the camp-fire testimonies and the chorus singing in the atmosphere of God's great creation as we gazed at the surrounding mountains. "O God is good" and "His Banner over me is Love" were firm camp favourites.

Pastor Bill Crawford was the Padre and God anointed the ministry each evening. The evening rally was usually followed by prayer and tarrying in the Lord's presence. During these times fourteen campers were baptised in the Holy Spirit. This brought a great spirit of praise and joy to the campfire which followed after supper each evening.

Another feature of the camp was the Sunday afternoon open-air witness down at the car park by the Loch-side. On each of the sunny Sunday afternoons the park was full of tourists, who listened to God's Word as they sat admiring the beautiful scenery.

Camp had its fun and the sports' day brought its share of laughs, especially in the bonnie baby contest. The hikes also brought laughs (and tears). I must express a word of appreciation to the gallant team of workers, who, I am sure, will feel that all the effort was well worthwhile for Camp this year was touched by God and spiritual lives were deepened. To God be all the glory!

ERIC GARNER
Commandant

HOVE **Pastor: T.W. Thomson**

WE have just enjoyed two anniversaries, the Sunday school's and the fifth anniversary of our Pastor.

The Sunday school anniversary proved to be a very full day for the children. After the ordinary Sunday school meeting in the morning, several scholars remained for the morning service, as they are generally encouraged to do. There were special meetings in the afternoon and evening, at which recitations, solos and choir pieces were rendered. The guest speaker was Mr. Bernard Norris, who also presented the prizes in the evening. Several of the three dozen children received prizes for full attendance. The Superintendent, Mr. W. Holdstock, expressed his gratitude for the support of the members. It was encouraging to see several parents attending.

The Pastor's anniversary services were also well attended. The Church presented Pastor Thomson with a monetary gift and his wife with a bouquet. The Principal of Elim Bible College, G. Wesley Gilpin, the guest preacher, reminded us in his two messages of our dependence on the Holy Spirit, as a river of living and healing water, and on the Word of God as our only sure guide and directive through life. These two themes seemed well chosen, as they sum up the main emphasis of Pastor Thomson's ministry during the past five years.

P.D. CHALKLEY

BIRKENHEAD **Pastor: P.A. Epton**

DURING the week of our children's campaign over 2,000 boys and girls, teenagers and parents came to the new Church at Birkenhead. The special week was led by Uncle Russ, a local minister, and Uncle Magnus, a travelling open-air evangelist. The youth specials were led by Greg Handley and the Agapao singers, including Nico from Holland.

To use the words of the policeman who came each night for traffic duty, "It's the best thing that's happened in Birkenhead". Many parents echoed these words. One mother has been to the Church each Sunday since the campaign.

Our Pastor went to six schools, where leaflets were willingly distributed. The reception that he received from C. of E., R.C. and County Schools was very good; the Headmasters showed great interest.

On the Sunday following the campaign, 150 children attended Sunday school. Our prayer is that God will send in willing workers as there is a shortage of teachers.

Your prayers for this new work are much appreciated. God is blessing us in this very needy town.

P.A. EPTON

SOUTHEND-ON-SEA **Pastor: A. Nicolson**

AUDIO-VISUAL aids play an important part in our lives today, and we are constantly learning through such interesting media. When Pastor David L. Mills came with slides and tape-recordings of the work in Ghana, we not only learned much, but we found ourselves actually participating in the worship along with those seen on the screen. The joyous expression of love for the Lord is certainly infectious. We rejoice with the Ghanaians in God's mighty moving in their midst. As with the Early Church, they are going everywhere "chattering" or "gossiping" the gospel and the result is obvious. "Every Christian a witness and a soul-winner" seems not only to be their aim, but also a reality. What a challenge this is to us here in Southend. It was enlightening to learn that the Ghanaian churches are not only self-supporting, but are missionary-minded and are sending their own full-time workers to neighbouring countries.

On the following evening we enjoyed ministry from another mission field as three young men from the Faith Mission took our service. They came to Southend for sea-front gospel witness. Their ministry in word and song was clear, direct and blessed.

M.S. LYNDON

West Midland's Presbytery

THE West Midland Presbytery held their annual sports' day at Northwood Stadium. We had a wonderful time and enjoyed the fellowship of the various churches. The young folk from Crewe did well by winning several events. In the photographs are Pastor Michael Epton who did so well in helping to organise the day, with some of the young people who took part, and the two trophies and five medals.

We thank God for His leading and we trust that He will guide us to help our young people to run the race that is set before them for an everlasting prize.

S.E. SKYERS
(who also took the photographs)





Testimony Time

A Testimony of Healing by Mrs. Edith Blevins, of our Portadown Church, N. Ireland.

HAVING had an internal operation I had terrible pain in my back. After three weeks I returned to hospital for examination and x-rays. I was told that the operation was satisfactory, but I expected to get well too soon after such an operation. Instead of improving, the pain in my back got worse. After two more weeks I called in my doctor who brought an orthopaedic surgeon to me that night. Next day he had me back in hospital in traction. I had a prolapsed disc (a displacement in the spine). This had occurred on the table in the course of the operation. I was in traction with 16lb. weights on for twenty-four days, then, after three days without them, I was allowed up.

I was told to report in three weeks' time at the surgical out-patients' department and that I could not live alone or do any work or lift anything except eating utensils. I had to get a special chair to sit on. Before two weeks were up, the pain in my back, arms, neck, shoulder and one leg was intense. I could hardly get in or out of bed. I was in agony at every movement and a knife and fork were too much to use at once. I knew that I was heading for an operation on the spine. This could make me an invalid, yet without an operation I was going to be one anyway. My plans were not to have an operation, but to sell my home and go to a nursing home in England where I would not tie my children and friends to visiting me.

On April 30th, my Minister, Pastor S. Shaw, was with me when he got word that one of our sisters in Christ had passed away. He said that he would have to leave as he wanted to see the family. I asked him to pray for me before he left. The Pastor came back into the room and placed his hands on my back and called upon God to heal me. Just where I was sitting, I felt the power of God go through me. About an hour after the Pastor went out, I started to move about and made tea. I had no pain in my back. On May 2nd I went in the car with my daughter-in-law to see the funeral of the sister just mentioned. My daughter-in-law got out of the car to hear the service at the grave-side. Her little daughter, who is handicapped, started to cry for her mother. I turned around in the front seat and lifted the child on to the back seat so that she could see her mother. I realized that I was completely healed. I had turned around and lifted a child of seven and had felt no pain in my back, arms, shoulders or neck.

On May 5th I went to the town with my daughter. From the time that we left the house until we arrived back was about five hours. In all this time I had walked about in and out of stores, up stairs, etc., and yet had felt no pain.

As appointed, I went to hospital on May 9th and testified to being healed by God in answer to prayer. The surgeon could find nothing wrong, but he told me to come back and prove it. I went back on July 10th and a different surgeon examined me. "Any pain?", he asked. I replied, "No". "You still believe you are healed by prayer?", he enquired. "Yes", was my reply.

I cannot thank and praise God enough for answering my prayer. I am writing my testimony of healing to tell others what God has done for me. I thank Pastor Shaw for the prayer of faith.

Testimony of answered Prayer
by Mrs. Margaret Greenfield, of our Sheffield Church.

I WOULD like to testify how God undertook for me during July when I was giving birth to our second baby. Our first baby, Andrew, was born by Ceasarean section but this baby was expected to be born naturally. As our daughter was about to be born the previous scar completely gave way, causing our little treasure to go to be with the Lord and me to haemorrhage severely. My husband was rushed to the hospital by the police during the night, having been told that I was dying, but, praise God, He was in full control and the many prayers of our dear brothers and sisters were answered, for God wonderfully used the skilful hands of the doctors and nursing staff. I was immediately operated on and given seven pints of blood. Never before have I been more conscious of the Lord's presence and now, thank God, I am out of hospital and already feeling very much like my old self again. Losing our "chosen one" has been an earthly loss, but Jesus knows best. Even this in a sense has become spiritual gain, for we now feel even closer to Him who endured so much for our salvation. Our one desire is that we shall serve Him better.



The Big Bully

by Sheila Price

THE town bully was always spoiling the children's games or trying to pick a fight. In the past they had been afraid to stand up for themselves, but one day when the bully tried to spoil their fun, they fought back. The bully, realising that he had been beaten, turned and ran.

Jesus was once specially tormented by the Devil. He had gone into the wilderness to be alone and make His great plans, but the Devil wanted to upset His plans and, for forty days, he tempted Jesus to do wrong.

When Jesus was almost fainting with hunger, the Devil taunted Him saying, "Why don't You turn these stones into bread? Surely You have the power to do it – especially since You say that You are the Son of God!"

"Why don't You throw Yourself from this high steeple?" the Devil asked Jesus, "and prove to the people that You trust God to care for You? The crowd would follow You then and believe in You, too!"

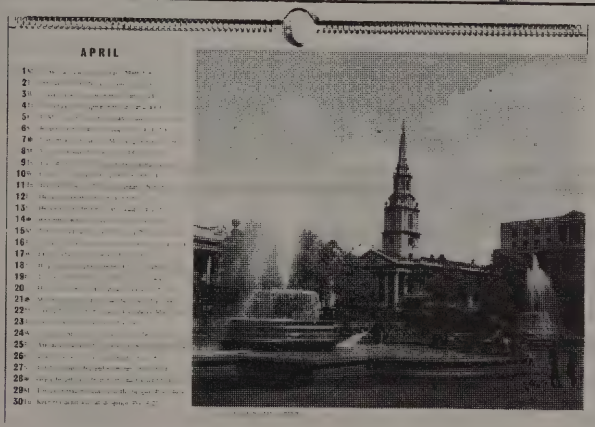
"I will win the hearts of men and women by love", Jesus answered, "not by wonders or miracles like that!"

Then the Devil led Jesus to the top of a high mountain and, in a vision, showed Him the kingdoms of the world. "Worship me", he said, "and I'll give You all these kingdoms with all their riches!"

"Go from Me!" Jesus cried. "It is written, 'You shall worship only the Lord your God. Only Him shall you serve'".

The Devil, realising that he was beaten, turned and ran.

Jesus, with all the power in heaven and earth, could have done all that the Devil wanted Him to do, but Jesus never used His powers to make things easier for Himself. He stood up to the Devil just as you and I must do. Jesus knows how the Devil can sometimes tempt us to do wrong and He understands how hard it is for us not to be selfish or disobedient, but, when He lives in our hearts, He helps us stand firmly against temptation.



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D.2921

God's Honour

The experience of the son of one of our Honorary Pastors is recorded at a time when many young people are going up to college or university. Pray for them!

by R. J. Quy

THE wonderful way in which our loving Father answers prayer was brought home to me recently with regards to the degree for which I studied at Keele University. I worked hard for this examination, too hard in fact. After sitting the first five papers I had to go into the University Health Centre suffering from severe examination stress. The University doctor strongly suggested that I should not be allowed to sit the second half of the papers. This meant that my whole degree was in jeopardy. However, for the first time in several weeks, I felt peaceful and relieved since there was absolutely nothing more that *I* could do.

On the morning of May 6th, just before I went into the Health Centre, I read the first chapter of Colossians, together with a commentary on v.9: "We are asking God that you may see things, as it were, from His point of view" (Colossians 1:9, Phillips). The commentary said, "What a whole new dimension of living we step into when we learn to see life from God's point of view. Problems and difficulties take on a new meaning when looked at from the vantage point of eternity."

It was wonderful for me to realise while I was in our Health Centre that everything was in God's hands and that I could put my complete trust in Him, something which I had failed to do before.

The strength and close presence of God were very real to me (2 Corinthians 12: 9) and I had some wonderful moments lying in bed praising the Lord. God also spoke through these events to several of my Christian friends at Keele and used the situation to draw them more closely to Him.

After coming out of the Health Centre, I had a time of rest and left the matter of the degree in the Lord's hands. I thank God for the many prayers that were offered on my behalf.

These prayers have been answered. I made a speedy recovery and have been awarded a good Honours Degree, praise the Lord.

The whole experience has proved to me just how much we can depend on God. He will never fail us even if His paths are sometimes not what we expect. It also has shown me that my strength must lie in the Lord and not in myself (Ephesians 6:10) since, when I tried to do things my way, all my activity and effort came to nought.

It was a prayer of mine throughout the year that, if I was awarded a good degree, then I wanted God to get the glory for it, not me. God has answered that prayer since all the tribute for my degree must go to Him alone. He has also led me through an experience which I can remember and for which I can praise Him, for the rest of my life.

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D.2905

Krsna Fails his finals

by Stephen Tiley and John Bristow

IN December 1969, as the world sighed relief at leaving a hectic decade, many turned a prophetic eye to the seventies in the hope of seeing a brighter future. As the news media were gazing into their crystal balls, *Time* magazine joined in to make some fascinatingly detailed predictions: "The most significant trend of the '70s may well be a religious revival. . . there may well be a sweeping revival of fundamentalism, particularly in its fervent Pentecostal variety". The prophecy continued, however: "Many people will reject traditional Western religions, finding inspiration and solace in the mystery cults of the East."

Now that we are well into the 1970s we can see that *Time's* assement of the trend was reasonably correct. Not only has there been some resurgence of Christian fervour, but, perhaps for the first time in British and United States history, Eastern mystery religions are actively proselytising white men and women. Among the ever-growing lists of religions in our country we can now include the Krsna (pronounced Krishna) Consciousness Movement and the various forms of yogic practices, such as Hatha yoga, Bhakti yoga, Raja yoga, and Sanyassa yoga. Much of these religions can be considered escape from reality to a world of myth and mystery, whereas the religion of Jesus Christ faces reality.

The devotees of Krishna derive their doctrinal authority on the "trinity", that is the Upanishads, the Brahma Sutras and the Bhagavad Gita. "If ever a conflict arises between the statements in the [trinity] and other sacred books [e.g. the Bible], the verdict of the former alone is traditionally accepted as final" (Bhagavad Gita introduction).

Many of the Gurus (teachers) are now twisting verses from the Bible to support their belief that Jesus was a yoga master. They agree that Jesus was a great teacher, that he delivered powerful speeches, but they are very reluctant to accept the Biblical statement that Jesus Christ is the "only begotten of the Father" and that He is the only one who has provided the means of salvation for the world. Yet the Bible emphatically states: "He who has the Son has life; he who has not the Son of God has not life".

All these yogic doctrines and mystic paths are very severe on their disciples. A Sanyassa, a Raja and Hatha yogi, a Buddhist or a mystic has to abstain from eating meat and from marriage. They have to endure very uncomfortable postures, do breathing exercises and chant secret Mantras (words with hidden meaning and power) and incantations. They consider that these processes render them spiritually liberated. His Divine Grace, A.C. Bhaktivedanta Swami Prabhupada (to give him his full title), founder of the International Society for Krishna Consciousness, teaches that one can know the "Supreme Personality of the Godhead" as one's lover: "Not only does God have form, but He has sex life also" *(Back to Godhead* no. 35).

The Bible warns us against these false doctrines and fables. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils . . . Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving. . . But refuse profane and old wives fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little. . ." (1 Timothy 4:1,3, 7,8). "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them" (Matthew 6:7).

A yoga-based organisation that has centres in major cities around the world says at the beginning of all their books and magazines, "The ultimate truth is contained in all the Scriptures of the world", but Jesus said, "I am the way, and the truth and the life: no man comes to the Father, but by Me." To turn from Christ is to miss the Way to God, to reject Christ is to accept a lie, to refuse Christ is to remain dead in trespasses and sins.

The Krishna movement and other Eastern religions offer much in the way of mystical exercises and experiences. They may, as some claim, bring tranquility to the mind and energy to the body, but they do not take away sin.

The Devil offers a multitude of religions to suit all tastes. Many of them bear similarities with Christianity, but on one point they all fail, and that is the sacrifice for sin. Jesus, God's Son, died for sinners on the cross and paid the full price for our sins. There is nothing left for us to do, indeed there is nothing we can do, except to put our faith in Jesus and trust in the merits of His death and resurrection. The Apostle John wrote: "These are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name" (John 20:31).

At that final great need, Krishna fails miserably.

Has God finished with the Nation of Israel?

by W. J. Maybin, Pastor of our Southampton Church

Part 2



THE prophetic Scriptures which predicted the dispersion of this covenant people also foretold their regathering. Why should it surprise us that God who predicted their scattering would bring about their recovery?

Through national rejection of their Messiah there came a severance of national relationship with God. In this parenthesis of grace, the mercy of God still reaches the individual Jew who is prepared to embrace Christ by faith, yet the nation as such has been judicially blinded (Romans 11:25) until the purpose of God for the Gentiles has been fulfilled.

Since A.D.70, when the Roman general Titus ransacked Jerusalem and its sacred temple, the lot of the Jew has been an unhappy one. Jersualem has suffered domination under the Moslems and the Turks until in 1917 General Allenby conquered the ancient land, which victory proved to be a decisive turning point in Jewish history. The Zionist Movement, born in 1897, received its greatest impetus by the implementation of the now famous Balfour Declaration on November 2nd 1917, which stated: "His Majesty's Government views with favour the establishment in Palestine of a national home for Jewish people". Over the next thirty years the problem was studied and debated and and in 1947 Britain referred the whole matter to the United Nations. In May of the following year a Jewish State was proclaimed. For a quarter of a century now the miracle has been a reality, despite two attempts to wipe out the new Israeli State, in 1956 and again in 1967. Three times in some twenty years a divine hand intervened on behalf of this covenant people.

Is God through with the Jew?

The origins of this special nation give us the answer, as does the partial restoration of this people to their ancient home in the middle of this century, but there is another reason why I believe that God has not finished with this divinely-called and divinely-preserved people.

Their ultimate spiritual restoration

The physical restoration of this pristine people to the land vouchsafed to their fathers is possibly without parallel in world history, but this, avers one authority on the subject, "is but a token that God is about to fulful His Word concerning the glorious future of His chosen people". What we see taking shape before our eyes today is but a prelude to a programme of events which will culminate in the return of Christ to the earth to inaugurate His millennial kingdom of righteousness and peace. To use the imagery of the Master, the fig-tree is budding, the Jew is returning to his own land in blindness, but with the assurance that he is there to await the coming of the Messiah.

Before that day dawns this nation will undergo further trouble, indeed the greatest time of trouble she has yet experienced. The creation of the new state of Israel is related to the increasing tension and importance of the Middle East in world affairs. By virtue of her geographical location, Israel is both economically and militarily valuable. Apart from anything that Bible prophecy has to say about the future military conflict in that area, world leaders are not slow to recognise the strategic value of this land. For these very reasons, the emergence of Israel as a nation is significant.

It is quite evident from a correct understanding of prophecy that the return of Jesus Christ could not take place until the Jew was restored to his own land. Now that this is a fact, the stage is set for the unfolding of future events. The Messiah will come to His own earthly people (Zechariah 14), but, as a prelude to that event, there will be a period of unprecedented tribulation. Daniel speaks of this as "a time of trouble, such as never was since there was a nation even to that same time" (12:1). Jeremiah designates this as "the time of Jacob's trouble" (30:7). Jesus in His final Olivet address referred to it as "great tribulation, such as was not since the beginning of the world to this time" (Matthew 24:21). This will be the world's midnight hour, an hour that will overshadow every tempestuous epoch of the past. It will be a period when the Devil will contend with God for the control of the world, a

period that will bring to an end "the times of the Gentiles" and witness the setting up of the "stone" kingdom of Daniel 2. The reign of the Antichrist will be challenged by the arrival of Christ on the earth to execute divine judgment and establish His theocratic kingdom. This anticipation is indeed the major goal of Bible eschatology. Prophets and psalmists have descanted about this era in the most inspiring terms; Christ taught His followers to pray for its coming; the apostles accepted it, and the Early Church Fathers gave the truth a place in their writings. So Israel's day of tribulation will be succeeded by her day of glory.

Has God finished with the Jew? No! There is a glorious future awaiting the Jew. As Professor J.W. Fairbairn of London University said in a sermon I heard him deliver: "The Roman Empire in the person of the Roman soldier pierced Him and, when we think of this generation in which we live, we see history taking shape, with Europe once more becoming an empire like the Roman Empire. Once more the Jews are back in Jerusalem.

"That wheel of history" he continued, "has gone round and maybe our generation is the last one. It is more similar to the first one than to any other generation and we should be waiting for the coming of the Lord day by day."

In the meantime, we wait for the arrival of the Lord in the clouds to call His waiting people home. This is the distinguishing hope of the Church, the climactic goal for all Christian service.

May God grant that this simple look at the future of this miracle nation may quicken within us a new sense of responsibility to extend His name among Jew and Gentile. His assurance to His earthly people helps to remind us of His pledge to us, "I will come again, and receive you unto Myself" (John 14:3). The exiled John, as he brings to an end his Revelation of Jesus Christ in his sea-girt prison, responded to our Lord's assurance, "Yes, I am coming very quickly!" by saying, "Amen, come, Lord Jesus!" (Revelation 22:20, Phillips).

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It seems to me . . .



by J. T. Bradley, Secretary-General

THE other morning I flung back the curtains of our room and looked over our estate. The sun was shining out of an azure sky; there was not a cloud in sight; everything was wonderful. Admittedly I don't need binoculars to see the utmost bounds of our estate, but at least I was driven to the conclusion that, in spite of my best friends' hesitations, I was a first class horticulturist. The massed flowers were a sight to see; scintillating white, speckled with gold, and shot here and there by heliotrope. My secretary, by the way, wanted to know what heliotrope was. I said that it was a shade between purple and mauve. She seemed to know purple but not mauve. It was a dazzling sight. I came to the conclusion that I grow more daisies to the square inch on our lawn than any other person in Cheltenham.

And yet, even as I looked at this blaze of colour, I could not help but think that were these little flowers only to be found on the top of Mont Blanc or on Mount Everest they would be considered to be among the choicest of nature's creations. It's a matter, of course, of relativity. Quite clearly what is common is not necessarily common.

But it struck me as extraordinary that pests and disease don't seem to attack weeds, or what we call weeds; our hedge grows apace, but does not produce anything useful as far as I can see, except work. We thought we had dug out all our hollyhocks last year, but we've got a marvellous little group still, eight to ten feet high and brilliant, without any effort on our part, and pest free.

But when one wishes to grow useful things for the table, or for display, a constant battle has to be waged against disease and pests. Pests attack roses and strawberries, dahlias and cauliflowers, but not apparently my hedge, my hollyhocks and my daisies.

I encourage myself, of course, that it is all fulfilment of scripture – "Cursed is the ground for thy sake; it shall not henceforth yield to thee its strength, but thou shall till it in the sweat of thy brow".

In spite of the curse, it is amazing how productive the ground is; if it were to yield its strength what amazing results would accrue.

"It was cursed" God said, "for our sake;" not for punishment or judgment; it was the "natural" consequence of sin. "Satan finds work for idle hands to do", and society demonstrates in its present experience that even though it tries to avoid work, particularly in the form of physical labour, it simply adds to its problems, because it occupies a disproportionate part of its time in leisure devoted to pleasure, and men have become "lovers of pleasure more than lovers of God". Even Nature itself has lessons to teach us if we have but eyes to see and ears to hear.

And yet this simple illustration opens up for the person who believes the Bible a whole world of explanation of Divine intervention in the affairs of mankind for mankind's benefit. The Fundamentalist who at the same time looks at the world through the eyes of a psychologist and social reformer finds himself appalled by the amount of human suffering that could be avoided by the simple practice of Bible wisdom. The denigration of the Bible, more by its salaried advocates than by its overt enemies, has been such that people today have the impression that it, the oldest philosophy in the world, has no message at all for them. Yet such is its wisdom that life, even for fallen humanity in a cursed environment, could be transformed almost overnight by the practice of a half dozen of its simplest precepts.

But that being so the Fundamentalist recognises an irreducible minimum of suffering and frustration imposed upon mankind by God for mankind's welfare. Because he sees this, fore-armed against it, for him, much of its impact is mitigated. And the more a Christian recognises himself to be where he really is, in Christ, the more he finds this to be true. He still experiences the effects of the curse, but his spiritual and mental concepts are now such that their impact upon him is largely nullified.

The apostle Paul, among a multitude of others, was a living example in prison, "filling up that which was behind of the sufferings of Christ for His body's sake

which is the Church", enduring there, one might say, all that the curse on humanity might bring to a single soul, he nevertheless is able to write to the Ephesians in the second verse of his letter to them, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ.": in earthly places – imprisonment, hunger, cruelty, poverty, cold, neglect, rejection; in heavenly places – all spiritual blessings.

As a matter of fact the word "blessed" in both these instances is not the usual word for blessed in the New Testament – makarios; it is the word from which we get our word eulogise. The dictionary states that to eulogise means to praise, to commend, to extol.

Eulogised, praised, extolled, magnified, be the God and Father of our Lord Jesus Christ, who hath eulogised, praised, extolled, magnified us with all spiritual blessings: we eulogise, praise, extol, magnify God with words; He eulogises, praises, extols, magnifies us with eternal realities now, that is with "all spiritual blessings", and they are enumerated, eight of them, in the remaining verses of the chapter. Have we these? We have everything that matters! Have we them not? nothing this earth can afford supplies their loss.

PRAYER AND PRAISE



by F. H. Coleman

"THE sun stood still" – impossible! – "And the moon stayed" – how can these things be? How can a day be lengthened by hours? I do not know, but it is recorded in Joshua chapter 10.

Joshua had taken over as leader of Israel and her forces. He had crossed Jordan in a miraculous way and was going from strength to strength. Then there arrived at his camp a strange, motley group of men, who said that they had come from a far-off land. The purpose of their long journey was to seek an alliance with Israel. Joshua agreed, but he found later that he had been deceived. They had come from the city of Gibeon.

Time passed. New arrivals came from Gibeon. Five kings and their armies had gathered to attack the city. Joshua was told that he had to go to their rescue, which he did. Battle was joined and the enemy was slowly driven back. Looking at the sky, Joshua saw that the sun was moving towards the west. He needed more time if he were to rout the enemy. He fought harder, but time was against him. Then he did the most audacious thing. He first spoke to the Lord, then he commanded the sun and the moon to stand still – and they did, for God heard the cry of Joshua and the miracle happened.

The Bible records many mighty miracles, but without doubt this was the greatest, apart from the resurrection of Jesus.

God can do anything, any time, anywhere. We often feel that we have not enough time in which to complete the work. The vast masses who need the gospel take so much time to reach. Great evangelists come and go, yet the need remains. We need more labourers for the harvest field. We need more who will witness for Christ.

Pray that God will meet these needs. He can!

Letter to the Editor



Dear Mr. Walker,

I HAVE had some communications about a programme entitled "Crown Court" by Granada Television. It included references to the Pentecostals to which my correspondents took extreme objection as being derogatory.

Though I did not see this play, I made representations to the Independant Broadcasting Authority, who are responsible for watching the programmes of the various television companies operating under licence. The IBA Head of Programme Services, Joseph Weltman, went "very fully" into the complaint with the Granada Company.

The result of this investigation is that they do not agree that the content of the play "Crown Court" was in any way detrimental to the whole Pentecostal movement or that it caused feelings to be incensed against the Pentecostals. The Authority noted a number of favourable references to the movement.

If viewers are dissatisfied with this reply, may I point out that it is always more effective for people to write as individuals – especially if a number of letters are sent – rather than through other means. May I, however, add my own thought. We should not be too sensitive to every reference to Pentecostals which happens to show a typically (and inevitably) secular attitude. We are big enough to ignore some of these pin-pricks and any reference (even an unfriendly one) is better than no reference. If we are too touchy about things, all reference could be eliminated. Christ said: "Rejoice when all men speak evil of you. Beware when all men speak well of you".

Yours sincerely,

George Canty

Public Relations Officer, British Pentecostal Fellowship

Points for Preachers

by J. Alexander Wright

An Outline

The Question of Questions

"What shall I do then with Jesus?"
(Matthew 27:22)

MATTHEW Henry, the great Bible commentator, gave a series of Thursday evening Lectures on "The Questions of the Bible". Beginning in October 1692 with the question to Adam, "Where art thou?", the series concluded twenty years later in May 1712 with the question, "What city is like unto this great city?" (Revelation 18:18). Of those 1,000 questions none is more important than this.

1. Pontius Pilate tried **leaving the decision to others:** "Ye have a custom" (John 18:39).

2. He tried **passing on responsibility to another** – Herod (Luke 23:7).

3. He tried to **disclaim personal guilt:** "I am innocent"(Matthew 27:24).

There are at least five responses I may make to the question:

1. Have nothing to do with Him at all. Bar every window. Shut every door.

2. "I really can't make up my mind". So often it is not "making up", but "giving up" that is required.

3. "I will accept Jesus Christ by and by!".

4. "I could compromise a little!".

5. "I will yield now to His lordship of my life!".

An Incident

John Harper's last Convert

YEARS after the great ship, *The Titanic,* foundered in the Atlantic, a young Scotsman arose in a meeting and said, "I am a survivor of that disaster. When I was drifting alone on a spar during that awful night, the tide brought Mr. John Harper of Glasgow near me. 'Man', he said, 'Are you saved?'. 'No', I said. He replied, 'Believe on the Lord Jesus Christ and thou shalt be saved'. The waves carried him away from me, but strange to say they brought him back a little later, and he asked me once again, 'Are you saved now?'. 'No', I answered, 'I can't honestly say I am'. Again he repeated the words, 'Believe on the Lord Jesus Christ and thou shalt be saved.'. Shortly afterwards he went down, and there, alone in the night, with two miles of water beneath me, I believed and was saved. I was Harper's last convert." John Harper witnessed to the very end. With his last breath he pointed a sinking soul to the Saviour.

A Quotation

God does guide us

"I NEVER remember, in all my Christian course a period now of sixty-nine years and four months, that I ever sincerely and patiently sought to know the Will of God by the teaching of the Holy Spirit through the instrumentality of the Word of God, but I have always been directed rightly. But if honesty of heart and righteousness before God were lacking, or if I did not patiently wait upon God for instruction if I preferred the counsel of my fellowmen to the declarations of the Word of the living God, I made great mistakes."

George Muller.

Thoughts from the Book of Genesis

43. Joseph (Genesis 37:1-11)

by F. Lavender, Pastor of our Croydon Church

IT is clear that from the beginning Joseph was marked out to be chief of the children of Jacob. This was declared by God in the dreams of Joseph and was recognised by his father when he gave Joseph the special coat. We understand from the Scriptures that Joseph was an upright, honest boy, but how he told his dreams suggests that he was rather conceited and that this helped to arouse the hatred of his brothers. Here we see the seeds of the troubles which came to Joseph. Undoubtedly the Lord would bring His word to pass, but He would first have to purify Joseph's character, so He used the hostility directed at Joseph to accomplish this purifying work.

Like Joseph, we are the inheritors of the promises made by God, for all His blessings are given to those who love the Lord Jesus. This does not mean that the Lord is blind to our blemishes and defects, that He will allow us to live as we like. The Bible declares that the Lord deals with us as a father deals with his children, so He must sometimes chastise and correct us (Hebrews 12:5). His purpose in thus dealing with us is never destructive, though at times it may seem severe; He desires to purify and enrich His children's characters, to answer the prayer we often sing: "To be like Jesus, all I ask to be like Him!", and to make us better able to serve Him. Do not fret and chafe when His chastening hand is upon us, but look patiently for His perfect work to be accomplished.



Margaret M. Ladlow's page

The Message of the Stamps

WHEN tidying my bureau one day, I made a determined effort to sort out a great hoard of papers, letters and newspaper cuttings. It was amazing what I discovered. I got slower and slower as I waded through the pile and came finally to a package containing a little board with a type-written poem mounted on it together with a Canadian stamp. I stopped once more and examined the attractive green stamp bearing the head and shoulders of Lieut. John McCrae who died in 1918. The centre of the stamp shows a Flanders' field with poppies and crosses marking the graves of those who fell in the first world war. The first two lines of the poem which we associate with the Royal British Legion and Poppy Day are printed on the stamp and the whole poem is there on the sheet of paper:

In Flanders' fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the dead. Short days ago
We lived, felt dawn, saw sunset glow
Loved and were loved and now we lie
In Flanders' fields.

At the bottom of the paper are the words of explanation: "This poem was written in a dug-out on May 3rd, 1915, during the second battle of Ypres". Accompanying this little momento I found neatly-written notes telling me that the hole at the top of the board was to enable me to insert my British Legion poppy and thus complete my home-made souvenir of the fiftieth anniversary of Poppy Day.

My next discovery was another stamp carefully folded in another page of notes. This remarkable stamp beautifully printed and bearing a minute replica of Salvador Dali's famous painting "Christ of St. John of the Cross", was issued in 1968 by Guyana. I quote from the notes: "Cross seen from an unusual angle. The original painting by Salvador Dali is in the Glasgow Art Gallery at Kelvingrove. Purchased way back in the 1950s, it cost £8,200. People flocked to see it and there was much controversy over it." For those not familiar with the picture, let me explain that it shows Christ on the cross as viewed from above, with the world beneath.

Both these stamps were given me on different occasions by Mr. George Pigott, then of our Motherwell Church and now home in glory. He was an octogenarian, a dear old gentleman who lived alone. His absorbing passion was philately. I treasure his little gifts and the friendly notes ending with the phrase: "Hope you like this stamp" and "I remember you like a stamp with a story behind it. Cheerio".

Looking at my momentos, I was struck that both these stamps had a cross on them, one with the Flanders' crosses, the emblems of human sacrifice and death, and the other illustrating the supreme sacrifice of the ages, the Son of God suspended on a Roman cross, dying to atone for the sins of mankind. Ever since that dark day, the cross as a symbol of vicarious suffering has been woven into the fabric of life. The Church chose the cross, too, to indicate its presence. I feel that the empty cross speaks so eloquently of a crucified, risen, victorious Saviour. "The old rugged Cross" is a favourite hymn. A lesser-known hymn was sung recently in our Salisbury Church and I agreed with the sentiments of the last verse.

Let others who will praise the cross of the Christ,
The Christ of the cross is my theme;
For tho' we cherish the old rugged cross,
'Tis only the Christ can redeem.

PIONEER RALLY
Oliver Bird Hall, SOLIHULL
October 13th at 7.30 pm
Speaker: George Canty, Painter-Preacher
Evangelism and Healing
D.2930

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.: 35484. C.2778

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MISCELLANEOUS

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MARRIAGE

HUNT–SAWYER. On September 1st, at Newark Road Pentecostal Church, Lincoln, Derek Hunt to Catherine Grace Sawyer (of our Salisbury Church and late of Elim Bible College). Officiating minister: J. Shelbourne.

BIRTH

FEASEY. On September 1st, to Pastor and Mrs. G.J. Feasey of the Beulah Elim Church, Pontardulais, God's gift of a son, Garry James.

WITH CHRIST

HAYES. On August 24th, Mrs. Hayes, Snr. esteemed member of our Northampton Church, for many years connected with our Sparkbrook Church, now in the presence of the King of kings.

PERCIVAL. On August 20th, Mrs. Rose Percival, aged 83 years, faithful longstanding member of our Sheffield Church, was suddenly promoted to Glory after much suffering. Officiating minister at funeral: A. Brooks.

RICHARDSON. On August 18th, Edward Thomas Richardson, aged 49 years, beloved husband of Cynthia, of our Oxford Church. Officiating minister at funeral: J. Hyde.

WAVELENGTH — ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church, has been asked to televise thirteen programmes on Midlands A.T.V. commencing on October 2nd at 12 noon. The programmes will be entitled "George Canty" with scripts and paintings.

On October 7th at 10.15 p.m. on Radio 4 there is to be a programme about the Pentecostals. It will include a number of people and places including a prayer meeting held at our Sparkbrook Church (previously broadcast) and George Canty has been asked to give a summary at the end. The title of the programme has not yet been finalised.

England

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called, "QUEST" for three months. This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Brazil

Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

ON September 15th Pastor W.R. Jones of Bristol will speak on Radio Georgetown in the inaugural Elim broadcast from that station.

MEET WITH GOD

All roads lead to Bradford on Saturday 29th September!

THREE GREAT HAPPENINGS:

"Youth Praise"

3.30. Elim Church, Wakefield Road.
Speaker: Rev. Derek Green.

"March of Witness"

Bring your stickers and banners

"Youth Rally"

6.30. St. George's Hall
with music and testimony
Speaker: Rev. Eldin Corsie

BUFFET TEA BETWEEN RALLIES

NORTH OF ENGLAND YOUTH RALLY

D.2938

VISIT OF REV. D. B. GRAY AND THE LONDON CRUSADER CHOIR

September 30th at 2.45 and 6

in St. Mary at Stoke Church
(kindly loaned)
Stoke Street, IPSWICH

Preacher: Rev. A. S. F. Horne

D.2928



COMING EVENTS

ABERDARE. September 16. Elim Pentecostal Church, Monk Street. Harvest service at 6. 22. Baptismal service (at Aberaman Pentecostal Mission kindly loaned). Preacher: Paul A. Epton. At 7.15. 23, Presentation of Baptismal Certificates. At 6.

ABERYSTWYTH. September 29—October 14. Elim Pentecostal Church, New Street, off Pier Street. "Revolution '73" youth campaign. Thursday nights: film nights. Preachers: K. Lannon and G.S. Wyborn. Weeknights at 7.30. Sundays at 6.

ALLOA. September 15-22. The Town Hall, Revival and Divine Healing crusade conducted by Richard Lighton and party. Sundays at 6.30. Weeknights at 7.30.

ANDOVER. September 15. The Guildhall, High Street. Quarterly rally. Preacher: J. Lancaster (President). Musical items from Basingstoke Pentecostal Church. Convener: D.H. Bass. At 7. September 24. Elim Pentecostal Church, South Street. Women's Rally. Preacher: Mrs. T. Walker. Soloist: Miss R. Keel. Convener: Mrs. D. Uphill. At 3.

BASILDON. September 28. The Arts' Centre Theatre, Town Gate. An evening of Musical Evangelism: "In Concert", featuring The Advocates, Terry Dene, Ishmael and Andy, plus Tony Stone. At 7.30. Tickets and further details from Pastor Peter Hill, 60 Tattenham Road, Basildon, Essex. Tel: 42462.

BERMONDSEY, London. September 29. Elim Pentecostal Church, Dunton Road. Presbytery rally. Preacher: Ronald Eske (A.O.G., Peckham). At 7.

BLACKPOOL, Marton. September 22,23. Elim Pentecostal Church, Fredora Avenue, off Preston New Road. Harvest Thanksgiving. Preacher: R.B. Chapman. Soloist: Mrs. Chapman. Saturday at 7.30. Visit of "Good News Chorale". Conductor: Dr. M.B. Smith. Sunday at 10.45, 2.30, and 6.30.

BURNHAM—ON—CROUCH. Elim Pentecostal Church, Carnival Hall, Arcadia Road. Sundays: Gospel Service and Sunday school at 10.30; Communion at 6.30. Thursdays: Bible Study at 8.

CHIGWELL. October 12-14. Grange Farm. Elim Youth Weekend, organised by the Eastern, East, West and South London Presbyteries. Speaker: Len Cowdery. Details and application form from: Pastor Peter Hill, 60 Tattenham Road, Basildon, Essex.

DRIFFIELD. September 18-October 7. School of Evangelism conducted by D.B. Tinnion. Film: "Like a mighty Army" October 7. Nightly at 8. Details from: Enrolment Secretary, Jon Hoffman, 66 Manorfield Road, Driffield.

EALING. September 15. Elim Pentecostal Church, Northfield Avenue. Special service by the Harmonizers from Royston at 7.30. September 16. London Crusader Choir with D.B. Gray. September 23-30. Crusade conducted by J.J. Sbinden and J. Wildrianne and I.B.T.I. students. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30.

EAST HAM, London. September 29. Elim Pentecostal Church, Central Park Road. Minister's twenty-fifth anniversary in the ministry. Preacher: A.J. Downes. Convener: H.L. Dawson. Saturday at 7. Sunday at 11 and 6.30.

EDINBURGH. September 22,23. Elim Pentecostal Church, The City Temple, George IV Bridge. Visit of Joseph Smith. September 29, 30. Church anniversary weekend. Preacher: Jack W. Newman. Soloist: Pat Mills. Saturdays at 7. Sundays at 11 and 6.30.

ERDINGTON, Birmingham. Elim Pentecostal Church, South Road, off Reservoir Road. Minister's twenty-first anniversary services. September 15. Kingstanding Choir. Convener: R.J. Morrison (District Superintendent). Preachers: W.J. Patterson and J.M. Seaman. At 7. September 16. At 11 and 6.30. September 18. Visit of Pastor Jose Simoes (Brazil and Portugal). At 7.30. September 19. Sound/colour film "Revolution of Love". Christian youth witness at the Munich Olympics. Convener: Mark Blackford (Crusader Secretary). At 7.30. September 30, October 1. Women's Annual Rally. Speaker: Mrs. M. Ward. Convener: Mrs. Eileen Smith. Sunday at 6.30. Monday at 7.

EXMOUTH. Now proceeding. Marquee, Imperial Recreation Ground. Crusade conducted by George Canty. Sunday at 6.30. Weeknights at 7.30.

FALMOUTH. September 30, October 1st. Elim Pentecostal Church, Dracaena Avenue. Harvest thanksgiving services. Preacher: A.H.C. Newman. Sunday at 11 and 6.30. Monday at 7.

GRANGETOWN, Teesside. September 16. Elim Pentecostal Church, Grangetown Mission, Lee Road. Parents/Teachers' Meeting. Tea at 5, service at 6.30. September 19. Film: "To Munich with Love". At 7.30.

IPSWICH. September 30. St. Mary Stoke Church (kindly loaned), Stoke Street. The London Crusader Choir directed by Douglas B. Gray. Preacher: A.S.F. Horne. At 2.45 and 6.

KIDDERMINSTER. September 15,16. Elim Pentecostal Church, Prospect Hill. Fortieth ministerial anniversary of Pastor Henry Jeffery. Preachers: George N. Backhouse and John Woodhead. Saturday at 7.30. Sunday at 11 and 6.30.

KIRKINTILLOCH. September 30. Elim Pentecostal Church, Gallowhill Road. Harvest thanksgiving. Preacher: J.C. Smyth. At 11.15 and 6.30.

LETCHWORTH. September 29, 30. Elim Pentecostal Church, Norton Way North. Bible Week-end; first of church's fiftieth anniversary celebrations. Preacher: T.W. Walker. Saturday at 7, with Selly Oak Male Voice Choir. Sunday at 11.15 and 6.30.

LLANELLI. September 22-26. Elim Pentecostal Church, Island Place. Annual convention. Preacher: David J. Ayling. Convener: A.W. Leavesley. Weeknights at 7. Sunday at 10.30 and 6.

LONG EATON. September 22,23. Elim Pentecostal Church, Bonsall Street. Twenty-fifth church anniversary. Preacher: Ron Morrell. Saturday at 7. Sunday at 11 and 6.30.

MANCHESTER. Elim Pentecostal Church, Oswald Road. Students going to Manchester University will find Chorlton-cum-Hardy within easy reach of the University and will be given a warm welcome at our Church there.

PETERBOROUGH. September 15,16. Elim Pentecostal Church, Midland Road. Second Anniversary Services. Preacher: T.W. Jacobs. Music by the Northampton Choir and Peterborough Brass and Guitar Groups. Saturday at 7. Sunday at 11 and 6.30.

PONTYPRIDD. September 23. Elim Pentecostal Church, Thurston Road. Harvest thanksgiving. Preacher: J.C. Smyth. At 6. September 29. Ian and Valerie MacInnes, with Caerphilly Choir. At 7.30.

READING. September 29,30. Elim Pentecostal Church, Waylen Street. Missionary weekend, with Pastor and Mrs. L. Wigglesworth and Miss Joan Caudell. Convener: F. Shadlock. Saturday at 7.30 Sunday at 11 and 6.30

SMETHWICK. September 29. Elim Pentecostal Church, Woodlands Drive, off Oldbury Road. Monthly Pentecostal rally. Henry Jeffery and Kidderminster youth. At 7.30.

SOLIHULL, Warwickshire. October 13. Oliver Bird Hall. Pioneer Presbytery rally. Preacher: George Canty. At 7.30.

SPARKBROOK, Birmingham. September 16-20. Elim Pentecostal Church, Golden Hillock Road. Preacher: Alfred Webb (A.o.G.). Sunday at 11 and 6.30. Weeknights at 7.30.

STROUD. September 29. The Church Institute, The Shambles. "Pentecostal Renewal". Preacher: John Hiscox (Swindon). At 3. Evangelistic rally. Preacher: Desmond Morton (Keynsham). At 6.30. Singing by Gloucester Choir and Jimmy and Thelma Ritchie. Tea provided at nominal charge between meetings.

WEYMOUTH. September 22. Elim Pentecostal Church, Belle Vue. Rally. Preacher: E.D. Eldridge. Soloist: G.S. Tippen. At 7.

YEOVIL. September 29—October 2. Elim Pentecostal Church, Southville. Minister's twenty-first anniversary in the ministry. Preacher: L. Reeves (Norwich). Supported by the Harvesters and other musical items. Sunday 11 and 6.30. Weeknights at 7.30.

ITINERARIES

The President (J. Lancaster):
September 15, Andover; 16, Canada (a.m.), Romsey (p.m.); 17, Gosport; 18. Weymouth; 19, Merriott; 20, Yeovil.

The London Crusader Choir with Douglas B. Gray:
September 15, Brentford; 16, Wormwood Scrubs prison and Ealing; 23, Maidstone and Isle of Sheppey Prisons; 25, East Ham; 30, Ipswich; October 6, Addiscombe; 10, Caxton Hall (Westminster). 14, Peterborough; 20, Colchester; 27, 28, Southend-on-Sea; November 10, Canning Town; 11, Broadmoor Hospital; 18, Reading; December 9, Croydon; 13, Croydon (Fairfield Hall); 23, Wandsworth and Maidstone prisons.

Ian MacInnes:
September 26, Cardiff; 27, Caerphilly; 28, Swansea; 29, Pontypridd; 30, Neath; October 1, Stockport; 2, Chorlton-cum-Hardy; 3, Salford; 4, Wigan; 6, Accrington; 7, Blackpool Temple (a.m.), Marton (p.m.); 8, Southport; 9, St. Helens; 10, Ellesmere Port; 11, Holyhead.

Joseph Smith:
September 15-20, Coatbridge; 22, 23, Edinburgh; 24, 25, Paisley; 26, 27, Motherwell; October 6-11, Aberdeen, 13-17, Kilsyth, 20-25, Greenock.

Aflame for God!





Our National Youth Director, Eldin R. Corsie

THE NATIONAL YOUTH RALLY

Saturday September 22nd
ARRANGED BY THE ELIM YOUTH MOVEMENT

3 pm Westminster Central Hall
"LIGHT THE FLAME"
followed by a march of witness

6.30 pm Westminster Central Hall
"SPREAD THE FLAME"
Special Speaker:
Paul Newberry*
Member of Assemblies of God Youth Council



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THE PRINCIPLES AND PRACTICE OF YOUTH WORK *will be continued next week.*

The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, September 17th — **2 Kings 10:1-17**

"See my zeal for the Lord" (v.16).

MOSES knew the dealings of God in a most intimate way. His song before the people prior to his death, spoke thus of God: "I kill, and I make alive; I wound and I heal; neither is there any that can deliver out of My hand." God warns, then woos, then wounds, and finally, if man is unrepentant, he commits him to judgment. There is no knowledge of when the final stage is reached, for it is possible to be "cutt off and that without remedy" (2 Chronicles 36:15,16; Proverbs 29:1). As one who is "not under law, but under grace" (Romans 6:14-15), I find the slaughter of seventy sons distasteful and piles of heads at the gate of the city revolting. Nevertheless this is not to be compared with the horrors of eternal Hell. Pray for labourers to pluck men as brands from the burning.

Tuesday, September 18th — **2 Kings 10:18-36**

"None of the servants of the Lord" (v.23).

JUDGMENT was falling on "blind leaders of the blind", but every effort was made that no servant of the Lord should be harmed. Like the plagues that befell the Egyptians, it was not to come near the Israelites. My heart recoils at so much bloodshed in the Old Testament way, truly "An eye for an eye" (Exodus 21:24).

As a pastor, I have had to tell people of sin in their lives. I have never been able to do so without a prayer on my lips, realising that it is my duty to speak "the truth in love" (Ephesians 4:15). Scripture tells of the rewards of such action (James 5:20), but one shudders to think of the consequence of refusing to do the Master's bidding (Hebrews 2:1-4).

Wednesday, September 19th — **2 Kings 11:1-21**

"Athaliah. . . destroyed all the seed royal" (v.1).

"THE thief cometh not, but for to steal, and to kill, and to destroy" (John 10:10), but Scripture says, "Whatsoever a man soweth, that shall be also reap" (Galatians 6:7). If destruction does not come in this life, the ungodly have not got away with it, for after death there is the judgment. This queen, who apparently achieved her ambitions by following the communist maxim, "The end justifies the means", ruled for seven years. During those years of false security she entered the palace by the front door and enjoyed all the trappings of royalty, but in the seventh year, unexpectedly, she went out through the back door and was slain in the stable-yard (v.16). Earthly justice is but a pale forerunner of eternal judgment (Revelation 20:11-15).

Thursday, September 20th — **2 Kings 12:1-16**

"Repaired. . . the house of the Lord" (v.14).

DAVID dwelt in a house of cedar (2 Samuel 7:2) and deeply regretted that God's dwelling place was only a tent of curtains. He received permission to prepare to build and collected material from all over the world. Sin stopped him being the man to build the Temple, but God allowed Solomon to build it. Buildings need constant attention and repairs and redecoration should be regular items on the church programme. God's house should be at least up to our home standards, if possible above them. Thank God that Jehoash told the priests what they ought already to have been doing. They did not respond so the deterioration continued for twenty-three years. Gypsy Smith said, "What the Church of God needs is men who will talk less and work more". We do not know what sidetracked Jehoash into failing to see that his words were obeyed, but eventually he returned to insist that the house of God be made beautiful.

Friday, September 21st — **2 Chronicles 24:15-27**

"Jehoiada. . . buried. . . among the kings"; "Joash (Jehoash). . . buried. . . not in the sepulchres of the kings" (vv.15,16,25).

JEHOIADA, a priest with faults, was buried among kings because "he had done good in Israel, both toward God, and toward his house", while King Joash, having "forsaken the Lord", was buried in a common place. Our faults are often overlooked by the Omnipotent when we repent and go on with His work, but if we forsake Him his judgment will be our portion (see John 10:27-29; compare Galatians 5:7-9, Revelation 2:4,5).

Saturday, September 22nd — **2 Kings 13:1-25**

"He smote thrice and stayed" (v.18).

AGAIN and again Scripture talks about serving the Lord with the whole heart (Colossians 3:17). It was said of Christ, "The zeal of Thy house has eaten me up" (John 2:17) because He cleansed Solomon's Porch. This colonnade on the perimeter of the Temple was the only place which Gentiles were allowed to enter, the place of evangelism in God's design. It had become the place of commercialism in man's schemes. Christ did not lose his temper. He made a small whip and drove animals accustomed to some persuasion when away from their shepherd in a market-place. He overthrew the tables of greedy, grasping men, much

Continued on page 20

THE FAMILY ALTAR–*from page 19*

to the delight of the children of Jerusalem who scurried after coins for some city treat. Defenceless doves were to be carried out, indicating care and calm rather than tumult and temper. Would God that Joash had such a clear picture of the consequence of his actions, for the arrows would then have been struck until they shattered.

Sunday, September 23rd **2 Chronicles 25:1-13**

"There came a man of God" (v.7).

YESTERDAY'S portion revealed the deathbed scene of Elisha. He had gone and his servant had failed and became leprous, but out of the blue there came "a man of God", prepared, like Esther, "for such a time as this". There are many unnamed, unsung saints whose contribution is vital. Further, his words had weight. "God hath power to help, and to cast down" (2 Chron. 5:8). He revealed that God's compensations are greater than our sacrifices. When Sir Wilfred Grenfell was called to the fisher-folk of the frozen wastelands of Labrador he said, "I dislike to speak of self-sacrifice; I cannot recall that I have ever indulged in it." Because of his love for the Lord and the African, Livingstone could write: "People talk of the sacrifice I have made in spending so much of my life in Africa. It is emphatically no sacrifice. Say rather a privilege".

PENTECOSTAL
REVIVAL AND DIVINE HEALING CRUSADE
Conducted by
Rev. Richard Lighton and Party
IN THE TOWN HALL, ALLOA
9th – 22nd September
Sundays at 6.30, weeknights at 7.30
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ORDINATION SERVICE
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CLAPHAM CRESCENT, LONDON.
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D.2939

THE ELIM EVANGEL

Vol. LIV No. 38 September 22nd, 1973 5p



Elim's first Secretary-General, Pastor Ernest J. Phillips, went home to be with the Lord on September 5th. Tributes to his untiring labours commence on page 3. Above is a photograph which will bring back many memories for his lucid eloquence was particularly displayed in the setting of our Annual Conference. Colleagues John Dyke, W. G. Hathaway and J. J. Morgan, who are also with the Lord, are also in the picture.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

Editor: T.W. Walker.

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Editorial

TRIBUTES to the work and ministry of Pastor E. J. Phillips appear in this issue. They have been written by three of his close colleagues.

The note of great triumph struck during our beloved brother's funeral services was absolutely right. Elim has had only three Secretary-Generals, Pastor E. J. Phillips being the first. His victorious funeral was conducted by his immediate successor in office, Pastor H. W. Greenway, the present Secretary-General, Pastor J. T. Bradley, and our President, Pastor John Lancaster.

"In heavenly Love abiding" was announced by Mr. Greenway, who called on Pastor R. G. Tweed to open in prayer. Mr. Greenway then paid fitting, eloquent testimony to Mr. Phillips's life and work. Mr. Bradley read the glorious words of 1 Corinthians chapter 15 and then our President spoke from the beautiful verse, "We have this treasure in earthen vessels". His words were apt, well-chosen, shiningly reflecting the conquest of Christ. Colleagues in Elim, fellow-members of the Eastbourne Church, representatives of the Christian press and book publishing and of interdenominational groups, and above all dear Mrs. Molly Phillips and members of the family – we surely all felt that Mr. Lancaster voiced what we would have wanted to say. "Thine be the Glory" was exactly the right hymn for the end of the service and then we were moved to hear the familiar cadences of the voice of our beloved Pastor Samuel Gorman commending us to God in prayer.

At the grave-side, Mr. Greenway commenced the service and called on Mr. Bradley to preach. Again the triumph of Calvary and of the Second Coming rang out. Our President gave the Committal and read the lovely words from the Revelation including the splendid, "And God shall wipe away all tears from their eyes". Pastor C.J.E. Kingston closed in prayer and then we all sang a part of the hymn which E.J. Phillips loved to play on the piano, "O how I love the Saviour's Name", including the verse beginning, "And there with all the blood-bought Throng". The sun shone over the scene, a setting lovely against the Downs. The song spread over the whole area, a fitting benediction.

I was honoured to be Pastor to Pastor and Mrs. E.J. Phillips during my period of service at Clapham. I discovered that E.J.'s favourite hymn then was, "That Man of Calvary has won my Heart from me". His work, witness and ministry amply revealed that it was abundantly true.

The next special

Week of Prayer

October 7th—14th

See your Pastor for details of local arrangements



James T. Bradley, Ernest J. Phillips and H. W. Greenway—the only three who have served as Elim's Secretary-General.

Well done . . . faithful servant

by H. W. Greenway

THE initials "E.J.P." do not carry the same meaning for new candidates entering the Elim Pentecostal Church ministry as they do for members of the Conference who have served in the ranks from the twenties. They do, however, have an important place in the history of the British Pentecostal Movement.

Over fifty years ago I first met this man with whom I was to share responsibilities in the headquarters administration. It was outside the old Methodist Church in Clapham that Miss Adams (who became Mrs. Stoneham) introduced me to the self-effacing young man who had come to London after a term of service in Ireland. He appeared shy and rather loth to speak. Little did I realise that he was to have such an influence on the growing Elim church now reaching out to the great metropolis. I was to learn in succeeding days something of his dedication and determination, characteristics that formed an outstanding feature of his ministry until he was released from his weakened body to serve in the higher ranks above.

Though he appeared to be of a retiring nature, he nevertheless showed great strength as a brilliant administrator, so that many phases of the Elim Movement are attributable to his indefatigable labours: the Bible College; the Publishing Co.; the Constitution; the great demonstrations; the participation with other evangelical bodies in committees and campaigns; the share Elim enjoyed in the British Pentecostal Fellowship. He accepted the burden of responsibility and drove himself unremittingly to the tasks he undertook, which undoubtedly undermined his health.

His quiet manner gave many ministers the impression that he was austere to the point of cold objectivity, yet beneath this manner there was a keen sense of humour which often came to the surface in our Executive Council deliberations. Friends from other denominations were often ready to acclaim his brilliant services to the Christian Church both inside and outside the Pentecostal fraternity, and paid tribute to him.

Among his contemporaries he was known for his attention to details in any task he undertook: i's must be dotted and t's must be crossed; commas must be in the right place; initials of names must be correct. Some brethren thought him to pernickety, but this aspect of his work served him in good stead when he took part in debate, where he proved to be a formidable opponent. He always carried in his pocket a small number of cards or papers on which he would note down the things he wanted to remember and which had to be attended to on any particular day.

A man of sterling character he did not flinch from his duty and on critical occasions he saved the growing Movement from complete disaster. This was demonstrated in the debate on British Israelism which had been made an issue in the work in the thirties and had caused a great deal of tension. Mr. John Leech, Q.C. presented the case in an attempt to introduce the doctrine at the 1934 Conference of ministers. E. J. Phillips gave reasons why he considered this doctrine to be false teaching, marshalling many scriptures in support of his statements. He applied the same attention to detail when he presented a paper on the Ecumenical Movement.

Only those who worked close to E. J. will know how deeply he was hurt by the innuendos which were directed against him during the times when the work was threatened with complete disruption. But he was a man of strong loyalty to God and the cause he had espoused as his life work. Many hours were spent at the office desk, and when Elim first commenced in England and opened headquarters in Clapham, the light in the Secretary-General's office could often be seen burning after midnight: his devotion was complete.

It was my privilege to serve with him in the administration during appointments as Editor of the Elim Evangel, Field Superintendent, and Secretary-General. At all times he proved a helpful and kindly friend, and any criticisms he found it necessary to make were always offered in a spirit of Christian grace. At all times in the various ups and downs of the Movement he endeavoured to exercise justice for all the ministers.

Unwavering in his adherence to the truths of pentecost, he spoke out of his own experiences. In the opening stages of his career, when seeking the mind of the Lord regarding his call to a particular service, he was healed of a throat infection. This he took as a sign that he was to accept the invitation of George Jeffreys to join the Elim work which had been started four years previously in Monaghan, Ireland. His baptism in the Holy Spirit was in the nature of a revolution in his spiritual experience. This baptism, with the evidence of speaking in tongues, was the story of a beginning that was to affect the lives of ministers and lay brethren in many parts of the world. He says: "It seemed to make in my life a more radical change than did conversion. It was in the nature of a revolution, everything seemed to be new."

Tribute must be paid to Molly Smith who became his wife and for many years was his partner during

times of sickness and anxiety. It is to her devotion and care that we owe deep gratitude for the years that our brother was spared to us. The comforts and necessities he denied himself in the early days of his ministry were provided by a companion at his side during many years and particularly in the latter days of extreme weakness.

And now he has gone to his reward. The bright lights of the platform he was content to leave to others with different talents from his own. But of his organisational genius men will talk for years to come. And despite his different role in the work of God, many will be found in glory as a result of his labours.



The Executive Council in 1946. Left to right (front row): W. G. Hathaway, E. J. Phillips, E. C. W. Boulton (the then President), S. Gorman and J. Smith; (back row) J. J. Morgan, C. J. E. Kingston, J. T. Bradley and H. W. Greenway.

"He never shirked any Duty"

by Joseph Smith

I HAVE known Mr. Phillips for some fifty-three years. We met for the first time at a convention in Belfast in the summer of 1920. He was at that time the Pastor of our Elim Church in Armagh. Because a Cardinal of the R.C. Church lived in Armagh, we used jokingly to call him "The Cardinal". We have conducted meetings together, shared the same room and worked together in the same office, and all through these years I have held Mr. Phillips in the highest esteem. He was a man of sterling character: sincere, faithful, true, and always willing to do more than his share in any capacity in which he served. His whole ambition was to see the work of the Elim movement go forward. He never shirked any duty no matter how he felt. I think that he worked too hard. When coming home at night from taking meetings in distant parts of London I could see the light still burning in his office. He never seemed to spare himself.

Jesus said: "Behold, I come quickly; and My reward is with me, to give every man according as his work shall be." Any one of us might well covet the reward which I am persuaded that the Judge of all the earth will confer on His faithful servant in that great day. As a movement we owe a great debt of gratitude to Mr. Phillips for his many years of faithful service as Secretary-General. One thing I know for certain—Mr. Phillips never worked for money. In the early days of our movement, when ministers worked for a minimum salary and put all the balance of the church offerings into a common fund in order to open other churches throughout the British Isles, I was the Pastor of our Clapham Church in London. My salary was twenty-five shillings a week plus board. I lived at "Elim Woodlands." Not having anyone dependent on me, I told Mr. Phillips that I would like my salary dropped to a pound a week, as I felt that I could get along well enough on this amount. Mr. Phillips then said he would do the same. Of course the value of money was much greater then than it is now.

It has been my privilege not only to know Pastor E. J. Phillips, but also his father and mother as well as his sister and two brothers. I have very happy recollections of the weeks spent in the home of the Phillips' family in Letchworth. Living in that home it was not difficult to know from where E. J. got his sterling character, and not only E. J., but every member of that family. Somehow, in the long run, nothing tells like character. The memory of it remains. It stands out like the giant pillars of some ancient castle whose walls have crumbled away over the years. The Bible says: "Righteousness exalteth a nation." Of course it does—and it also exalts a man.

As time rolls on, the circle over the other shore grows larger. What a great reunion there will be when the trumpet of the Lord sounds and we meet once again those with whom we have laboured and enjoyed such happy fellowship over the years! I know that we all look forward to meeting those under whose ministry we have been much blessed, but it will also be nice to meet those who have been responsible for acquiring the buildings in which we found the Lord and where we enjoyed such happy fellowship with our brethren in Christ.

I know that the sympathies of our entire movement go out to Mrs. E. J. Phillips who shared her life with the one whose loss we mourn. Having known her also these many years I deeply appreciate her contribution to the work of Elim in standing faithfully by our beloved brother all through the years and being a true helpmate in the work of the Lord. We also deeply appreciate the very valuable service rendered to the cause of Christ by the two brothers Frederic B. and Hubert C. Phillips. Both of them have not only served the Lord by way of ministry in preaching the Word of God, but also in sending out the printed page to millions of people in Africa, the British Isles and throughout the world. May the Lord richly bless the seed which they have so faithfully sown over the years.

What a glorious realization it is to be able to look forward with glad expectation to the great harvest day when you will see the results of your own sowing in the lives of thousands of other people, who will bless God for ever having met you or having been blessed through your labours in the work of the Lord. What a great day that will be, when

With our battles fought and our victories won,
Our warfare weapons all laid down,
We'll strike our golden harps and sing,
And crown our Christ as a conquering King.



Pastor J. C. Kennedy presents the Presidential Bible to Pastor E. J. Phillips when the latter became President in 1958. Ill-health prevented Mr. Phillips accepting this office much earlier, as was the wish of his colleagues.

A Prince and a great Man

has gone from us, but to live in the hearts of others is not to die.

by Douglas B. Gray

AT five o'clock on Wednesday, September 5th, 1973, Mrs. Molly Phillips was answering a call from the hospital telling her of the home-call of her beloved husband, Pastor Ernest J. Phillips. At this precise time Mrs. Gray and I were ringing the doorbell of their home in Eastbourne. By coincidence (or was it?) we were at the home to give immediate comfort and solace and to share with Mrs. Phillips her sorrow at such a time.

It is almost fifty years since I was first introduced to Pastor E. J. Phillips, during the time of the great Elim revival campaigns in East London. His courteous, tranquil approach and his humility and obvious sincerity at this initial meeting revealed a person of great ability who manifested an abandonment to the service of Christ. Such dedication was sure to make him eminent in international Christian and especially Pentecostal circles.

Ministers and members of Elim's earlier days will recall his outstanding gifts not only as a beloved Pastor, but as an administrator of utmost integrity and purity of purpose. Pastor E. J. Phillips's influence and qualities of spiritual leadership will ever remain in the annals of Elim's history and in the hearts of everyone privileged to serve with him. To know him both in public life and in the home was a joy. Perhaps we shall never know how much we owe to his devoted wife, the lady who has stood by him so courageously during the past few years and during earlier years of his suffering. We express our deepest thanks for such sacrifice. It has meant more to the movement than we can fully realise. Thank you, Molly; our prayers and thoughts remain with you.

My forty-five years as a member of Headquarters' staff brought me into close relationship with Mr. Phillips. For a few years I was seconded from the Youth Department and transferred to the Secretary-General's office to give assistance to Mr. Phillips because of his indifferent health. During these days I discovered the depth of his qualities and dedication. In every situation he displayed that consistent dignity so vital to leadership and wisely directed the course of a great Christian work and witness in days of war and peace. It was a generation when Pentecostals experienced opposition and onslaughts from many areas, a price to be paid for the stand for truth and New Testament Christianity, but with leadership given by Mr. Phillips and others of that day, God's blessing was evident. Under the hand of God Elim's present position in the evangelical world is due to the self-sacrificing driving spirit of such early day pioneers and not least of all to E. J. Phillips.

Thinking of others was an ever-present attribute constantly practised in the home of Pastor and Mrs. Phillips. For weeks on end, my own wife, during her many illnesses, and I, have been cared for in this Christian home. Sharing their social scene, away from

Continued on page 8



Mr. Phillips presenting the Bible to Pastor H. Burton-Haynes as the latter succeeded him as President in 1959. John Dyke, W. G. Hathaway, H. W. Greenway and P. S. Brewster look on.



A thousand Murderers

by A. S. F. Horne,
Pastor of our Ipswich Church

I WONDER what the real number is – a thousand murderers, or one hundred thousand murderers in church every Sunday?

"Whosoever hateth his brother is a murderer" (1 John 3:15).

There are other murderers in the world besides those who take human life. Note the Amplified Bible version: "Anyone who (abominates, detests) hates his brother (in Christ) is (at heart a murderer) a spiritual murderer". Many of these are found Sunday by Sunday at the Lord's Table.

"I urge and entreat you – that all of you be in perfect harmony and full agreement in what you say and that there be no dissensions or factions or divisions among you" (1 Corinthians 1:10). "I hear that there are cliques (divisions and factions) among you" (1 Corinthians 11:18. Amplified). Tens of thousands are lost to the service of the Church, killed by judging, back-biting and scandalising.

Such murderers do not take human life, but they take or try to take what is just as precious as life, namely character. If they do not succeed in destroying their brother's good name, it is not for want of trying. In some instances, because his good character is proof against their malicious attacks, their hatred is increased, just as the hatred of Cain was kindled and strengthened into a murderous desire at the sight of the acceptance of his brother's offering. The very spirit that dwelt in Cain and that prompted him to take his brother's life dwells in the breasts of those who hate their brother.

The law of the land and the fear of death may prevent their taking the natural life of their brother, but the spirit is the same, and God judges a man by his thoughts, desires and motives, as well as by his words and actions. What is worse, their hatred is not a temporary thing, a mushroom growth, but a deep-rooted, chronic hatred, every day and life-long. They hate when the sun is up and they hate when the sun is down. They carry on their murderous work from the first day of January until the last day of December. Instead of letting the fire of their hate die out, they constantly watch the sayings and doings of their brothers and sisters in the Lord to gather up fresh fuel for the flames of their wrath. They take care to put the worst construction possible on all their words and actions. They twist and distort their best motives, so as to make them appear evil.

The New Testament and all its teachings are thrown aside. As far as forgiving, they wish to be forgiven, but never to forgive. They hate with a perfect hatred and act and talk as if the Bible commanded them to curse their enemies, to smite them on the one cheek and harder on the other.

Unfortunately they are not satisfied with hating their fellow-believers themselves, but they also do all that they can to get others to hate them. Instead of binding up the slight wound that might have been given them and letting it heal, they run about pulling it open and showing it to their acquaintances, that they may enlist sympathy for themselves and hatred for the offending brother. Sometimes they succeed.

A puff of scandal will as easily turn some people as a puff of wind will turn a weathercock. Then they join the others and take up the reproach against their neighbour and become the packman or scandal-mongers for those who hate him, and so the murder or murders are committed.

If only all who hate would remember that the "old Serpent, the Devil, was a murderer from the beginning", and that his children are those who do his work, regardless of their religious profession!

John says, "All murderers shall have their part in the lake that burneth with fire and brimstone".

If only the spiritual murderers and all who carry the Devil's mail-bag would stop and think: "No murderer hath eternal life abiding in him, and he that hateth his brother is a murderer". "We know that we have passed from death into life because we love the brethren". "If a man say, I love God, and hateth his brother, he is a liar".

Richard Baxter, after the closest contact with the severest Puritans of the Commonwealth and the most licentious Cavaliers of the Restoration, wrote in his old age: "I see that good men are not so good as I once thought they were, and find that new men are as

bad as their enemies imagine!'. It is good to remember that Jesus said "Anyone that is without sin among you should be the first to throw a stone at her" (John 8:7, Beck).

Someone has said, "Be sure of this: men will weigh you in your own scales". A baker living in a village not far from Quebec bought his butter from a neighbouring farmer. He became suspicious that the butter was not the right weight. For several days he weighed the butter and found that the rolls were gradually diminishing in weight. He had the farmer arrested for fraudulent dealing. At the trial the Judge said, "I presume you have scales". "Yes, of course, your honour". "And weights too?". "No, sir". "Then how do you manage to weigh the butter which you sell?". "That's easily explained, your honour", said the farmer. "When the baker commenced buying his butter from me, I thought that I would get my bread from him, and it is his one pound loaves that I've been using as a weight for the butter I sell".

Paul in Galatians said: "I conclude (To sum up): Let us treat all men with kindness. Let no man hereafter harass me by misrepresentation" (Galatians 6:17, Way).

Church Reports

NEATH **Pastor: A.O. Johnson**

OUR recent tent campaign conducted by our Minister has made a great impact on the people of Neath. We cannot report results in the hundreds, but we believe that those who were dealt with were soundly saved. The following is the testimony of Mr. D. Davies, a young man who is now attending the Church:

"At fourteen years of age, I started smoking, drinking and taking drugs. My life for the next fourteen years was a complete mess. I got into such a bad state that I once nearly killed myself. The most absurd thing was that I thought that I was a Christian throughout this time! On July 25th I went to the "Come back to God" tent campaign at Neath, not knowing that I was to take the biggest step in my life. That night I heard how Jesus had died for me and that He could change my life if I let Him into my heart. I was really impressed and decided to let Him have a go. I can happily say that my life has completely changed. I have no desire for drink and drugs now. My life is filled with the love of Jesus. Before my salvation my life was without purpose. Now it is full and exciting with the love of Jesus."

Ll. MORRIS

JERSEY **Pastor: B.C. Vidamour**

THE Isle of Sunshine lived up to its reputation for our annual Sunday schools outing. Amid great excitement, the children of both the Stopford Road and Grand Vaux Sunday schools together with many parents and friends gathered at the Church, to find several lorries bedecked with streamers, balloons and flowers, and the recently-acquired twenty-two seater bus waiting to take them for a drive around the lovely countryside and then to the beach at St. Ouens for a sand-castle competition. Each class was busy with hands, buckets and spades to try to build better than the others. What fun was had by all!

We left the beach marching along, singing choruses, on to the lorries once more to be taken to a hall where the ladies had prepared a sumptuous tea. Altogether 196 people sat down for tea – an all-time record.

After tea, games and races took place in an adjoining field, the highlight of the evening being the tug of war between the two Sunday Schools, for which a cup was presented by the donor.

The ice-cream van arrived during the evening and each child and adult was given an ice cream. Before leaving for home each child was given a bag of fresh fruit.

It certainly was a day to remember. Everything was so lovely and the fellowship was wonderful. The children thoroughly enjoyed themselves.

I must make mention of the fact that there is always a spirit of joy in giving at our Jersey Church and certainly there was plenty provided by the members for the outing.

We praise the Lord for His goodness!

(Mrs.) M. DE GRUCHY





Letters to the Editor



Dear Mr. Walker,
I'M troubled about J.T. Bradley's logic in the piece you published about the number of atomic particles in the universe (ELIM EVANGEL, August 4th).

He suggests that the multiplication of life cells on earth would give us more life cells than all the atomic particles in the universe, if life did begin two thousand million years ago.

We should remember other factors – such as the enormous wastage of life-cells – but that there is some fault with Mr. Bradley's argument is obvious. There would still be more life cells on earth than atoms in the universe if life began even 6,000 years ago, as some believe, though I certainly do not. There is thus some correcting factor which Mr. Bradley has not taken into his reckoning.

Sincerely,
George Canty

Dear Mr. Walker,
I HOLD no brief for the theory of evolution and it is many years since I tried to read about Sir Arthur Eddingtons theories – I do not know how far these are accepted by others – but I suspect a flaw in your argument.

Living cells are not created out of nothing; they are produced out of existing matter – food. They do not last for ever; they die and return to the general store of matter from which fresh living cells are in due course produced.

The number of protons and neutrons in the universe therefore does not need to be greater than the possible total number of living cells produced.

Yours sincerely in Christ,
Ian E. Tweedie, B.Sc., A.R.C.S.

Dear Editor,
GOD hears and answers prayer!

I am writing to you to encourage people to pray. I often attend the morning service held at Headquarters just before 9.00 am, every morning, when the brethren and staff at Headquarters and our Press meet in the Boardroom for Bible reading and prayer, and when prayer is made for the Movement at home and abroad. Often there is special prayer for ministers, the churches and the sick. During my recent illness and breakdown special prayer was made for me at Headquarters, but it was Tuesday, June 21st, before I became conscious of other people praying for me. The doctor's orders were that I should cancel all my appointments for the time being. This was done by telephone. That same day Pastor W.J. Maybin phoned from Southampton to say: "Tell Leon we shall be praying for him tonight at the prayer meeting". Again the phone rang. Pastor J.W. Newman of Coventry had been told by Pastor David E. Dean of Nuneaton who had ministered at Gloucester on the previous Sunday and had heard of my sickness. Mr. Newman informed my wife that prayer would be made at their prayer meeting for me, so that night at 7.30. pm, I joined with them in prayer. Knowing the Pastors and the people and the church buildings, I felt that I was in one glorious prayer circle and was blessed spiritually and physically. I was reminded of Acts 12; when Peter was in prison, prayer was made in the house of John Mark's mother. God heard and answered prayer even to their amazement. Your requests for prayer are heard by God; He hears and He answers prayer. Be encouraged, friend, no matter who you are or where you are. Thankyou, friends, for prayer for me, and to God be the glory.

Yours gratefully,
Leon C. Quest

A PRINCE AND A GREAT MAN–*from page 5*

the cares of administration, sharing holidays together and travels at home and abroad, have revealed such a personality of human love and care.

One must mention another side of our brother, perhaps not observed by the public in general, namely his great sense of humour which so often eased the tensions of vital administrative committees and contributed a gaiety within the precincts of his home or in the homes of his friends.

Many will recall his kindness and understanding, his ever-open ear and heart in giving wise counsel and words of wisdom to fellow-ministers and to members in every walk and vocation in life.

The abundance of pleasant, moving memories fills our hearts with gratitude to God, for E. J. Phillips sets before us the example of a brother in Christ facing each of us with the challenge we must exemplify.

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with Thee.

As in the dawning, o'er the waveless ocean,
The image of the morning-star doth rest;
So in this stillness Thou beholdest only
Thine image in the waters of my breast.

When sinks the soul, subdued by toil and slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'er-shading,
But sweeter still, to wake and find Thee there.

So shall it be at last, in that bright morning
When the soul waketh, and life's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought– I am with THEE.

Testimony Time—HE IS STILL THE SAME

I WOULD like to testify to the healing power of the Lord Jesus Christ.

Sixteen years ago I started to have pins and needles in my fingers. After a while I could not hold things properly and gradually this got worse. I was sent to a specialist who said that I needed treatment. He did not tell me at first what the trouble was. After some months of treatment there was no improvement and I could not move my neck properly.

At this time I had a slipped disc and was taken into hospital for treatment. I was told that I had arthritis of the spine and was given a surgical corset and told not to knit, wash, iron,or clean windows. I was in great pain nearly all the time and was given "arms" of plaster for my husband to bind at night to stop my arms going out of shape.My own doctor gave me tablets and also sleeping tablets as sleep seemed a luxury.

During this time I got much worse and had three operations on my hands and was given a collar to wear. Things became so bad that one or two sleeping tablets were of no help to me and to get even a couple of hours sleep I took four tablets.I suffered for thirteen years and was desperately ill in the last few months before God healed me.

One Sunday morning I was unable to go to Communion with my husband. While lying in bed I saw a vision of an old man who represented the old grey man of death, and I knew that I was dying. My husband was terribly distressed when I told him.He said that I was not to say such things. On the Monday evening, however, our Pastor, T.P. Mullen, was told by God to visit me. This he did at about 9.30 p.m. He said that he knew when I told him that I was dying.He prayed with me and committed me to God.

A specialist was brought in by my doctor. He said that I was very ill as my whole system was poisoned through taking so many tablets for thirteen years.He said that I must come off them at once, but that I would suffer withdrawal symptoms and be very ill as a result for at least two weeks.

God in His mercy has His hand upon me, however, and He touched me. I did not suffer any withdrawal symptoms at all. All the pain ceased and from that time I have not needed any tablets of any kind. I do not wear the collar, surgical belt or arms, and my hands have their full use. I can wash, iron, knit, paint, clean windows and cut the lawns, and I have gained three stones in weight.

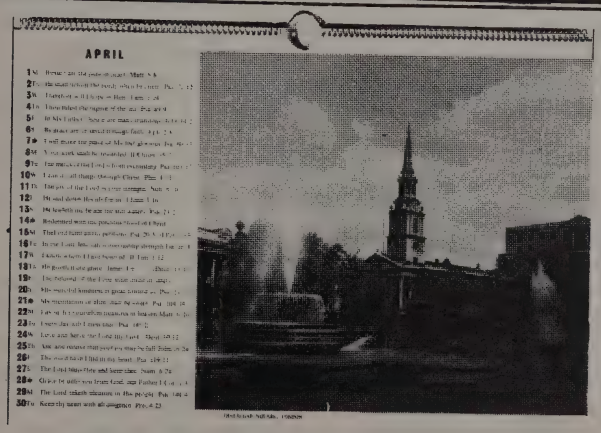
This wonderful touch from God came to me almost three years ago. The hospital discharged me and do not want to see me again.

Very humbly I thank our Saviour for healing my body and give Him all the praise and glory for He alone is worthy.

"Have faith in God" (Mark 11:22)!

(Mrs.) F.G. Ostins

(who is in fellowship with our Weymouth Church)



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Children's Corner

The greedy Bird



Luke 12:24

Words and drawing by Sheila Price

SUSIE Sparrow had been searching for food all morning. "Mrs. Brown is late with the crumbs today," she said to herself. "Perhaps she is busy with the washing. I'll fly over again later." When Susie passed the park on her way home to the nest, she heard a hard, deep croak. She looked down and saw a large, black bird busily pecking away at a brown paper bag in an attempt to get at some sandwiches inside.

"Someone must have left his lunch behind," she thought. "I wonder if that bird will share it with me ? May I have a bit of that sandwich, please?"

"Certainly not!" replied the big bird, harshly.

"Why, you have plenty!" exclaimed Susie, "and I want only a small portion."

"I found it! It's mine! Now go away and allow me to eat in peace!" the bird ordered, and continued to gorge himself.

Susie flew back to her nest in disgust.

"Did you find any food?" Mrs. Sparrow asked her daughter.

"I saw some in the park," said Susie, "but a big, black bird refused to share it with me."

"Oh, it was probably a raven," said Mrs. Sparrow, "and ravens are mean, selfish birds, and greedy, too."

These seemingly unloved birds were once used in the service of God, however, for, during the time of the great famine in Israel, He ordered them to take food to the prophet, Elijah. The greedy, selfish ravens were changed into cheerful,willing helpers and flew to and fro each morning supplying Elijah with bread and meat.

God looks after the ravens, too, and sees that they never go hungry. God cares for these mean,greedy birds with their black,selfish nature. How much more does He care for us, His children! Let us learn from the ravens and show our love for God by using our time and our talents in His service and by being cheerful and willing helpers.

VISIT OF REV. D. B. GRAY AND
THE LONDON CRUSADER CHOIR
September 30th at 2.45 and 6

in St. Mary at Stoke Church
(kindly loaned)
Stoke Street, IPSWICH

Preacher: Rev. A. S. F. Horne

D.2928



Thoughts from the Book of Genesis

44. Joseph the Slave (Genesis 37:28)

by F. Lavender, Pastor of our Croydon Church

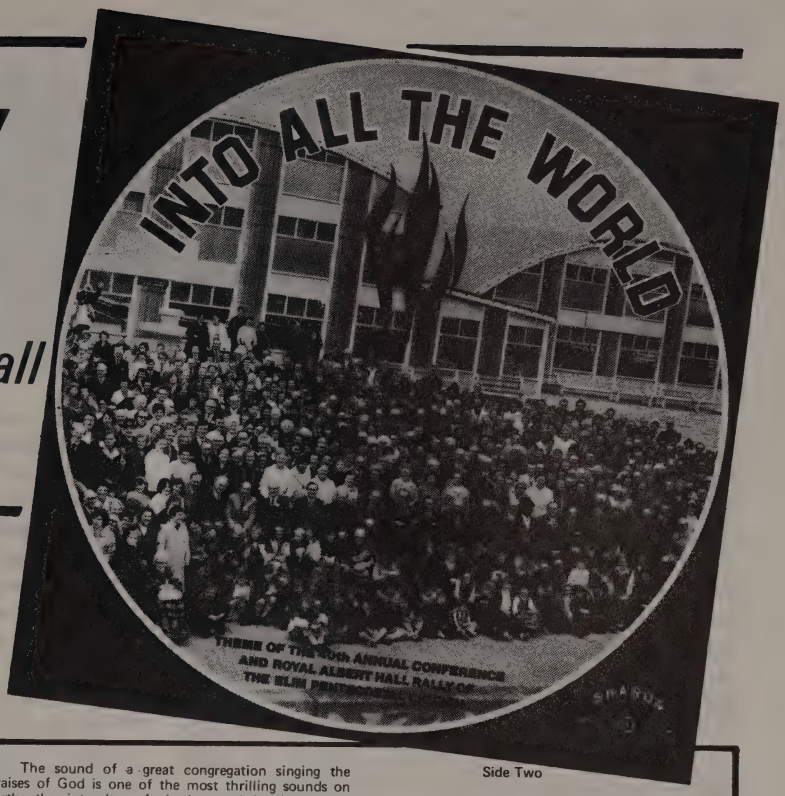
CONSIDER Joseph's slavery.

Joseph's circumstances were beyond his control so, despite his initial sorrow, he had to learn to accept it and to trust God against all appearances. The enslaving of Joseph did not take the Lord by surprise. All His plans took this into account before He made His promises. Circumstances could not hinder His plans. The Lord had a far greater purpose than Joseph becoming merely the head of a nomadic tribe. He intended that Joseph should be exalted to lead an empire and to save many people. To do this, He had to send him to hard, inhospitable Egypt.

The message for us is clear. We must never limit God by our own view of circumstances. We should learn to live with them and yet to look beyond them to God. Always remember that our all-wise God knows the end from the beginning and that the events that sometimes seem so unexpected and shattering to us do not take Him by surprise. He is silently, surely moving toward the completing of His plan and He uses those very events to bring His purpose to fruition. His ways are not men's ways nor are His thoughts our thoughts. We can no more comprehend the glory and wonder of the purpose of God than we can measure the distance between earth and heaven, yet, if we will trust Him, we shall come to understand why He allowed things to happen in the way they did. We shall then be filled with amazed wonder at the perfection of His thoughts for us.

NOW READY

1973 Conference and Royal Albert Hall Record



Conductors: REV.DOUGLAS B.GRAY (Royal Albert Hall)
REV.LESLIE WIGGLESWORTH (Conference)
Organist: GEOFFREY COOPER
Pianist: JOHN EVANS
Percussion: RON BARKER
PETER STANDERWICK
Recordings: FRANK W.BIRKENSHAW
JOHN FRIDAY

Side One

1. *Chorus:* **LIFT JESUS HIGHER!**
arr. Tom Saunders
Conference Congregation
Introduction:
Rev.J.T.BRADLEY
Secretary-General,
Elim Pentecostal Church 1.55
2. *Hymn:* **LOOK, YE SAINTS!**
(Tune Regent Square*)*
T.Kelly; H.Smart
Congregation, Royal Albert Hall 2.19
3. *Choir:* **GOD'S LOVE**
N.J.Clayton
Massed Youth Choirs,
Royal Albert Hall 3.15
4. *Choir:* **GOD WILL GIVE AN ANSWER**
C.L.Wright, Jr.
Conference Mixed Choir 2.39
5. *Hymn:* **POWER IN THE BLOOD**
L.E.Jones
Conference Congregation 2.42
6. *Quintet:* **IF YOU BELIEVE**
Anon
The Woodvale Quintet (Alex McCarroll, Denis Kennedy, Campbell Archer, John Gardiner, George Whittley), Royal Albert Hall 2.13
7. *Hymn:* **GREAT IS THY FAITHFULNESS**
T.O.Chisholm; W.M.Runyan
Congregation, Royal Albert Hall 3.42

The sound of a great congregation singing the praises of God is one of the most thrilling sounds on earth; the interplay of rhythm and harmony like sunshine dancing on the waves, reflects a rich variety of feeling and expresses the many-splendoured glory of God's grace. Only those who are part of such a congregation and who respond to the inward surge of worship as "deep calls unto deep" can fully experience the inspiration of such moments. It is our hope, however, that this record will recapture in some measure the blessing enjoyed by the thousands who attended the Elim meetings in London's Royal Albert Hall on Easter Monday and the Elim Conference in Blackpool, 1973.

The theme of this year's meetings – INTO ALL THE WORLD – expresses our urgent belief that the Good News of Jesus Christ and His power to save men from sin must be proclaimed as widely as possible. It is our prayer that this record will help to spread this marvellous message. May it bring, wherever it is played, not only echoes of past blessing but a fresh encounter with Jesus Christ, who is Lord and Saviour of all who hear His voice and yield themselves to Him.

JOHN LANCASTER
President, 1973/74
Elim Pentecostal Churches
General Conference

It should be noted that these recordings were taken in public meetings and therefore are not entirely free from extraneous noises, nevertheless they do convey much of the spirit and character of the gatherings.
We acknowledge with gratitude our debt to all who so readily co-operated to make this recording possible.

Side Two

1. *Hymn:* **CHRIST AROSE!**
R.Lowry
Congregation, Royal Albert Hall 3.33
2. *Choir:* **PRAISE HIM WITH MELODY**
M.Long; C.D.Lowden
Conference Mixed Choir 3.34
3. *Quintet:* **HE TOUCHED ME**
W.Gaither
The Woodvale Quintet,
Royal Albert Hall 2.53
4. *Choir:* **I BELIEVE IN MIRACLES**
C.C.Buck; J.W.Peterson
Conference Mixed Choir 3.08
5. *Solo:* **MY JESUS, I LOVE THEE**
W.R.Featherstone; Trad.Welsh Air
Clifford Hughes, Royal Albert Hall 3.08
6. *Choir:* **I GAVE MY LIFE FOR THEE**
F.R.Havergal; A.Ovenden
Conference Ladies Choir 2.29
7. *Hymn:* **AMAZING GRACE**
J.Newton; Trad. American Air
Congregation, Royal Albert Hall
Closing Message:
REV. JOHN LANCASTER
President 1973/74
Elim Pentecostal Churches
General Conference 2.57

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D.2933

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Another Missionary Teacher in Rhodesia



MARY FISHER hails from Caerphilly, South Wales, and is a Member of our Church there. She attended a local girls' grammar school and in 1962 was successful in nine subjects in her "O" level exams. In 1964 she acquired "A" levels in maths, physics and chemistry and went to Swansea University in 1968 where she obtained a general degree in pure mathematics and physics. Her post-graduate certificate of education was taken at Brunel University in 1969. Mary became a maths. teacher at Longford Comprehensive School, Hounslow, and taught from September 1969 to September 1971, when she entered London Bible College to study successfully for a Diploma of Theology. During her studies in London Bible College she applied to the Elim Missionary Society and was accepted for service in the Emmanuel Secondary School, Rhodesia. Mary Fisher is an accomplished musician and during deputation work often sang gospel songs and accompanied herself on the guitar or piano.

Crowded farewell services were held in Caerphilly and in Kensington Temple, London. She is now busily engaged in the September term on the Field.

The following report comes from John G. Cooper, Pastor of our Caerphilly Church:

At Caerphilly, Miss Mary Fisher said goodbye to the Welsh Presbytery and to our Caerphilly Church, where she was converted some years ago through the Sunday School. The meeting was very moving.

Cheques were presented to the Elim Missionary Society and to Miss Fisher from the Caerphilly Church as tokens of our appreciation of their work on our behalf in other fields.

Missionary Secretary Leslie Wigglesworth was the speaker. Many hearts were touched as Mary Fisher testified of how God had called her to this particular ministry. A tea was held prior to the meeting and people from all over the Welsh Presbytery were able to meet Mary personally and chat with her.

She will be a great loss to the work in the Homeland, but we know that she will be a mighty asset to the work of God under the Elim banner in the Rhodesian field.

The Ministers of the Presbytery together with Mr. Wigglesworth and the Elders and Deacons of our Caerphilly Church laid hands on our sister and committed her to the work of God. The service ended on a great note of triumph and victory.

Assemblies of God Jubilee Year

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with
ALEX TEE AND TEAM

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Please pray for this Bible prophecy and Divine healing Crusade

D.2934

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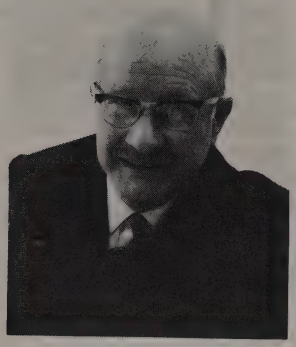


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D.2766

There is an Answer



writes our Field Superintendent, R.B. Chapman

Watergate! Corruption! Rape! Murder! Assault! Hi-jacks! Hold-ups! Robbery! Arson! Violence! Call-girls! Pollution! Vice! Drugs! Divorce!

We hear about them, read about them, we see them, lament over them. We decry this dreadful world in which we live. We denounce in strongest terms the perpetrators of these repulsive crimes of varying kinds and degrees.

We sometimes draw our skirts and coats around us in a gesture of disgust which almost matches the mock piety of the Pharisees of old.

We tend to denounce the forces of law for not taking things in hand and dealing with the situation more resolutely and we call for new laws to regulate the position and for sterner punishments to act as deterrents, *but the only changes seem to be changes for the worse.*

One feels that we are back in the days of Paul, surrounded by conditions such as he described when he wrote to the church at Rome: "God gave them over to a reprobate mind" (Romans 1:28). In the selfsame chapter, however, Paul also wrote: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" (v.16). He knew that this was the only power that could transform and WE KNOW IT TOO! The dissemination of this glorious truth holds the solitary solution to the situation in this and in any other generation.

Paul also looked at the Corinthian position with its immorality, idolatry, drunkenness, extortion and covetousness. He then viewed the noble band of Christians who had been won by the pure gospel that he preached and said, "Such were some of you: but ye are washed, but ye are sanctified . . . in the name of the Lord Jesus" (1 Corinthians 6:11).

This revolutionary change, this transforming wonder comes only through the power of the gospel of our Lord Jesus Christ. This is why we preach it, why we hold campaigns, why we open churches, and why we hold our EVANGELISTIC SUNDAY each year and invite you to share in spreading this delivering message. In the gospel alone lies the dynamic that can remove those ugly crimes of which we hear so often and about which we read so much. Nothing else can so alter men and women and make the world a better place to live in because it can become a better world only as there are more better people living in it.

Please assist us in this work of EVANGELISM by giving liberally to the THANK OFFERING APPEAL on SUNDAY, OCTOBER 14th.

You and I are thankful that we heard this wonderful gospel which has saved us from being like so many others whom we sometimes tend to criticise or condemn so readily because of their way of life.

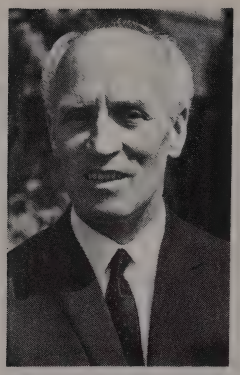
Help somebody to hear the same wondrous story, that they too may believe and be saved from the degradations of this desolate world.

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D.2905



From T. H. Stevenson

MY five year old grand-daughter returned home from Saturday morning Junior Club in the village to burst out with the question "Will we all be babies when we go to Heaven?"!

She seemed to receive more an examination than an explanation, or at least in that order, since my daughter's first reaction was to ask why Sarah asked this question. The little one's reply was, "Well, we were told that we must be born again to go to Heaven."

A man or woman is just as likely to put a similar question when told this same important truth. Particularly is this so today when the majority do not rush to hear the gospel. My grand-daughter's query emphasises that effective preaching requires an explanation as well as a proclamation of Bible texts. The immediate vindication of this assertion is that He who first spoke of being "born again" was more even than a "Teacher come from God", as Nicodemus exclaimed; He was the Son of God. His one-man audience was a ruling Pharisee and no doubt able to teach. Despite such a combination of teachers, however, there was a great gulf between them. Nicodemus did not understand. Our Lord needed to elucidate much more, with the rider, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?".

The problem of my little grand-daughter and the learned Pharisee is not peculiar to this one aspect of Bible truth; it is general. Preachers and Sunday school teachers must consider the presentation together with the quotation of Bible texts. Increasingly there is much preaching today without much reference to the words of Scripture, though some almost confine themselves to quoting Scriptures (at least the preferable of the two approaches). None can do better than remember the wonderful Emmaus road discourse when the risen Saviour to the two disciples "expounded unto them in all the scriptures the things concerning Himself". Christ was the subject; the Scriptures were the material source; and systematic interpretation was the method.

I recollect the testimony to a most famous preacher whose custom was to look at the youngest member of his congregation while preaching, confident that, if the child listened and seemed to understand, the remainder of the congregation would also. Nor can I forget my student days when a resident minister told me of his sermon material and asked me if I could think of a suitable text for his sermon! That brief moment together was, for me, as good as a lecture on "How not to preach".

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Margaret M. Ladlow's page

Cross wearing or Cross bearing?

IN my page last week I wrote about crosses and the cross of our Lord Jesus Christ in particular. Glancing through the fashion feature of a daily newspaper I noticed the popularity of jewellery incorporating the cross; it is being worn by people of both sexes. There are charms, pendants, necklaces and girdles with crosses suspended from them. It is possible to purchase at Salisbury Cathedral six different replicas of ancient, sacred crosses fashioned in ceramic. I have noticed, too, that many young people, who, as far as I know or can judge, have no allegiance to Christ or the Church, wear a cross. Whence comes this obsession with the cross? Is it merely to follow the dictates of fashion or is there a superstitious belief that the cross has protective powers? I pondered this question recently when sitting on the beach at a crowded resort where so many of the bathers had a tiny cross on a fine chain hanging around their necks and obviously always worn beneath their undergarments.

Before ever the Lord went to Calvary and died there on the cross, He said that His followers must take up their crosses daily (Luke 9:23) and that "Whosoever doth not bear his cross and come after Me, cannot be My disciple" (Luke 14:27). These stern words were spoken in each instance when our Saviour was warning of His own suffering and death and of the cost of discipleship to all sincere followers. To my mind this is the only true cross-bearing. What a world of difference there is between cross-wearing and cross-bearing. Benjamin P. Browne in his book *Let there be Light* tells of an incident which illustrates the serious nature and the cost of cross-bearing:

"An American businessman went to Oberammergau to witness the Passion Play. Enthralled by this great drama, which depicts the story of the cross, he went backstage at the conclusion of the play to meet Mr. Anton Lang, who played the part of Christus. Our American friend had equipped himself with an expensive camera which he was eager to use. Abruptly, he snapped the picture of Anton Lang. Then, looking about the stage for something more to photograph, he spotted in the corner the great cross which Mr. Lang carried up the hill of Calvary in the play. Quickly turning to his wife, the tourist said 'Here, dear, take my camera. I'm going over to lift up the cross. When I get it up on my shoulder, you snap my picture carrying the cross. Won't that be a novel and exciting photograph to send home to our friends in America?'. He saw that Mr. Lang was frowning. 'You don't mind, Mr. Lang, do you?' he said. 'This is very unusual', protested Mr. Lang. Before he could say more, however, the visitor had hurried over to the cross. He stooped to lift on to his shoulder, but could not move it one inch off the floor. That cross was made of heavy iron-oak beams. Amazed, he turned to Mr. Lang and said, 'Why, I thought it would be quite light. I fancied it would be hollow. Why do you carry a cross that is so terribly heavy?'. Mr. Lang drew himself up to his full height and replied with dignity, 'Sir, if I did not feel the weight of His cross, I could not play His part'".

"Take up thy cross, the Saviour said,
If thou wouldst My disciple be;
Deny thyself, the world forsake,
And humbly follow after Me.

Take up thy cross; let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up
And brace thy heart and nerve thine arm.

Take up thy cross, nor heed the same,
Nor let thy foolish pride rebel;
The Lord for thee the cross endured,
To save thy soul from death and hell.

Take up thy cross and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.

C.W. Everest.

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More Green Shield stamp books urgently required to purchase further vehicles

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London – south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.2779

MISCELLANEOUS

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MARRIAGES

JORDAN–SCOTT. On July 17th, at our Newtownards Church, Denis Jordan to Roberta Hilary Scott. Officiating minister: W.H. Holohan.

QUINN–McMASTER. On August 3rd, at our Newtownards Church, Ronald Monaghan Quinn to Mary Adelaide McMaster. Officiating minister: W.H. Holohan.

SMITH–EASTERBROOK. On September 15th, at the Little Church Alverstoke, Gosport, Alan Leslie Smith to Hazel Jean Easterbrook both Gosport Elim Crusaders. Officiating Minister: R.T. McDonald.

WITH CHRIST

INWOOD. Denise Anne, aged 29, beloved wife of Denis, mother of Andrew, after much suffering, went home to be with the Lord which is far better. Officiating Minister at funeral: D.J. Green.

MEET WITH GOD

All roads lead to Bradford on Saturday 29th September!

THREE GREAT HAPPENINGS:

"Youth Praise"

3.30. Elim Church, Wakefield Road.
Speaker: Rev. Derek Green.

"March of Witness"

Bring your stickers and banners

"Youth Rally"

6.30. St. George's Hall
with music and testimony
Speaker: Rev. Eldin Corsie

BUFFET TEA BETWEEN RALLIES

NORTH OF ENGLAND YOUTH RALLY

D.2938

British Pentecostal Fellowship

25th Anniversary
1949–1973

ANNUAL GENERAL MEETING

Birmingham, October 27th 1973
in Elim Pentecostal Church, Alton Road, Selly Oak.

11.00 am Business Session

3.30 pm Ministers and Church Officers Wives welcome

7.00 pm GREAT RALLY IN TOWN HALL

Speakers: T. W. Walker, Omri Bowen

ALL WELCOME D.2924

ITINERARIES

The President (J. Lancaster):
October 6,7, Bristol; 8, Chippenham; 9, Keynsham; 10, Bridgwater; 11, Wells; 13, Evesham; 14, Hereford (a.m.), Gloucester (p.m.); 15, Cheltenham; 16, Bath; 17, Swindon; 18, Oxford; 24, Letchworth.

The London Crusader Choir with Douglas B. Gray:
September 23, Maidstone and Isle of Sheppey Prisons; 25, East Ham; 30, Ipswich; October 6, Addiscombe; 10, Caxton Hall (Westminster); 14, Peterborough; 20, Colchester; 27, 28, Southend-on-Sea; November 10, Canning Town; 11, Broadmoor Hospital; 18, Reading; December 9, Croydon; 13, Croydon (Fairfield Hall); 23, Wandsworth and Maidstone prisons.

Ian MacInnes:
September 26, Cardiff; 27, Caerphilly; 28, Swansea; 29, Pontypridd; 30, Neath; October 1, Stockport; 2, Chorlton-cum-Hardy; 3, Salford; 4, Wigan; 6, Accrington; 7, Blackpool Temple (a.m.), Marton (p.m.); 8, Southport; 9, St. Helens; 10, Ellesmere Port; 11, Holyhead.

David L. Mills:
October 15, Langley; 16, Graham Street; 17, Stirchley; 18, Weoley Castle; 20, Rowley Regis; 21, Cannock (a.m.), Old Hill (p.m.); 22, Smethwick; 23, Erdington; 24, West Bromwich.

Joseph Smith:
September 22, 23, Edinburgh; 24, 25, Paisley; 26, 27, Motherwell; October 6–11, Aberdeen, 13–17, Kilsyth, 20–25, Greenock.

WAVELENGTH — ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church, has been asked to televise thirteen programmes on Midlands A.T.V. commencing on October 2nd at 12 noon. The programmes will be entitled "George Canty" with scripts and paintings.

On October 7th at 10.15 p.m. on Radio 4 there is to be a programme about the Pentecostals. It will include a number of people and places including a prayer meeting held at our Sparkbrook Church (previously broadcast) and George Canty has been asked to give a summary at the end. The title of the programme has not yet been finalised.

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called, "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Brazil

Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

COMING EVENTS

ABERDARE. September 22. Elim Pentecostal Church, Monk Street. Baptismal service (at Aberaman Pentecostal Mission kindly loaned). Preacher: Paul A. Epton. At 7.15. 23, Presentation of Baptismal Certificates. At 6.

ABERYSTWYTH. September 29—October 14. Elim Pentecostal Church, New Street, off Pier Street. "Revolution '73" youth campaign. Thursday nights: film nights. Preachers: K. Lannon and G.S. Wyborn. Weeknights at 7.30. Sundays at 6.

ALLOA. September 22. The Town Hall, Revival and Divine Healing crusade conducted by Richard Lighton and party. At 6.30.

ANDOVER. September 24. Elim Pentecostal Church, South Street. Women's Rally. Preacher: Mrs. T. Walker. Soloist: Miss R. Keel. Convener: Mrs. D. Uphill. At 3.

BASILDON. September 28. The Arts' Centre Theatre, Town Gate. An evening of Musical Evangelism: "In Concert", featuring The Advocates, Terry Dene, Ishmael and Andy, plus Tony Stone. At 7.30. Tickets and further details from Pastor Peter Hill, 60 Tattenham Road, Basildon, Essex. Tel: 42462.

BERMONDSEY, London. September 29. Elim Pentecostal Church, Dunton Road. Presbytery rally. Preacher: Ronald Eske (A.O.G., Peckham). At 7.

BLACKPOOL, Marton. September 22,23. Elim Pentecostal Church, Fredora Avenue, off Preston New Road. Harvest Thanksgiving. Preacher: R.B. Chapman. Soloist: Mrs. Chapman. Saturday at 7.30. Visit of "Good News Chorale". Conductor: Dr. M.B. Smith. Sunday at 10.45, 2.30, and 6.30.

BRISTOL. Commencing October 6. Elim Pentecostal Church, The City Temple, Jamaica Street. Church's twenty-first anniversary. Preachers: John Lancaster (opening weekend); J.C. Smyth (final weekend). Includes youth nights, Sisterhood Day (speaker: Mrs. John Lancaster). Weeknights at 7.30. Sundays at 6.30.

CHIGWELL. October 12-14. Grange Farm. Elim Youth Weekend, organised by the Eastern, East, West and South London Presbyteries. Speaker: Len Cowdery. Details and application form from: Pastor Peter Hill, 60 Tattenham Road, Basildon, Essex.

DRIFFIELD. September 22—October 7. School of Evangelism conducted by D.B. Tinnion. Film: "Like a mighty Army" October 7. Nightly at 8. Details from: Enrolment Secretary, Jon Hoffman, 66 Manorfield Road, Driffield.

EAST HAM, London. September 29. Elim Pentecostal Church, Central Park Road. Minister's twenty-fifth anniversary in the ministry. Preacher: A.J. Downes. Convener: H.L. Dawson. Saturday at 7. Sunday at 11 and 6.30.

EDINBURGH. September 22,23. Elim Pentecostal Church, The City Temple, George IV Bridge. Visit of Joseph Smith. September 29, 30. Church anniversary weekend. Preacher: Jack W. Newman. Soloist: Pat Mills. Saturdays at 7. Sundays at 11 and 6.30.

ERDINGTON, Birmingham. September 30, October 1. Elim Pentecostal Church, South Road, off Reservoir Road. Women's Annual Rally. Speaker: Mrs. M. Ward. Convener: Mrs. Eileen Smith. Sunday at 6.30. Monday at 7.

FALMOUTH. September 30, October 1st. Elim Pentecostal Church, Dracaena Avenue. Harvest thanksgiving services. Preacher: A.H.C. Newman. Sunday at 11 and 6.30. Monday at 7.

IPSWICH. September 30. St. Mary Stoke Church (kindly loaned), Stoke Street. The London Crusader Choir directed by Douglas B. Gray. Preacher: A.S.F. Horne. At 2.45 and 6.

KIRKINTILLOCH. September 30. Elim Pentecostal Church, Gallowhill Road. Harvest thanksgiving. Preacher: J.C. Smyth. At 11.15 and 6.30.

LETCHWORTH. September 29, 30. Elim Pentecostal Church, Norton Way North. Bible Week-end; first of church's fiftieth anniversary celebrations. Preacher: T.W. Walker. Saturday at 7, with Selly Oak Male Voice Choir. Sunday at 11.15 and 6.30.

LLANELLI. September 22-26. Elim Pentecostal Church, Island Place. Annual convention. Preacher: David J. Ayling. Convener: A.W. Leavesley. Weeknights at 7. Sunday at 10.30 and 6.

LONG EATON. September 22,23. Elim Pentecostal Church, Bonsall Street. Twenty-fifth church anniversary. Preacher: Ron Morrell. Saturday at 7. Sunday at 11 and 6.30.

OXFORD. September 23. Elim Pentecostal Church, The City Temple, Botley Road. Miss Joan Caudell. October 7. Harvest thanksgiving. Sundays at 11 and 6.30. October 18. The President (John Lancaster). At 7.15.

PONTYPRIDD. September 23. Elim Pentecostal Church, Thurston Road. Harvest thanksgiving. Preacher: J.C. Smyth. September 29. Ian and Valerie MacInnes, with Caerphilly Choir. October Youth Outreach: 3, John Cooper; 13, film: "Go, go go with Arthur"; 19—21, Trevor Partington; 22, Jim Dick; 27, film: "Crowning Gift". Sundays at 6. Weeknights at 7.30.

READING. September 29,30. Elim Pentecostal Church, Waylen Street. Missionary weekend, with Pastor and Mrs. L. Wigglesworth and Miss Joan Caudell. Convener: F. Shadlock. Saturday at 7.30 Sunday at 11 and 6.30

RYDE, Isle of Wight. October 1—5. Elim Pentecostal Church, Albert Street. Sunshine Corner Crusade conducted by M. Moore. Nightly at 6. October 13, 14. Harvest Thanksgiving. United Pentecostal Rally. Preacher: W.J. Maybin. Saturday at 7. Preacher: I.R. Hall. Sunday at 11 and 6.30.

SMETHWICK. September 29. Elim Pentecostal Church, Woodlands Drive, off Oldbury Road. Monthly Pentecostal rally. Henry Jeffery and Kidderminster youth. At 7.30.

SOLIHULL, Warwickshire. October 13. Oliver Bird Hall. Pioneer Presbytery rally. Preacher: George Canty. At 7.30.

STOCKPORT. October 6, 7. Elim Pentecostal Church, Mottram Street. Church anniversary services. Preacher: J.T. Bradley (Secretary-General). Saturday at 7.30: combined baptismal service. Sunday at 10.30 and 6.30.

LATE NEWS **After only four meetings, George Canty reports from Exmouth Crusade average of ten decisions per night. Children's and youth specials arranged. Nuns among those showing great interest and campaigner asked to address them on our beliefs. Crusade attendances good—and increasing.**

ATV very pleased with planned broadcasts and are to arrange for four outside broadcasts from King's Heath Park, Birmingham. (See *Wavelength*)

Read the President's book

The Spirit-filled Church by **JOHN LANCASTER**

Price 45p (postage and packing 8p extra)

From: Grenehurst Press, P.O. Box 38, Cheltenham

The City Temple, Bristol

CHURCH ANNIVERSARY CELEBRATIONS

Commencing Saturday October 6th at 7.30.
Continuing weeknights at 7.30,
Sundays at 6.30.

including YOUTH NIGHTS, SISTERHOOD
SISTERHOOD RALLY

Special preachers:

Opening weekend	REV. JOHN LANCASTER
Final weekend	REV. J. C. SMYTH
Sisterhood Day	MRS. JOHN LANCASTER

D.2941

Youth page

THE PRINCIPLES AND PRACTICE OF YOUTH WORK

by Eldin R. Corsie, National Youth Director

LESSON 2 *Programme Planning*

(continued)

2. The Range of Programme Planning

OBSERVERS of youth work, from whatever particular angle they approach it, have always to remind themselves that youth activity within the church is a unity, a society in miniature, operating in leisure time, primarily concerned with spiritual education and growth in relationships as well as with mental and physical recreation, in other words, with the all-round development of the boy or girl, both as an individual and as a member of society. The worth of any youth unit must be judged by the emphasis given to each part of the personality. Programme planning for young people must have balance. The programme must at least be four-dimensional—spiritual, educational, social and recreational.

Spiritual

This consideration is primary and fundamental. This is the anchor of any youth work.

Information regarding youth activities can be obtained from the Elim Youth Department. The local Youth Commissioner should be able to advise and help to conduct special efforts for the promotion of these youth departments.

Crusaders has become a rather difficult department to conduct. There are programme ideas that can be obtained from Elim Youth Department. In addition to these there are the Scripture Press Training Hour Programmes dealing with such subjects as Bible study, Christian living, Church leadership, dating and preparation for marriage, devotional life and worship, doctrine, evangelism, family life, history of the Church, missions, personality development, religions and cults, seasonal studies, stewardship and vocations, One of these courses can last for twelve or thirteen weeks. There is a handbook for the leader and there are handbooks for the young people.

Another fruitful youth activity is the Bible Discussion Group. Scripture Union and C.S.S.M. have published a booklet *Know how to lead Bible Study and Discussion Groups.* This method of Bible study emphasises the importance of preparation.

One cannot over-stress corporate prayer. Prayer groups should be formed as often as possible and young people encouraged to seek the baptism in the Holy Ghost.

The distinctive doctrines of the Pentecostal faith should be presented with regularity and conviction. Literature on these subjects should be displayed at every youth gathering. No effort should be spared to make the youth group as spiritual as the Bible requires it to be.

Educational

These subjects can be as diverse as it is possible to make them. The choice of subject will depend upon the local circumstances. For instance, "Choosing a job" is bound to have interest for all. One can deal in particular with jobs which demand concern for people, e.g. nurse, probation officer, school teacher, welfare officer, youth service and, not least, the Christian ministry and missionary work. Background material can be obtained from Youth Employment Offices and from local libraries. There are films on these subjects which can be hired from the local Youth Organiser.

Then there is the matter of citizenship. It may be possible to get a local government officer to visit the youth group to speak on the subject: "The Role of young People in community Life". There is the policeman (make sure he is in sympathy with young people otherwise you may be adding to his burdens instead of relieving him of them). The fireman, too, can make a practical contribution to the education of young people.

Then there are the vital themes of life such as marriage. "Home-making" can provide the springboard for discussion on all the vital aspects of marriage and building a home. Those who give talks on this subject should be young enough to share imaginatively the outlook of the younger generation and, for reasons which will be obvious, they should be married people.

"Preparing a Talk" or "The Art of public Speaking" are subjects which always attract attention. Some helpful advice could be given on "How NOT to give a Testimony"!

Some of the tough topics will spark off interest and discussion: "Are we afraid of Discipline?"; "Christians and Trade Unions"; "Music—Highbrow or Lowbrow?"; "Modesty in Dress", and so on.

Continued next week.

Book this date!
ANNUAL
ORDINATION SERVICE
October 20th 1973 at 7 pm
ELIM PENTECOSTAL CHURCH,
CLAPHAM CRESCENT, LONDON.
Preacher: Pastor J. A. Wright. Chairman: The President.
Singing by the E.B.C. Choir.
D.2886

The Family Altar

Scripture Union Portions — **Notes by Ray Hughes**

Monday, September 24th — **2 Chronicles 25:14-28**

"Art thou made of the king's counsel? forbear (v.16).

ARROGANT Amaziah (v.19), after one triumph, thought that he would lead Judah to victory over Israel, but, whereas he had listened to the word of the prophet before, now he turned to the Edomites' false gods. These were unable to save them from his hands (v.15). He dismissed the prophet saying in effect, "I have not appointed you my counsellor, nor have I asked your opinion". A prophet is one whom God causes to boil over; he has an appointment from heaven. "Apostle" means "sent one" (Isaiah 6:8; Matthew 9:38; John 20:21). We must work the works of Him who sends us. Latins say on parting, "Vio con Dios", i.e. "Go with God".

Tuesday, September 25th — **2 Chronicles 26:1-23**

"Uzziah built" (v.9).

THIS thoughtful monarch, during a fifty-three years' reign, improved his kingdom by a planned progression of acts. He took advantage of other people's cleverness (v.15), dug wells for his expanding cattle herds and weakened his opponents' defences while strengthening his own. No wonder that "his name spread abroad even to the entering in of Egypt"! Doing his own job well, he thought that he had the right to interfere in the tasks of others. No true priest ever took the calling on because he felt like it; it is God who gives such ministries to men (Ephesians 4:11). Going beyond his God-appointed place in life caused Uzziah to be banished from all that he had considered beautiful. As a leper he had to live outside the camp (Leviticus 13:46). What could have been a lifelong enjoyment of God-given prosperity was spoiled because he did not recognise the divine boundaries.

Wednesday, September 26th — **2 Chronicles 27:1-9**

"He prepared (established) his ways before the Lord his God" (v.6).

"ESTABLISHED" is the marginal word for "prepared". It is good to prepare to do good, but better when that good is an established fact. John Wesley said, "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as you ever can". Jotham was "before the Lord"; all our doings are known to the Lord (Hebrews 4:13).

Thursday, September 27th — **2 Kings 16:1-20**

"Ahaz went to Damascus . . . and saw" (v.10).

I REMEMBER talking to my landlady when I was a single pastor in Yorkshire about changes I would like to see in the church where I had been for only a few months. She was quiet for a while, then she said, "A new broom may sweep clean, but an old one knows where the dirt is." I got her meaning and postponed any changes until I knew the reliable personnel and had considered the requirements of the faithful folk.

Ahaz would have done well to have met my Yorkshire landlady! As the Spirit told John later: "Love not the world, neither the things of the world. . . For all that is in the world. . .the lust of the eyes, and the pride of life, is not of the Father" (1 John 2:15,16). Ahaz dabbled in pagan practices forbidden by God (Deuteronomy 18:21). In these days when the occult is receiving revived attention this should be a warning to us. Ahaz fancied fashions (2 Kings 16:10) and forsook the pattern that God had revealed to Moses in the Mount. He indulged in change for change's sake. Let us avoid such pitfalls.

Friday, September 28th — **2 Kings 17:1-23**

"Turn ye from your evil ways" (v.13).

PETER'S Pentecostal message was, "Repent". This was no new message, for, throughout the history of God's dealings with men, He has pleaded for a change in heart and action. Man on the whole chooses to reject the prophet and refuse his message, or worse still, he puts off the day of repentance, as someone said, "I laughed beneath the moon, I slept beneath the sun, I lived a life of going to do, and died with nothing done". Israel and Judah (v.13) hardened their necks when they should have softened their hearts. Hard necks are proud and do not bow to the sovereignty of God, but the humble say, "We worship and adore Thee falling down before Thee".

The calamity of this lack of contrition was that they were carried off into bondage.

Saturday, September 29th — **2 Kings 17:24-41**

"They feared not the Lord" (v.25)

KINGS performed whoredoms, queens introduced false gods, perverted priests compromised to meet the demands of a secular society, the common man adopted the customs, heathen practices and religions of the pagans together, and now came a massive influx of many nations with differing cultures and religions. No wonder that the fear of the Lord was not among them! This mixed multitude treated Jehovah just like another god. In the Samaritan centre of worship the two golden calves symbolised the Almighty who had brought the nation out of Egypt. The people were confused, for both in teaching and in living they had diluted the Divine until He was small enough to enter their superstitious minds. They had a form of godliness, but denied the power thereof (2 Timothy 3:5), diminished the Word of God (Deuteronomy 4:2, 23, 24), destroyed national (Deuteronomy 7:3,4) and religious purity (Deuteronomy 6:14,15), and appeared to despair of ever getting out of the muddle. These are some of the reasons why the Jews had no

Continued on page 20

Book Reviews

Wm. F.P. Burton, Congo Pioneer, *by Harold Womersley. Published by Victory Press, price 60p, postage and packing 8p extra.*

ARTIST, poet, engineer, teacher, linguist, writer of missionary books and of learned treatises, geologist, student, Pentecostal statesman - the list stretches on and on - but in his own reckoning, Burton was just a tramp preacher. Author and publisher have done us a great service in providing this moving book. Read it. Give it as a gift. Use it for Sunday school rewards. It is excellent in every way. How could it be otherwise with a man like "Kapamu"? He was nearly eight-five when he died, but he won thirteen people to the Lord in the last ten days of his life. As Congo missionary Elvyn G. Lee is reported in the book as saying in the funeral service: "He did not burn out for God, he went out burning."

This book is worthy of its subject.

T.W. WALKER

Prophet of the Restoration *(price 35p, postage and packing 5p extra),* **Prophet of the Reformation** *(price 40p, postage and packing 5p extra),* **Prophet from the Euphrates** *(price 40p, postage and packing 5p extra),* **Prophet of Edom's Doom** *(price 35p, postage and packing 5p extra). All by Dr. F.A. Tatford and published in the Twentieth Century series by Prophetic Witness Publishing House.*

WE have run out of superlatives to describe the phenomenal output of the well-known Bible expositor, Dr. F.A. Tatford. It is not only astonishing that he writes so much, but also that his standard is so high.

The four books deal with the prophecies of Haggai, Malachi, Obadiah and Balaam respectively. As an introduction to the Books and to the ministries of the prophets concerned, they are excellent. They will admirably serve for young people as well as for older.

In these days of renewed interest in Scripture, it is good to have these fine handbooks on Old Testament Truth.

T.W. WALKER

Finding the Way, *by John Eddison. Published by Scripture Union, price 5p, postage and packing 3p extra.*

THIS is yet another book on "How to find Jesus as your own personal Saviour". It is simply written and has a strikingly unusual cover, but it nevertheless duplicates many others. There is considerable written material, illustrated occasionally with vague photographs which may well prove too much for many would-be readers. The lack of any headings is no doubt a very "with-it" idea, but it makes the contents a little confusing. However, at 5p it is very reasonably priced and may well prove to be of some use in personal evangelism, but *Journey into Life* still takes some beating!

PETER SANDERSON

THE FAMILY ALTAR *–from page 19*

dealings with the Samaritans. "Deuteronomy" means, "the law repeated". How blessed they would have been if they had repeated it and obeyed it more often (Psalm 119)!

Sunday, September 30th **2 Chronicles 29:1-19**

"Sanctify the house of the Lord".

HEZEKIAH was instrumental in bringing revival to Judah. His country, like Israel, had not been diligent in maintaining a pure religion that would please God. Realising this mistake and its sad consequences, he set about removing all "filthiness out of the holy place". "Sanctify" means, "Set apart, make holy, dedicate to the service of God, make like a skilled craftsman, set as a jeweller sets a precious stone to bring out its inherent beauty". To dedicate, one has to destroy the idols that have hindered the vision of the people (2 Kings 18:4). The brazen serpent was a means of blessing in the past, but, when the means obscures the message, the Master has departed. Crosses, crucifixes and St. Christopher medallions are now worn or displayed in homes like pagan fetishes to ward off evil spirits, not with any positive knowledge, but with an "airy-fairy" hope that they will bring "luck". How disappointed some folk must have been when the Pope proclaimed that Christopher was no longer a "saint" (compare Acts 19:24-29)! In these muddled modern days, when real religion is a rarity and perverted priests patronise the people, we cry: "Revive Thy work, O LORD". Read Jeremiah 10:19-21; 6:13-16.

* * *

THIS concludes the Notes written by Pastor Ray Hughes, to whom we express our grateful thanks. Our contributor for the next quarter is Pastor G.L.W. Ladlow, Minister of our Salisbury Church, whose first comments will appear in our next issue.

EDITOR

LATE NEWS—Great blessing on Vacation Venture in Jersey. Church packed to doors Sunday night. Many decisions, and many young and older folk filled with the Holy Spirit. —Laurie Lambert

THE ELIM EVANGEL

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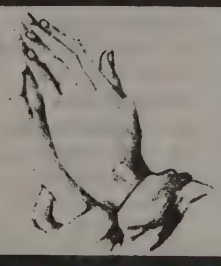
The campers at the Eastern Presbytery Youth Camp at Maldon *Photo by David V. Davenport*

The Elim Pentecostal Churches' next special

Week of Prayer

October 7th—14th

See your Pastor for details of local arrangements



Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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Editorial

GOD does wonderful things!

A brother in one of our churches attended our last Conference. He wanted to be baptised in the Holy Spirit, but night succeeded night and his friends preferred the Late Night Specials so he did not get into one of the waiting meetings. It came to the very last night and he determined to seek the Lord with others in the special time of seeking God at the end of the day. There were very few present when he arrived at the place of meeting. An electrician was busy drilling holes in the wall and generally repairing some electrical equipment. One of our pastors arrived to explain that he was acting as substitute for the friends who normally conduct these meetings. Everything seemed rather disappointing, but our brother was mightily filled with the Spirit. His testimony is that since then God has used him to point others to Christ, including a teacher.

Have you received the Holy Spirit in this way?

A lady who is a member of a Pentecostal Church belonging to another fellowship heard David Hathaway tell of how God undertook for him. She obtained a tape recording and played it to her husband, who was a nominal Christian. He asked his wife to point him to Christ immediately afterwards. Within days he was with the Lord, his death coming unexpectedly. He was ready, however; a chance had been grasped.

Many folk seem to look for God's working in events which border almost on the mystic. I am sure that the Lord works in marvellous ways in the general life of the Church. Many times brethren from Headquarters remark when we compare experiences how we have heard testimonies of people being saved or filled with the Spirit at Conference and at the Royal Albert Hall. Frequently we hear testimonies of God moving to save and to bless in the churches. I met a sister within the last fortnight who told how God had met her and healed her of cancer. There have been no eye-catching headlines, but this lovely answer to prayer took place none the less.

Our churches, too, have many choice saints in them who have not seen an undertaking in a miraculous way so far, but they are believing God and trusting Him and proving Him every day. He sustains them, upholds them and causes them to triumph.

That's a miracle as well!

ELIM'S FOURTH WEEK OF UNITED PRAYER
October 7th to 14th

Dear Friend in Christ,

Greetings in His Name!

The fourth WEEK OF PRAYER called throughout our beloved Movement by the Executive Council draws near. Please join in prayer with us both privately and with your Church for revival to come to us all.

Revival is always God's answer to our needs and problems. When Israel was at its lowest ebb God sent revival through Elijah. When the world was at its lowest ebb God sent revival by the Holy Spirit through the apostles. When Britain was at its lowest ebb in the eighteenth century and it seemed that the powers of darkness were about to take over, God sent revival.

There are many individual matters for prayer that will be mentioned by your minister during the week of prayer, but the greatest, all-embracing need, is for revival.

We believe that God is answering prayer. Let us continue in prayer until the whole of our country experiences the presence of God in convicting and converting power.

Yours sincerely in our Lord's service,

Secretary-General

Church Reports

DRIFFIELD **Pastor: D.B. Tinnion**

IT is over two years since our last report, which dealt with the induction of our Pastor. We praise the Lord as we look back since that time and see how our Church has been blessed, especially over the last few months. The building has been completely modernised, which included the necessary work of destroying woodworm and treating damp. A kitchen and Church office have been built and an open-plan pulpit. The ladies of the Church laid a mahogany floor and presented the Church with a fitted carpet. A Hammond organ has been purchased. We praise God that in two years the offerings have nearly trebled. We see as many at the prayer meetings as we do on Sunday mornings. Although some of our members have moved away from the district and two have recently gone into full-time service, we have still more attending our services each week. In recent months many young people have been converted, baptised in water and in the Holy Spirit and are attending every meeting. One Member, who has been in the Church for many years and has been very faithful in prayer, said: "God is at work in our midst and has breathed upon us in Holy Ghost power." On Sunday evenings our Church is nearly full, more than half the congregation being in their teens and twenties.

Plans are under way for a crusade next March and we are delighted that most of the members and friends are mobile for the Lord in door-to-door work, house introduction meetings, coffee-evenings for Christ, etc.

A Catholic young man attended the prayer meeting "to see what was happening". People are telling us that we are the talk of Driffield. The young people have formed a gospel folk group and we thank the Lord again for gifts of equipment in recent months to enable the young people to have youth outreaches throughout the area. We praise God for the people who are coming into our Church for the first time. We thank God for a Pastor who has a great zeal for soul-winning.

G. MIDDLEWOOD

RUGBY **Pastor: J. Whitehead**

HAVING built up the activities of the Elim Pentecostal church in Windsor Street, Rugby, the minister, Rev. David C. Lewis, is leaving to take up a post in Colwyn Bay in his native Wales.

The former Liverpool city policeman who was a missionary in India for twenty-two years has been in Rugby for three years. During this time he has seen the development of a Sunday school and, more recently, the formation of a youth club and musical group for the young.

For the not so young at Abbotsbury, Fawsley House, and Dewar Close, and at St. Luke's Hospital, the visiting and programme of services by the Church have been increased.

Mr. Lewis has taken part in the visitation of homes in Rugby's Asian community and was a member of the steering committee of the Rugby 1973 Mission.

Mr. Lewis, his wife, Lilian, and daughter, Gwyneth, who was born in India, leave for Colwyn Bay after Mr. Lewis conducts his farewell service.

— *Rugby Advertiser*

The last weekend of Pastor Lewis's ministry in Rugby was triumphant. His labours of love in the Lord and those of Mrs. Lewis and Gwyneth, seemed suddenly to reveal their precious fruit.

On the Sunday night, six people were baptized in water on confession of their faith. At the Monday meeting thirteen were received into fellowship and to crown all, the Pastor had the thrill of leading one precious soul to the Lord at the end of his last meeting in Rugby.

Both nights the Church was packed to capacity. A photographer from the local press took photographs at the baptismal service. The Editor, having asked many questions of the Pastor, is preparing a write up about the Church.

Tributes from a surprising number of sources disclosed the amount of work done in Rugby for their Lord and Master by the Lewis family.

A Church of England Vicar obviously appreciated Pastor as a vital member of the local Council of Churches. The Pastor of an independent mission and the President of the Methodist Circuit praised his great efforts in the successful "Rugby Mission '73". A leader from one of the Baptist churches thanked the Pastor for what he had experienced and observed of his hospital visiting. A Pakistan Christian lady gave a moving tribute to the Pastor who had presided over the newly-formed Anglo-Asian Society especially as he could speak to her and her people about Jesus in their own language.

Outside our Church, many have come to know and love Pastor Lewis through his personal visits in the hospitals and the Old People's Homes and through the services there.

The Church attempted to show their love and appreciation of the Lewis family both in word and in song. Gifts were presented to Pastor and Mrs. Lewis and Gwyneth by the Sunday School, Youth Group, Friendly Hour, the Anglo-Asian Society and the Church, as tokens of love and gratitude.

Best wishes and God's blessing were extended to the family as they left for Colwyn Bay, where again Pastor Lewis, a Welshman, will be able to speak to the people about Jesus in their own language.

DOWN TO THE SEA WITH SONG

SUMMERTIME appointments in the sunny south bring great relief to the London Crusader Choir from their usual Sunday afternoons in many of Britain's grim, gaunt prisons. Recent visits to Eastbourne and Hastings were keenly anticipated by both the Choir and the crowds who gathered. These annual events bring together many holiday visitors from all parts of these Islands from Elim and from other denominations. They are reunion meetings of deep spiritual uplift and musical finesse. Despite the expected depletions during the peak holiday months the London Crusader Choir presented their music with a message in a manner expected from them. The Choir's repertoire includes some delightful, splendidly-arranged pieces in the modern idiom as well as the immortal hymns. Pastor Douglas B. Gray, ably assisted by deputy leader Albert Ardley and associate conductors Alf Winnett and Victor Johnson, directed the meetings throughout. The ministry of the Word and personal testimonies by Choir members relating their Pentecostal experiences were received with great appreciation. We express our warmest thanks to our President, Pastor John Lancaster, and to Pastor Eric Dainton and to the friends and workers of our Eastbourne and Hasting Churches for their great welcome, fellowship and hospitality.

Mrs. E. J. Phillips and the family have been deeply touched by the shoals of letters of sympathy and appreciation of the late E. J. Phillips. The tributes have been so numerous that it would be quite impossible to acknowledge them all personally. Nevertheless the warmth and cordiality shown to them at this time have cheered and comforted their hearts. The floral tributes were also very beautiful and we would like to thank everybody concerned very much indeed.

Jack Yorkshire's Weekend Book

Price 50p (postage and packing 8p extra)

Elim Church Bookroom,
P.O. Box 38, Cheltenham, Glos.

To help you . . .

WE have produced a new pamphlet in our popular "Why?" series. The subject is *"Why Personal Evangelism?"* and the writer is our much-experienced evangelist and pastor, W. Ronald Jones, Minister of our Bristol Church. The other titles in the series cover Salvation, Church Membership, the Baptism in the Holy Spirit, Water Baptism, Prayer, the Second Advent, Divine Healing, Marrying in Church, Dedication, Heaven, and Hell.

Elim and Ecumenicity is the title of a new leaflet written by Archie Nicolson, Pastor of our Southend-on-Sea Church.

Charismatic Crossroads was written by G. Wesley Gilpin, Principal of Elim Bible College.

Prices for all the above: 100 for 50p (p.&p. 12p extra); 250 for £1.25 (p.&p. 27p extra); 500 for £2.25 (p.&p. 32p extra); 1,000 for £4 (p.&p. 37p extra).

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by **JOHN LANCASTER**

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Letter to the Editor



Dear Sir,

MR. BRADLEY considers a cell dividing into two every year. He then argues that after x years there will be Z^x number of cells. This will be true if cells do not die before they divide. For example, if no cells die, then after four years there will be 2^4 i.e. 2x2x2x2 i.e. 16 cells, but if one cell dies in the second year, then after four years there will be only twelve cells.

Suppose the population of earth doubles every forty years, i.e. every generation. Assuming that Noah lived about 3,000 B.C., there should be about 2 to the power (5000/40) people on the earth today, i.e. 2^{125} people, i.e. 4.2×10^{37} people; but the population of the earth is only about 4×10^9. Hence such calculations cannot be made.

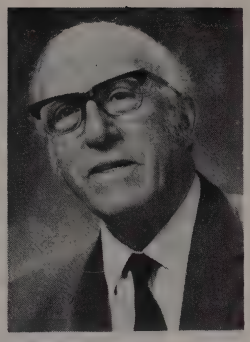
If we are going to give evolutionists some questions to answer then let us ask them the following:

1. The laws of probability show that the chances of forming organic molecules from inorganic substances by chance are infinitesmally small – something in the region of 10^{100} against! In view of this, why do Evolutionists still believe in chemical evolution?
2. Why do Evolutionists believe in evolution in view of the fact that it violates the second law of thermodynamics?
3. Can Evolutionists explain the following? –
   Man and dinosaur tracks have been found together;
   Trilobites (supposedly extinct 300 million years ago) have been found embedded in man's heel prints;
   Bones of man have been found in lower strata than so-called "ancient man";
   Human footprints exist in carboniferous rocks (the carboniferous rocks were supposedly laid down about 300 million years ago);
   Cave paintings of brontosaurus (an extinct dinosaur) have been found in Rhodesia.
4. How do Evolutionists explain the fact that there are still spiral galaxies when they should have been eliminated? Similarly, if the universe is as old as evolutionists maintain, all the comets should have disintegrated.

Comments please!

Yours in His Service,
A.J. Monty White, B.Sc., Ph.D.

Points for Preachers



by J. Alexander Wright

An Outline

"My need and Thy great Fulness meet"

Redemption Hymnal No. 464; Philippians 4:19

TWO bells upon which the preacher must ever ring the changes are man's need and God's ability to meet it. Gideon Ousley protested to John Wesley: "I cannot preach, Mr. Wesley". He replied, "Gideon, you know the disease, and you know the remedy: preach it!".

1. A great Necessity; 2. A great Helper; 3. A great Supply, 4. Great Resources; 5. A great Channel.

1. The Bank. 2. The Cheque; 3. The Amount; 4. The Capital Reserves; 5. The Head Office; 6. The Signature, to which it but remains for us to add our own!

A Poem

Dad

THERE are little eyes upon you, and they're watching night and day;
There are little ears that quickly take in everything you say;
There are little hands all eager to do everything you do,
And a little boy who's dreaming of the day he'll be like you.

You're the little fellow's idol, you're the wisest of the wise;
In his little mind about you no suspicions ever rise;
He believes in you devoutly, holds that all you say and do
He will say and do in your way, when he's grown up like you.

There's a wide-eyed little fellow who believes you're always right
And his ears are always open and he watches day and night.
You are setting an example every day in all you do,
For the little boy who's waiting to grow up to be like you.

A Quotation

Some Church-member!

THE great American preacher, Henry Ward Beecher was buying a horse and the owner was describing the animal: "This horse is perfectly sound; he can go any gait-walk, pace, trot, or gallop. He will stand without hitching and work any place you put him – on the off side or the near side – buggy, plough, or wagon. He is perfectly gentle, though full of spirit; goes when you want him to go, and stops when you say, "Whoa." He has no bad habits, will neither bite nor kick, comes when you call him and does not run off when he sees anything strange."

Beecher looked admiringly at the animal and said wistfully, "Ah, I wish that horse were a member of my Church!".

Prayer and Praise

by F. H. Coleman

JESUS slept during that awful storm (Mark 4:39). How amazing that He could sleep! Most of us would be terrified or at least have an uneasy feeling in the pit of the stomach. During the roar of the storm, He did not hear a sound in His sleep, but the moment there was a cry for help from His disciples, he was instantly awake. What a revelation of the heart of Jesus we have here! He is never asleep to His people when they cry to Him. He is never too weary to hear our pleas.

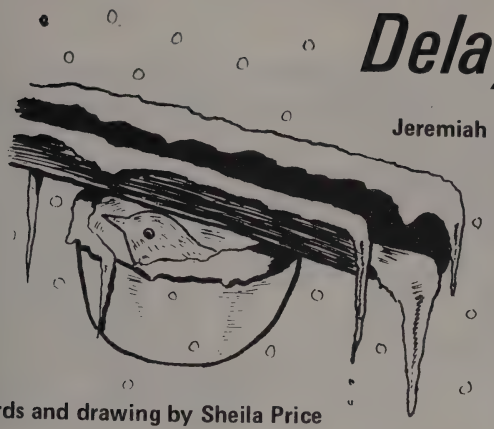
A little further on in the life of Jesus we find Him nailed to the cross at Calvary. His body was racked with pain and the blood oozed from His wounds. His life was slowly ebbing away. There were those who jeered at Him. Oaths and curses rose to His ears. To all this He uttered not a word. Then suddenly a poor penitent cried to Him, "Lord remember me." Jesus heard that cry. In His own agony He gave the answer, "Today, you will be with Me in Paradise!".

Without doubt Jesus answers prayer. Whatever the situation, Jesus will hear our cry and deliver us.

I am reminded of a missionary friend who told of the land where he was working for Christ. It was troubled with robbers who went from village to village plundering, killing and setting fire to every house in the villages. One day they saw the smoke of a village on fire only a couple of miles from them. Soon it would be their fate. They cried to the Lord. They heard the arrival of the band of robbers. Their door was forced open and in stepped the leader. This fine-looking young fellow stopped and asked in excellent English if they were missionaries. They replied that they were. He then gave orders that they were not to be harmed or their house set on fire. Later, when all had gone, their house stood intact amid the smoking ruins of the village, a testimony to the fact that God hears and answers prayer.

CHILDREN'S CORNER

Don't Delay



Jeremiah 8:7

Words and drawing by Sheila Price

"I DON'T know what all the fuss is about", Sammy Swallow said to himself, as he watched the other birds rushing to and from their nests.

Some of his friends flew by and called to him, "Hurry up, Sammy. It's time to go".

"Go?" asked Sammy in surprise. "I'm not going anywhere!"

"But you must, Sammy. It's October the first tomorrow".

"So what?" asked Sammy.

"It's time for us to migrate, that's what, Sammy. Winter is just around the corner and we must make our way to Africa".

"Africa!" exclaimed Sammy. "I'm not going to Africa! I'm happy right here".

"So are we, Sammy, but we'd perish if we stayed here during the winter. We'll be back in April when the weather warms up again".

"I'll be all right here", Sammy decided. "My nest is nice and warm. Go without me".

Sammy was too busy looking for food during the following few weeks to notice that the days were getting colder and colder. He awoke one morning in November and found his nest covered with snow, icicles hanging from the roof above him. He curled up into a tight, little ball and tried to get warm, but neither his wings nor his nest gave him protection against the icy winds.

He thought of all his friends enjoying the warm sunshine of Africa and realised how foolish he had been. "If only I had listened to them", he sighed. "It's too late now".

The Bible urges us to respond without delay to the Saviour's call. Throughout the Scriptures the message is clear – to seek the sunshine of God's heavenly love while there is time.

Evangelistic Sunday, October 14

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D.2931

Elim Missionary Society Convention in Cheltenham

Report by Leslie Wigglesworth

LONG before the first meeting, convention fervour reached into the hearts of the Cheltenham Church. The saints were to be hosts to people from all over the British Isles and from countries where Elim Missionaries are representing us as they proclaim the gospel. Accommodation, catering, programmes, literature, photographs, exhibits, cleaning sessions in the church, flowers, copious correspondence, coach tours, and so on, had to be organised. What a great help Pastor A.J. Downes of the Cheltenham Church and his willing helpers were!

Early travellers begin to appear on Wednesday at Headquarters, this edifice providing a new source of interest. "Hello Pastor! We thought we would look you up before the crowds arrive," they say. We are frantically busy tying up all the ends, but we spare a few minutes with each new visitor. Telephone calls about hotels and last minute arrangements have to be handled personally because secretarial help is not available. (Is there no Christian secretary willing to serve God in the missionary office?).

THURSDAY. The Missionary Secretary, supported by the Missionary Council, introduces the overseas team. It is a joy to receive Dr. Cecil and Dr. Maule Brien after an absence of seventeen years in Rhodesia, Joan Caudell, also from Rhodesia, Ian and Valerie MacInnes, home after their first term in Guyana, veterans James and Sophie McKeown with David and Margaret Mills from Ghana. After a short sketch by each missionary and comments from a cosmopolitan audience, tea and biscuits prepared by the Church members give friends an opportunity to mingle and to get to know each other.

In a packed church the theme of the convention is introduced and we learn about "The Missionary Church" under the leadership of Pastor G.L.W. Ladlow, himself a missionary to Ghana. The evening service comes alive. David and Margaret Mills move the listeners with the story of the growth by witnessing of the Church in Ghana. Teams of young people with a vision for souls tackle difficult areas until churches are established. The Witness Movement of Ghana is similar to our Crusader Movement. The excitement and adventure of the Witnesses keeps them ablaze for God without "specials" so often called for in the home country.

Parties of believers from several churches travelled by car and coach to be present and to enjoy the blessing.

FRIDAY. The second day of the missionary gatherings is most encouraging as the blessing of God descends on the morning services. "The Missionary Church" with the particular aspect of "Growth through Sunday



Congregation leaving one of the Kumasi churches in Ghana

Schools" proves absorbing and occupies the convention until noon. Ian and Valerie MacInnes from Guyana introduce the subject with two fine depictions of work among people of varied religions. They are not afraid to show "non-growth", but the exceptions rather highlight the true growth of the Church through establishing Sunday schools in farm yards, under stilt houses, at street corners and packed into houses. Such is the enthusiasm of some Christians that they seize opportunities to commence a Sunday school and inform the Church leaders and missionaries afterwards. Travel and personal expense are involved, but the vision of the people is that the Church will grow – so it does!

A panel of all the missionaries is formed and it seems that they are all involved in Sunday school church-forming activities. There is a shortage of flannelgraph material and handbooks. Time forces us to the closure. Pastor David Ayling convenes the proceedings throughout and winds up the meeting at noon.

During the afternoon a coach load of convention visitors have a most enjoyable trip round some of the Cotswold beauty spots. Missionaries and Council members busy themselves with exhibitions, agendas, interviews, etc., and again we have to watch the time as day visitors percolate into the convention circles.

"Growth through Institutions" is the subject given to our Rhodesia representatives and who better to tackle such a topic than the Doctors Brien and Joan Caudell? We listen to the story of the early struggles. Anamistic beliefs and Catholic opposition took some time to penetrate, but confidence came with resultant conversions and establishment of fellowships. Both hospital and school have grown beyond all recognition and now there are nearly 100 beds in modern buildings with an isolation ward. In the educational field there is a grammar and boarding school with over 300 pupils. Sick and sound are won

for Christ and Christian men and women who were trained at the mission are filling important positions of trust throughout Rhodesia. The keen attention of the listeners is emphasised when tea is served and folks surge around the missionaries to continue the questioning. The Missionary Council retires for a business session and are occupied until after 11 p.m.

SATURDAY. The Council work through the morning while the visitors have a free period. In the afternoon session we are inspired by accounts of Church growth through national leaders. James and Sophia MacKeown take us back to the days when they stood on street corners or in villages to preach about Jesus. The children and the womenfolk began to believe and to lead their menfolk to Jesus. Witchcraft was a great evil, but Jesus gave them power over the forces of darkness. Progress was gradual until the nationals began to witness and the present leaders of over 1,200 churches have been raised up from the ranks by God. In the question time the panel again answers many interesting queries. These probing sessions are so popular that it is difficult to bring them to a close.

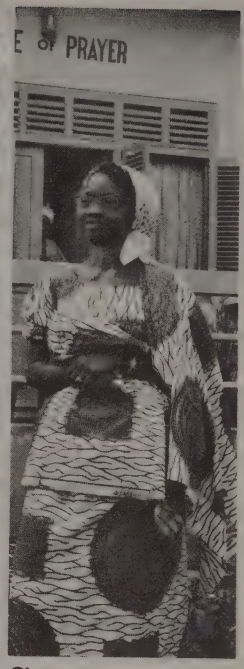
The packed congregation in the evening is under the leadership of Pastor A. Nicolson. Preliminaries over, we move into realms of missionary ministry and are stimulated by accounts of early struggles and eventual victories. Speakers from each field prove that the gospel meets every situation. The role of the missionary is explained and growth in the Church through their varied ministraties is shown to be yet another way in which the Holy Spirit establishes the faith.

SUNDAY. Missionary ministry on the Sunday is a great blessing. The testimony of many is: "What a wonderful time with the Lord we have had!".

One of the highlights of the Convention is the unexpected arrival of Adu Addison from Accra. He attended SPREE in London and, as a Member of the Church of Pentecost well-known to the Ghana missionaries he came for a brief, profitable visit to the Cheltenham Convention.



Pastor and Mrs. N. Ally of Guyana and their son



Ghana prayer-warrior

Pastor and Mrs. J. Hyde and a hand of helpers from Oxford travelled to project the E.W.M.A. work. They met the needs of many short and long-term visitors.

More pictures on page 13

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D.2905

Message to the World Pentecostal Conference, 1973



by P. S. Brewster, Secretary to the Conference

IF the Pentecostal people ever cease to be a Movement they will conduct their own burial service. This generation above all desperately needs the testimony of the Pentecostal Movement and what it stands for.

The Pentecostal Church will never be computerised. The over-regularising of the Gifts of the Holy Spirit, and the strict disciplining of occasional excesses merely leave a shell of empty profession. I am never afraid of a fanatic if Jesus is the centre of his worship, but I am scared to death of cold frigid Christianity.

Most of the beginnings of the World Pentecostal outpourings occured about the turn of the century. Some isolated cases happened even before then. It surely is to be regarded as nothing less than the supernatural power of God that in so many parts of the world simultaneously, the outpouring of God's Holy Spirit took place. At that time history records that there was a deep hunger and thirst after God. Traditional ritual and the deadness of the church services were everywhere. Ordinary people were frustrated and depressed, not knowing where to turn. There was a longing in the hearts of so many people for simplicity, reality, and the peace of God. There was a sincere searching after truth and some evidence of the supernatural power of God.

The moment there was a move of God's Spirit in any part of the world, leaders and individuals migrated to see what was happening. Drawn by some irresistible urge the Welsh Revival and the Californian Revival had the Rev. T.B. Barratt from Norway making a journey. The result of his journey took him back to his own country to pioneer the Pentecostal Message. Later, Sweden and Britain received the truth. It was the interchange of world leaders that spread the flame of Pentecost.

When the Pentecostal truth that Jesus Christ was Saviour, Lord and Baptiser really became known, it was refused and bitterly opposed by some of the well-known traditional ministers and their churches. Not only did they disbelieve and reject the miraculous, but they bitterly fought against it and denounced its teaching and people, and also the churches and Movements. Such severe persecution developed that many books and papers were written against the truth. Thousands of hungry people were afraid to come out of their churches and join Pentecostal Movements, but nevertheless multiplied thousands of sinners were saved and joined the Pentecostal Church.

The idea of isolationism is now going and we are entering into a new era in the Pentecostal Movement. We must obviously tighten the bonds of fellowship with all Pentecostal brethren who are with us in doctrine. If there ever becomes the choice between unity and truth then truth must be chosen; it is not unity at any cost. The cost of sacrificing the doctrines and the lordship of Christ is a price too high to be paid.

The modern trend is for a large proportion of those who are receiving the Gift of the Holy Spirit to stay in their existing organisations irrespective of doctrine. At the turn of the century those who were saved and baptised in the Holy Spirit came out. We must be Pentecostal in doctrine as well as practice. World Pentecostal fellowship must be doctrinally sound and morally pure.

We dare not ignore the challenge of our Lord "that they may be one" (John 17:11). There are two great issues at stake, namely the lordship of Christ, and the truth of the Holy Spirit (1 Corinthians 1:9). There can be no question today of any saved man baptised in the Spirit holding himself aloof.

Regarding the World Council of Churches, the Pentecostal Conference cannot and dare not link up with those who deny some of the great doctrines of Jesus Christ as Lord.

We must always keep fresh in our memories that we are now living in the prophetic hour and the climax of Joel and Acts chapter 2: "IN THE LAST DAYS I WILL POUR OUT OF MY SPIRIT UPON ALL FLESH".

There is today a world-wide similarity among all Pentecostal Movements, although our church services and church government may be different. There are a great *passion for the lost,* an *ever-increasing zeal for overseas missionary work, generous giving* without too many money-raising schemes, *constant attendance to assembly life,* a *cross-section of the public* in the Pentecostal services, not just one class, and a *recognition of the supernatural* in all assemblies.

The temptations of the Pentecostal Movements

Like every other Revival Movement, in its infancy the Pentecostal fellowship has been exposed to serious temptations. Some of the temptations, if succumbed to, could have been dreadful and destructive. On the part of some there has been a desire for earthly reward and earthly recognition; some have succumbed to these with considerable hurt to all. There has been a decided hazard of seeking to get everything on the cheap without paying the price. There is no short cut in God's work. There is no easy way. A spiritual price must be paid for that which we have. Every Pentecostal believer must have a personal encounter with Jesus Christ and thus have his own dedication. As we are now in the second and third generations of Pentecostal blessing, the sons and the daughters of the early pioneers must be taught to realise that they cannot exist on the dedication and experience of their parents; they must have their own personal consecration, and this many have to a high degree.

One of the obvious temptations that seems to beset our Movement is to conform rather than transform. This Movement was built and established with the evidence of the miraculous, but as the years go by there is a subtle temptation to regularise everything and conform to a pattern. The glory of the Pentecostal Movement was its freedom and spontaneity and exaltation of Jesus as the Son of God and the knowledge that God cared for the human body as well as for the soul.

There is also a subtle temptation to water down holy truth. This comes as a result of trying to seek a quick gain of prestige and power; the price is far too high even to consider this temptation.

The third temptation is to sacrifice the gospel of the cross for a social gospel. The helping of the poor and the elevating of human standards are very necessary, but these are not preaching the Gospel.

Another very subtle temptation is to rely on human strength, organisation and ingenuity rather than on the power of God.

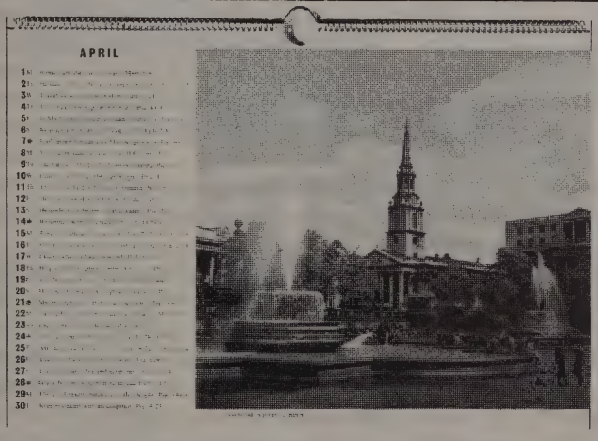
A further temptation is to succumb to the ecumenical surge that is now upon the world without counting the cost of being willing to merge rather than to retain our identity.

To over-emphasise existentialism rather than pray for the guidance of the Holy Spirit is also a danger. In Bible days men were led, controlled, guided, propelled and restrained by the Holy Spirit. God has an overall plan for His Church; no short term gain is sufficient.

The trends facing the Pentecostal Movements

Some of the trends which we are exposed to today are satanic and extremely dangerous. Other trends

Continued on back page



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Book Reviews

For Such a Time, *by Elizabeth Pritchard. Published by Victory Press, price 50p, postage and packing 7p extra.*

THE story of the founding of the Regions Beyond Missionary Union by Henry Grattan Guiness 100 years ago and the remarkable history of that society is here told in a most interesting, inspiring way. Faithfully recording the great sacrifice of the early pioneers and the goodness of God in supplying the needs, Miss Pritchard also tells of the years of struggle and consequent retrenchment, but of the final rewarding of the faithfulness of dedicated men and women with a new move of the Spirit of God in reaching the lost in areas never before evangelised. I found the account of the recent conversion of thousands of illiterate and primitive people in West Irian (New Guinea) and the great revival now being experienced to be both thrilling and challenging. The methods adopted to meet the changing conditions in the older mission fields show that overseas missionary work must still be our priority. All missionary enthusiasts will *want* to read this book and all other Christians *should.*

GERALD L.W. LADLOW

Into Battle, *by Arthur Wallis. Published by Victory Press, price 40p, postage and packing 7p extra.*

THE book is described as a "battle manual of the Christian life," to which the chapter headings and the use of some military terminology lend themselves freely. Mr. Wallis writes with those who are young in the faith in mind, but he includes some timely challenges for Christians who are older in the faith. Many chapters deal with basics, like Salvation, repentance, Baptism, Holy Spirit Baptism, Communion, Prayer, and Bible reading. He gives good subject matter on the enemy of our souls, his subtilty and how the Christian can be victorious over him. Scripture references at the end of each chapter plus an appendix are added benefits.

An immediate reaction was "I've read it all before!" but Mr. Wallis's easy style and clear, concise thoughts make for compulsive reading.

JOHN HARRISON

The Ministry Gifts of Christ, *by Donald Gee. Published by Assemblies of God, price 50p, postage and packing 6p extra.*

THE late Donald Gee needs no introduction to Pentecostal people all over the world. The sterling spiritual qualities of the man are evident in his writings. Whether you are a Pentecostal believer of some years standing or have only recently entered into the Pentecostal blessing, you will find this book of great value.

It is Scriptural, balanced, realistic and practical. Mr. Gee does not evade the problems that beset us, but offers advice and counsel out of a wealth of personal experience. Dealing with the ministry Gifts, I found his differentiation between the various ministires most stimulating and wonder if modern Pentecost needs to re-examine its approach and its appreciation of the various ministries as they fulfil their God-ordained role in the perfecting of the saints for the work of the ministry.

If this book inspires you as it has me to re-assess your present experience of the power of the Spirit, it will have accomplished much.

GLYN L. TAYLOR

Thoughts from the Book of Genesis

45. Prosperity in Adversity (Genesis 39:1-6)

by F. Lavender, Pastor of our Croydon Church

WHEN Joseph arrived in Egypt he was bought by Potiphar, an officer in Pharaoh's guard. It soon became evident that Joseph was a very capable young man. This was not simply a matter of his natural ability; it was clear that the blessing of God rested on all that he did. Potiphar quickly realised that he had a treasure in Joseph. He promoted him to take charge of his household and the Lord blessed Potiphar for Joseph's sake. Although Joseph remained a slave, he became more like a son than a bondman and Potiphar trusted him implicitly in everything. The Lord had not forsaken Joseph, but blessed him wonderfully even in adversity. He became a prosperous man in his master's household.

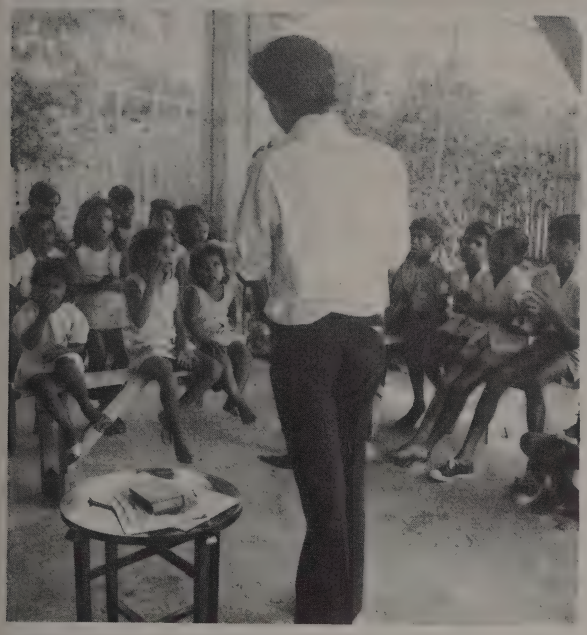
The Lord has never promised that those who follow Him will have a smooth, easy path. He has clearly shown that it will be a narrow path with many trials. One thing that He has promised, however, is that He will never leave us nor forsake us. We can depend on this work at all times. He will certainly be with us in peaceful, sunny days, when our hearts are light and we are aware of His blessing, but He will also be with us in the stormy, dark, hard times when we cannot trace His way and when we seem to be hidden from Him. In the most adverse and trying conditions it is still His delight to bless us. Many of us have found the time of adversity to be a period of spiritual prosperity. We can always rejoice in the Lord and give thanks to Him. He has His way in the whirlwind and in the storm and the clouds are the dust of His feet (Nahum 1:3).

ELIM MISSIONARY SOCIETY PICTURES

School in Rhodesia



Sunday School in Guyana



BIBLE ACROSTICS

By Arthur Campbell

("Uncle Arthur")

PROVERBS

Perception of divine truth (1:2,6,7; "fear of Lord");
Receive (2:1);
Obedience: "keep" (3:1);
Vocation (4:5); "wisdom(v.18); "path"(v.23);
Evil deeds (7:16-19); "keep";
Righteousness(10:11,30,32;11:4,5,6;13:6;14:34);
Beat son (23:13,14);
Salute to a virtuous woman (31:10-31).

Royal Albert Hall and Conference Record 1973

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Side One

1.	*Chorus:*	LIFT JESUS HIGHER! *arr. Tom Saunders* *Conference Congregation*	
	Introduction:	Rev.J.T.BRADLEY *Secretary General,* *Elim Pentecostal Church*	1.55
2.	*Hymn:*	LOOK, YE SAINTS! *(Tune* Regent Square*)* *T.Kelly; H.Smart* *Congregation, Royal Albert Hall*	2.19
3.	*Choir:*	GOD'S LOVE *N.J.Clayton* *Massed Youth Choirs,* *Royal Albert Hall*	3.15
4.	*Choir:*	GOD WILL GIVE AN ANSWER *C.L.Wright, Jr.* *Conference Mixed Choir*	2.39
5.	*Hymn:*	POWER IN THE BLOOD *L.E.Jones* *Conference Congregation*	2.42
6.	*Quintet:*	IF YOU BELIEVE *Anon* *The Woodvale Quintet (Alex McCarroll, Denis Kennedy, Campbell Archer, John Gardiner, George Whittley), Royal Albert Hall*	2.13
7.	*Hymn:*	GREAT IS THY FAITHFULNESS *T.O.Chisholm; W.M.Runyan* *Congregation, Royal Albert Hall*	3.42

Side Two

1.	*Hymn:*	CHRIST AROSE! *R.Lowry* *Congregation, Royal Albert Hall*	3.33
2.	*Choir:*	PRAISE HIM WITH MELODY *M.Long; C.D.Lowden* *Conference Mixed Choir*	3.34
3.	*Quintet:*	HE TOUCHED ME *W.Gaither* *The Woodvale Quintet,* *Royal Albert Hall*	2.53
4.	*Choir:*	I BELIEVE IN MIRACLES *C.C.Buck; J.W.Peterson* *Conference Mixed Choir*	3.08
5.	*Solo:*	MY JESUS, I LOVE THEE *W.R.Featherstone; Trad.Welsh Air* *Clifford Hughes, Royal Albert Hall*	3.08
6.	*Choir:*	I GAVE MY LIFE FOR THEE *F.R.Havergal; A.Ovenden* *Conference Ladies Choir*	2.29
7.	*Hymn:*	AMAZING GRACE *J.Newton; Trad. American Air* *Congregation, Royal Albert Hall*	
	Closing Message:	REV. JOHN LANCASTER *President 1973/74* *Elim Pentecostal Churches* *General Conference*	2.57

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TRIBUTES TO PASTOR E. J. PHILLIPS

"How sincere he was"

IN 1925, E.J. Phillips came to Plymouth and preached from the Song of Solomon, presenting the loveliness of Jesus Christ, and on 1 Corinthians 6, depicting the Body of Christ. That year my wife (then my fiancee) and I went to London with a party from Plymouth. Mr. Phillips arranged our accommodation. We attended the Surrey Tabernacle Convention which he organised, when Stephen Jeffreys, and Pastor Jones and Davies and others ministered the Word of God. What a glorious convention it was!

I entered the ministry in 1927 and came to know him more intimately. He told me to minister at the Clapham Junction Elim Assembly and then sent me to Grimsby at Christmas 1927. So sincere was he, that one went to minister as one taking one's orders from God. Everything was done carefully and prayerfully. I recall many times of fellowship with him, not in fear, but in reverence. I was sent to Watford in 1927, where there were problems. How sincere he was, and grateful, too, as I dealt with the difficulties.

Coming home from Reading each night after the revival, I sat with E.J. at midnight having some bread and cheese. Sometimes it would be past midnight before he left his small office after working all day.

So the years rolled by. Love and loyalty to God and the movement were his life. We loved him and trusted him almost with our lives. God will reward such a man who helped to found and establish the work of God.

Leon C. Quest

A loving Tribute to the Memory of a very dear Friend

IT is with a very grateful heart I write this short reminiscence of our esteemed brother, and Elim's Secretary-General for many years, Pastor E.J. Phillips.

I knew him for forty-eight years and, being an Elim minister for many years, as well as Missionary Secretary for fourteen and a half years, I got to know E.J. as many of us called him, very well. Of a rather retiring disposition, he possessed the qualities of a very reliable, trustworthy friend.

Once I confided in him how God had saved me from making a big blunder which otherwise could have wrecked a valuable project made by the Missionary Council, Mr. Phillips, as chairman, carefully and skillfully, by a few well-chosen remarks covered the whole affair at the next Council Meeting much to my relief. This is how others, in addition to myself, proved his staunch support when needed, and which drew out our admiration and appreciation of the man.

Principal George Jeffreys had the vision with Holy Ghost-anointing of launching forth a mighty wave of revival. It was the great plan of God in the days of the first world war and the years that followed, and Principal Jeffreys admirably carried out that plan of bringing lost souls to the foot of the cross. Those of us who were then privileged to be with Mr. Jeffreys and to share in a small way in his marvellous ministry can never forget the remarkable impact that his preaching accompanied by supernatural healings had upon the vast audiences he addressed.

God used Mr. Phillips also to consolidate behind the scenes this great work of Elim's beginnings by bringing into being plans to meet the fast-growing movement which included churches, Sunday schools and youth work and which extend, to his credit, all over the British Isles today. Both men were called of God and both were obedient to that call. They leave behind a wonderful example of what God can do with those who loyally, sacrificially pledge themselves to carry out what God reveals to them to be done. Let me conclude with a great volume of praise and thanksgiving from all our hearts to Almighty God for both of these His great and good servants.

At this time of her great bereavement and loss, we would like to extend to his dear widow, Molly, as an Elim family our deepest sympathy as we surround her with our loving prayers. We gratefully remember her for she sustained her husband and encouraged him when at times, under great pressure he grew physically weary, by her merry banter and quick wit. I desire to pay tribute also to the wife of a man to whom Elim is for ever deeply indebted.

Adelaide Henderson





Margaret M. Ladlow's page

"Come, ye thankful People, come!"

A FARMER friend remarked to my husband that he couldn't remember a better spell of weather for the hay-making than June of this year. Conditions were ideal and the work was accomplished satisfactorily. Living in a market town set in the rich Wiltshire countryside we are very conscious of rural matters. Our farmer friend lives and farms on the hill-top above the picturesque village of Coombe Bissett. He rejoiced at a good, early-ripened harvest, glad, too, that one-third of the crop was gathered. Then came the rain, the gales, dark skies and cooler weather and I wonder just what the damage would be. I learn that Russia's mighty wheat crop is below expectations, thus world prices of flour will rise and consequently our bread and biscuits will be dearer. With all the vaunted skill and technical know-how we are still at the mercy of the elements and we cannot command the sun, the wind or the rain. Furthermore I feel strongly that the laws given to the nation of Israel in Bible days are still applicable. Leviticus 26:1-5 is very relevant on this matter. In v.26 the threat of bread rationing is clearly mentioned as a result of disobeying God I consider that we in Britain have much to be thankful for; we have enough food and to spare despite so many of our people rejecting God and defying His laws.

Let us not indulge in grumbles about our "restricted diet" or the price of food. The apostle Paul's philosophy is well worth our consideration: "Having food and raiment let us be therewith content" (1 Timothy 6:8).

God of the seasons

God of the wintertime,
Who robes the world in ermine white
And hides its barrenness,
Cover my sordid grime
With purifying grace so bright
Men see Thy holiness.

God of the springtime hour,
Who brings the buried bulbs to bloom
And wakes the sleeping trees,
Quicken in me the power
To burst the trammels of sin's tomb
And live my Christ to please.

God of the summertime,
Who warms the fertile earth and broods
Above the teeming fields,
Nurture a faith sublime
That conquers chilling moods
And harvest yields.

God of our autumn days,
Who loads our orchard branches down
And turns green woods to gold,
Help me to give Thee praise
In fruitful service that will own
Thy rights to all I hold.

—Ralph T. Norlund

The Day of Praise

We walk on starry fields of white, and do not see the daisies;
For blessings common in our sight we rarely offer praises.
We sigh for some supreme delight to crown our lives with splendor,
And quite ignore our daily store of pleasures sweet and tender.

Our cares are bold, and push their way upon our thought and feeling;
Then hang upon us all the day, our time from pleasure stealing.
So many an unobtrusive joy we pass by and forget it;
But worry strives to own our lives, and conquers if we let it.

There's not a day in all the year but holds some hidden pleasure;
And, looking back, joys oft appear to brim the past's wide measure.
But blessings are like friends, I hold, who love and labor near us;
We ought to raise our notes of praise while living hearts can hear us.

Full many a blessing wears the guise of worry or of trouble;
Farseeing is the soul, and wise, who knows the mask is double.
But he who has the faith and strength to thank God for his sorrow
Has found a joy without alloy to gladden every morrow.

We ought to make the moments notes of happy, glad thanksgiving;
The nours and days a silent phrase of music we are living.
And so the theme should swell and grow as weeks and months pass o'er us,
And rise sublime at this good time, a grand Thanksgiving chorus.

—Ella Wheeler Wilcox

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MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.2764

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel. 01-574-1267. C.2878

WITH CHRIST

DAVISON. On March 28th, Mrs. M.J. Davison, faithful Member of our Banbridge Church. Officiating ministers at funeral: W.S. Dempster Lieut. M. Forster.

WAVELENGTH — ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church, has been asked to televise thirteen programmes on Midlands A.T.V. commencing on October 2nd at 12 noon. The programmes will be entitled "George Canty" with scripts and paintings.

On October 7th at 10.15 p.m. on Radio 4 there is to be a programme about the Pentecostals. It will include a number of people and places including a prayer meeting held at our Sparkbrook Church (previously broadcast) and George Canty has been asked to give a summary at the end. The title of the programme has not yet been finalised.

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called, "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Brazil

Radio Clube de Londrina 5.45 — 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

COMING EVENTS

ABERDEEN. October 20–28. Elim Pentecostal Church, Marischal Street. Youth crusade conducted by "Youth with a Mission". Please pray.

ABERYSTWYTH. September 29—October 14. Elim Pentecostal Church, New Street, off Pier Street. "Revolution '73" youth campaign. Thursday nights: film nights. Preachers: K. Lannon and G.S. Wyborn. Weeknights at 7.30. Sundays at 6.

BERMONDSEY, London. September 29. Elim Pentecostal Church, Dunton Road. Presbytery rally. Preacher: Ronald Eske (A.O.G., Peckham). At 7.

BLACKPOOL, Marton. September 30. Elim Pentecostal Church, Fredora Avenue, off Preston New Road. Service taken by Youth. At 6.30. October 7. Ian MacInnes. At 6.30. October 13–15. Pastor's Anniversary. Party from Rowley Regis. Preacher: D.W. Cartwright Saturday at 7.30. Preacher: H.W. Greenway. Saturday at 7.30. Sunday at 10.45 and 6.30.

BISHOP AUCKLAND. September 29, 30. Elim Pentecostal Church, Tenters Street. Ladies' Weekend. Speaker: Mrs. Horner. Saturday at 7. Sunday at 6.30.

BOLTON. October 11-19. Elim Pentecostal Church, Higher Bridge Street. Anniversary services.

BRISTOL. Commencing October 6. Elim Pentecostal Church, The City Temple, Jamaica Street. Church's twenty-first anniversary. Preachers: John Lancaster (opening weekend); J.C. Smyth (final weekend). Includes youth nights, Sisterhood Day (speaker: Mrs. John Lancaster). Weeknights at 7.30. Sundays at 6.30.

CAERPHILLY. October 11-15. Elim Pentecostal Church, St. Fagan's Street. Church's twenty-fifth anniversary. Preachers: Eric Dando, L.W. Green and L. Reeves. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

CHIGWELL. October 12-14. Grange Farm. Elim Youth Weekend, organised by the Eastern, East, West and South London Presbyteries. Speaker: Len Cowdery. Details and application form from: Pastor Peter Hill, 60 Tattenham Road, Basildon, Essex.

EAST HAM, London. September 29. Elim Pentecostal Church, Central Park Road. Minister's twenty-fifth anniversary in the ministry. Preacher: A.J. Downes. Convener: H.L. Dawson. Saturday at 7. Sunday at 11 and 6.30.

EDINBURGH. September 29, 30. Elim Pentecostal Church, The City Temple, George 1V Bridge. Church anniversary weekend. Preacher: Jack W. Newman. Soloist: Pat Mills. Saturdays at 7. Sundays at 11 and 6.30.

ERDINGTON, Birmingham. September 30, October 1. Elim Pentecostal Church, South Road, off Reservoir Road. Women's Annual Rally. Speaker: Mrs. M. Ward. Convener: Mrs. Eileen Smith. Sunday at 6.30. Monday at 7.

EVESHAM. October 13. Elim Pentecostal Church, Masonic Building, Swan Lane. Preacher: The President (John Lancaster). Swindon Choir. At 7.

FALMOUTH. September 30, October 1st. Elim Pentecostal Church, Dracaena Avenue. Harvest thanksgiving services. Preacher: A.H.C. Newman. Sunday at 11 and 6.30. Monday at 7.

GLOUCESTER. October 13. Elim Pentecostal Church, Parkend Road. Monthly Rally. Visit of E.J. Thomas and the Harvesters (Yeovil). At 7.

ILFORD. September 30. Elim Pentecostal Church, Clements Road. Harvest thanksgiving services. Preacher: Pastor J.H. Bradbury. Convener: James F. Hardman. At 11 and 6.30. October 30. Film: "The Return", with comment by Hal Lindsey. At 7.30.

IPSWICH. September 30. St. Mary Stoke Church (kindly loaned), Stoke Street. The London Crusader Choir directed by Douglas B. Gray. Preacher: A.S.F. Horne. At 2.45 and 6.

KIRKINTILLOCH. September 30. Elim Pentecostal Church, Gallowhill Road. Harvest thanksgiving. Preacher: J.C. Smyth. At 11.15 and 6.30.

LETCHWORTH. September 29, 30. Elim Pentecostal Church, Norton Way North. Bible Week-end; first of church's fiftieth anniversary celebrations. Preacher: T.W. Walker. Saturday at 7, with Selly Oak Male Voice Choir. Sunday at 11.15 and 6.30.

OXFORD. October 7. Elim Pentecostal Church, The City Temple, Botley Road. Harvest thanksgiving. Sundays at 11 and 6.30. October 18. The President (John Lancaster). At 7.15.

PETERBOROUGH. October 14. Elim Pentecostal Church, Midland Road. Visit of the London Crusader Choir and D.B. Gray. At 2.45 and 6.

PONTYPRIDD. September 29. Elim Pentecostal Church, Thurston Road. Ian and Valerie MacInnes, with Caerphilly Choir. October Youth Outreach: 3, John Cooper: 13, film: "Go, go to with Arthur"; 19-21, Trevor Partington; 22, Jim Dick; 27, film: "Crowning Gift". Sundays at 6. Weeknights at 7.30.

READING. September 29,30. Elim Pentecostal Church, Waylen Street. Missionary weekend, with Pastor and Mrs. L. Wigglesworth and Miss Joan Caudell. Convener: F. Shadlock. Saturday at 7.30 Sunday at 11 and 6.30

ROMSEY. October 13. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by the European Evangelistic Society. At 7.

RYDE, Isle of Wight. October 1–5. Elim Pentecostal Church, Albert Street. Sunshine Corner Crusade conducted by M. Moore. Nightly at 6. October 13, 14. Harvest Thanksgiving. United Pentecostal Rally. Preacher: W.J. Maybin. Saturday at 7. Preacher: I.R. Hall. Sunday at 11 and 6.30.

SMETHWICK. September 29. Elim Pentecostal Church, Woodlands Drive, off Oldbury Road. Monthly Pentecostal rally. Henry Jeffery and Kidderminster youth. At 7.30.

SOLIHULL, Warwickshire. October 13. Oliver Bird Hall. Pioneer Presbytery rally. Preacher: George Canty. At 7.30.

SOUTHEND-ON-SEA. October 13, 14. Elim Pentecostal Church, Windermere Road. Forty-seventh Church Anniversary. Preacher: J. McBurney. Lifeline Gospel Group. October 27, in Cliff Town United Reformed Church, Nelson Street. Festival of Song. London Crusader Choir with D.B. Gray. Westcliff Male Voice Praise. Mrs. Thelma Beacham. Preacher: W.M.E. Plowright. Convener: A. Nicolson. October 28, in Elim Pentecostal Church. London Crusader Choir. Preacher: W.M.E. Plowright. Saturdays at 7. Sundays at 11 and 6.30.

STOCKPORT. October 6, 7. Elim Pentecostal Church, Mottram Street. Church anniversary services. Preacher: J.T. Bradley (Secretary General). Saturday at 7.30: combined baptismal service. Sunday at 10.30 and 6.30.

ITINERARIES

The President (J. Lancaster):
October 6,7, Bristol; 8, Chippenham; 9, Keynsham; 10, Bridgwater; 11, Wells; 13, Evesham; 14, Hereford (a.m.), Gloucester (p.m.); 15, Cheltenham; 16, Bath; 17, Swindon; 18, Oxford; 24, Letchworth.

The London Crusader Choir with Douglas B. Gray:
September 23, 30, Ipswich; October 6, Addiscombe; 10, Caxton Hall (Westminster); 14, Peterborough; 20, Colchester; 27, 28, Southend-on-Sea; November 10, Canning Town; 11, Broadmoor Hospital; 18, Reading; December 9, Croydon; 13, Croydon (Fairfield Hall); 23, Wandsworth and Maidstone prisons.

Ian MacInnes:
September 29, Pontypridd; 30, Neath; October 1, Stockport; 2, Chorlton-cum-Hardy; 3, Salford; 4, Wigan; 6, Accrington; 7, Blackpool Temple (a.m.), Marton (p.m.); 8, Southport; 9, St. Helens; 10, Ellesmere Port; 11, Holyhead.

David L. Mills:
October 15, Langley; 16, Graham Street; 17, Stirchley; 18, Weoley Castle; 20, Rowley Regis; 21, Cannock (a.m.), Old Hill (p.m.); 22, Smethwick; 23, Erdington; 24, West Bromwich.

Joseph Smith:
October 6–11, Aberdeen, 13–17. Kilsyth, 20–25, Greenock.

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ORDINATION SERVICE
October 20th 1973 at 7 pm
ELIM PENTECOSTAL CHURCH,
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Preacher: Pastor J. A. Wright. Chairman: The President.
Singing by the E.B.C. Choir.
D.2886

by Eldin R. Corsie, National Youth Director

LESSON 2 *Programme Planning*

(continued)

Social

THIS word is used in the sense of the contribution that young people should make to the community. This subject is to be dealt with in the next lesson so comment here will be limited. So many people need help: immigrants, social misfits, old people, cripples, spastics, the blind, and a host of others. Such societies as Feed the Mind, Christian Aid, Oxfam, Shelter, etc., are worthy of the help of youth groups. It is part of the mission of the youth worker to develop a sense of social responsibility in the minds and hearts of all young persons under his care.

Recreational

Recreational activities are as wide as the world. Hobbies, games, rambles, conferences, house-parties, bus trips, boat trips, air trips, visits to museums and places of historic interest – the list has only begun. Week-end conferences and house-parties provide an excellent opportunity for recreation and spiritual instruction. Write to the Principal of Elim Bible College, Capel, Surrey, for particulars of organising a week-end there. Be sure to get the local minister's permission before going ahead. These have been arranged in recent years at church and presbytery levels. One must not underestimate the value of camps. So much good is done in the hearts of young people on camping sites that it is important that every youth leader should be acquainted with the information relating to Elim camps. This can be obtained from the Elim Youth Department.

* * *

It will be seen from the above that young peoples' departments for all age groups should never be wanting for ideas for programmes. Good programmes should be prepared well ahead.

3. The Materials for Programme Planning

UNDER this heading we provide a list of sources from which help and advice can be obtained.

ELIM YOUTH MOVEMENT

National Youth Director, Kensington Temple, Kensington Park Road, Notting Hill Gate, London W.11.: programmes for all youth departments, film-strips, badges, follow-up materials, and special advice and instruction on starting youth groups.

EVANGELISTIC

Secretary of Inter-Varsity Fellowship, I.V.F., 39 Bedford Square, London, WC1B 3EY (details of Christian Unions); Students Pentecostal Fellowship, 1 Brishing Close, Maidstone, Kent; The Church Army, 185 Marylebone Road, London N.W.1. (Christian Advance Training Aids); Navigators, 89a The Broadway, Wimbledon, London S.W.19; Musical Gospel Outreach, 10 Seaforth Avenue, New Malden, Surrey KT3 6JP (training tapes on coffee bar evangelism); The National Young Life Campaign, 10 Fairfield West, Kingston-upon-Thames, Surrey (especially recommended: *Questionnaire Evangelism).*

TEACHING SYLLABUSES

Gospel Light, Shirley House, 27 Camden Road, London N.W.1 9YG (comprehensive syllabus of Bible teaching); The Scripture Press Foundation (UK) Ltd., 372 Caledonian Road, London N.1 (young people's graded teaching aids – see above); Scripture Union, 5 Wigmore Street, London W.1 (Bible class courses suitable for youth fellowship programmes).

SOCIAL SERVICE

THE ADVISORY SERVICE OF COMMUNITY SERVICE VOLUNTEERS have produced a most informative booklet by Alec Dickson setting out a host of suggestions on how young people can work, either singly or in groups in their spare time in their own neighbourhood. Obtainable from 237 Pentonville Road, London N.1.; Festival of Light, 37 Eastwood Road, South Woodford, London E18 B1M.; Life for the World, Northwick Park, Blockley, Nr. Moreton-in-Marsh, Glos.

AUDIO-VISUAL AIDS

General literature and information: The Religious Education Press Film Bureau, 85 Manor Road, Wallington, Surrey (publishes AVA, a comprehensive quarterly review of audio-visual material for religious education with a useful section devoted to news of latest films). *A study of Audio-visual Aids in the Teaching of Religious Education in Secondary Schools,* by K.A. Stork (Concordia). *Know how to use Audio and Visual Aids,* by Peter Liddelow (Scripture Union). *Sound Effects and The Bible,* by Bryan Gilbert (M.M. & S.). *Sound Effects on Tape,* by A.E. Beeby (Print & Press Services). *Ideas for the Tape Recorder,* by Harold Haywood (Nat. Assoc. of Youth Clubs).

FILMS

Billy Graham Evangelistic Association, Shirley House, 27 Camden Road, London NW1 9YG. (specially recommended for young people); Concordia Films, Concordia House, 117-123 Golden Lane, London EC1Y OTL. (particular favourites, *Martin Luther, Question 7* and *The Gospel Blimp);* Don Summers Evangelistic Association, P.O. Box 4, Bristol 1; Gospel Sound and Vision Colour Sound-Strip Library, 44 Georgia Road, Thornton Heath, Surrey, CR4 8DR; British Youth for Christ, 131 Lewes Road, Brighton BN2 3LG; Fact and Faith Films, 13a, Northcote Road, London SW11 1NG.

continued next week

The Family Altar

Scripture Union Portions



Notes by Gerald L.W. Ladlow

Monday, October 1st **2 Chronicles 29:20–36**

"And when the burnt-offering began, the song of the Lord began also" (v.27).

THE meaning of the burnt-offering was what is the original idea of all sacrifice — the offering by the sacrificer of himself soul and body to God, the submission of his will to the will of the Lord. In this record is signified the entire consecration of the nation to God accompanied by singing and spontaneous praise. It is ever thus. When the Christian makes a full consecration to God, joy unspeakable floods his soul and the song of praise breaks forth spontaneously.

Tuesday, October 2nd **2 Chronicles 30:1-12**

"They could not keep it at that time because the priests had not sanctified themselves sufficiently" (v.3)

THE law of Moses laid down certain abstinences and prescribed washings and ceremonies to be carried out by the priests in order to sanctify them for the service of the Lord. Until these were completed they were unfit for God's use. We rejoice in the priesthood of all believers. In that spiritual ministry there are no outward ceremonies to be fulfilled, but we must remember that only the "sanctified" are "fit for the Master's use" (2 Timothy 2:21). The work of God has often been hindered because His servants, being unsanctified, were unusable.

Wednesday, October 3rd **2 Chronicles 30:13-27**

"And the whole assembly. . .kept other seven days with gladness" (v.23).

SURELY this is evidence of a true spiritual revival. Hezekiah had called the people to obey the Lord and recommence a long-neglected ordinance and feast. The requirements of the law had been fulfilled and the feast completed. The people were free to return home. Instead, they voluntarily decided to stay for another seven days of worship, revealing that they had kept the feast, not out of a sense of duty, but because they loved the Lord and His house. Attendance at God's house to the one whose heart is right with Him is never a duty but a delight; he worships with gladness and is always happy when the "feast" is prolonged.

Thursday, October 4th **2 Chronicles 31:1-21**

"And as soon as the commandment came abroad, the children of Israel brought in abundance. . .the tithe of all things" (v.5).

HERE were people who readily and joyfully brought their tithes and offerings to the Lord. There was no fervent and prolonged appeal from Hezekiah. They did not have to be coerced into giving to God. They responded immediately as those who counted it a privilege and delight to give to Him. There is no wonder that there was enough to meet the need and "plenty left". This will always be the case in a church where Christians joyfully bring their tithes to God.

Friday, October 5th **2 Kings 18:9-16**

"Because they obeyed not the voice of the Lord their God" (v.12).

THE Assyrian invasion of Israel and the carrying away of its inhabitants into captivity are attributed to their disobedience to the voice of God. So often the Bible shows the direct connection between the spiritual state of the nation and its material prosperity or otherwise. We cannot as a nation reject God and neglect His laws without reaping sad consequences. Righteousness exalteth a nation.

Saturday, October 6th **2 Kings 18:17-37**

"But the people held their peace and answered him not a word" (v.36).

RABSHAKEH sought by mockery and by seemingly logical argument to shake the people's trust in God. They refrained from answering him and he was compelled to quit without the satisfaction of knowing whether he had succeeded in his task. Nothing is gained by wordy controversy. We can best defend our Christianity from the attacks of mockers and sceptics by the eloquence of a godly life. We can "by well-doing put to silence the ignorance of foolish men" (2 Peter 2:15).

Sunday, October 7th **2 Kings 19:1-19**

"And spread it before the Lord". (v.14).

THIS was not an action of panic or fear. Hezekiah was accustomed to seek the guidance of God in all the affairs of his life and reign. To him the most natural thing to do before discussing the matter with others was to "spread it before the Lord", believing that it concerned God as much as himself. Confidence in His intervention in the crises of life is found only by learning *daily* to spread *all* our affairs before Him.

MESSAGE TO THE WORLD PENTECOSTAL CONFERENCE, 1973

by P. S. Brewster

Continued from page 11



are worldly and should play no part in a spiritual work. Further trends are the natural evolvement of growth and time. The Lord's people are expected to create the trends according to the revelation of the Word of God.

One of the trends today is to be too sensitive to public opinion. Our early pioneers were almost immunised against criticism. They sought to please God only and to make the Bible the blue-print for living. The high price of being a true Pentecostal is not to conform to public opinion.

The Triumphs of the Pentecostal Movements

Over fifty years ago the Holy Spirit fell in various parts of the world with a wonderful rediscovery of lost truths. There were many signs and miracles which alas resulted in acute persecution from the established churches,much of it with sad ridicule which succeeded in driving the Pentecostal people into voluntary isolationism. In spite of this isolationism they did not sleep, and during the fifty years, multiplied thousands of ministers and missionaries have been established around the world, Bible schools have been opened, thousands of churches planted around the world and many millions of dollars have been expended on fulfilling the great commission of Jesus Christ to go into all the world and preach the gospel. Thousands of young men are now in the ministry who never would have had the opportunity. Today, after fifty years, the Pentecostal Truths are sweeping all continents. There is not a country in the world where there is not a live Pentecostal witness; it could very easily be that there are between twenty and thirty million people who now accept the Pentecostal message.

Undoubtedly God is doing a new thing. Since 1960 multitudes of traditional church members and ministers are receiving the Baptism in the Holy Spirit and are speaking in tongues. This penetration of Pentecost into all churches is none other than a sovereign act of God. It has caught many of the Pentecostal ministers totally unawares. There are phases and new dimensions that leave us breathless, perhaps also a little afraid and over-awed.

(This address will be concluded in next week's EVANGEL when G. Wesley Gilpin's address will also appear.)

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LIVERPOOL CRUSADE

conducted by Pastor A.R.T. Whittall

commencing on September 30th

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THE ELIM EVANGEL

Vol. LIV No. 40 October 6th, 1973 5p



Bristol City Temple Twenty-first Anniversary

The Pastor, W. Ronald Jones, conducting the New Creation Singers, a group of the Temple Youth.

Proclaiming the Truths of Pentecost

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Editorial

TOMORROW sees the start of another in our series of Weeks of Prayer. We have been greatly encouraged by the response to the previous efforts this year and would appeal for your practical support on this occasion.

Prayer is essential all the time, of course, but such united efforts are entirely laudable and effective. Pentecostal people hardly need to be reminded of the comments in the Acts of the Apostles concerning the Early Church. "They were all with one accord in one place" at the time of the first outpouring of the Holy Spirit on the Day of Pentecost. This is marvellous and worthy of emulation. To read in Acts 2:46 that "they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart," however, is perhaps more glorious still. It is good to begin with such a spirit, but to continue in it is an indication of divine blessing if ever there was one. Human nature is such that our opinions and positions seem to urge us to "seek our own", to demand our place or to dictate to others what they should be and do. At times of prayer, when the Holy Spirit lifts us to new heights, we recognise clearly that our unity is of the essence and completely essential to our spiritual progress.

The list of special items for prayer is long, but our Secretary-General has rightly and wisely stressed that the predominating petition in our Week of Prayer should be for revival. We need the outpouring of the Holy Spirit perhaps as never before. In our homes as well as in our meetings, may the Holy Spirit inspire us to new fresh fields of intercession. May we be enabled to press through in a great spirit of longing, faith and oneness.

Even as I was about to write this Editorial one of our pastors 'phoned and mentioned that four people were baptised in the Holy Spirit in his church within the previous few days.

There definitely seem to be indications of the beginnings of a move of God in Pentecostal blessing. "O for the floods on the thirsty land!" is our cry!

The special
Week of Prayer
October 7th—14th
See your Pastor for details of local arrangements



From the President's pen

Pentecostal Window-dressing

by John Lancaster

A CORRESPONDENT of one of the religious weeklies recently wrote a report on Call to the North, the widely-supported evangelistic thrust in the north of England, in which he commented that the window-dressers had done their work well, but the salesmen behind the counter were not convinced about the value of the goods they had to offer. In other words, the advertising was good but the carrying out of the mission was far less convincing, because those involved in it lacked the conviction and dedication necessary for an operation of this kind.

Window-dressing is a highly developed art. One only has to saunter along the average high street to see how cleverly the goods are displayed. Subtle colour arrangements, judicious lighting and somewhat exaggerated models - how aristocratic those tall, slim, elegant but lifeless models are made to look - and the clothes in the shop window seem to promise ready-made haute couture for the most ordinary of mortals. More often than not, however, when James Snodgrass tries on the same suit or his wife arrays herself in the irresistible dress, the result is disastrous. The models in the window seem larger than life, as indeed they most probably are, or, just as probably, the stock inside the shop cannot match what the windows offer.

The Church at Sardis, it seems, had good window-dressers, at least the notice-board was a good one, for it seems to have indicated a "live", active church. Yet the risen Lord found it necessary to say to this Church: "Thou hast a name, that thou livest, and art dead". The goods behind the counter did not correspond with the models in the window.

Is there not a great danger that we might fall into the same error? We live in the age of the public relations man, when a good "image" is considered essential to success in business, politics and religion. We are tempted to think that so long as things look good all is well, but bright posters are no substitute for anointed preaching, nor can a modern facade to the building obviate the need for vital faith in the people who occupy the seats inside. What goes on in the hearts and minds of pastor and people is far more important than what goes into the local paper week by week.

This is not to say that advertising and all the modern aids to communication are not important, but it is a needful reminder that window-dressing in the spiritual realm is something we must watch. For one thing, it can be a subtle form of self-deception in which, like people whistling in the dark to master their fears, we pretend to ourselves that things are better than they really are. At worst, it can be a brash kind of spiritual pride in which we unashamedly blow our own trumpets, like the Pharisees of old. At either level we are perilously close to telling lies.

The words of Christ to Sardis (Revelation 3:1-6) seem specially relevant to us as Pentecostals in an age when Pentecost is the in-thing. There is no need for us to be ashamed of our proclamation of the Pentecostal message, indeed, we ought to be unashamedly Pentecostal in all that we stand for, but it is vital that the goods in the shop correspond to the things we put in the windows. What goes on in our personal lives and our assemblies must correspond to what we profess in our advertising.

This is a matter for each of us individually. Pentecostal churches are not created by the design of the building, the wording on the notice-boards or even the format of the meetings. They only come into being when the Pastor and his wife, the deacons and their wives, the church officers and the members are each one filled with the Spirit.

Perhaps some of us ought to do a bit of stock-taking.

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Church Report

CARDIFF

Pastors: P.S. Brewster, R. Hunston and J.H. Dick

WHEN Christians get together for an out-door barbeque there are two essential ingredients: the anointing of the Holy Spirit and good weather. We had both when our Crusaders gathered at a local beauty spot near the sea. The barbeque was not intended to be just an opportunity for everyone to have a good time, but rather that those without Christ should find salvation through the preaching of God's Word. Every Crusader had been instructed to invite a friend from work or school that they might hear the gospel preached by Pastor John G. Cooper. Young people from Cardiff and Caerphilly testified to what Christ had done in their lives. Soloists and gospel groups sang ably of the greatness of God. It was the sort of night when Christians re-dedicate their lives to Christ and when sinners repent. There was a wonderful sense of the presence of the Lord as Pastor Cooper preached and quite a number raised their hands to accept Christ as Saviour.

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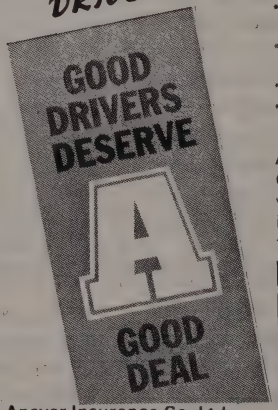
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CHILDREN'S CORNER



Higher Ground

Isaiah 40:28-31

Words and drawing by Sheila Price

ALBERT yawned, stretched his wings and peered over the edge of his nest perched high in the mountains. "What shall I have for breakfast this morning?" he wondered, "perhaps a bird, or a fieldmouse, or a...".

His sharp eyes spotted some rabbits hopping around in the valley far below. "Aha!" said Albert, "I'll have a rabbit!" He stood up, shook his feathers and took off, his great powerful wings carrying him high into the sky.

Down in the valley, Mrs. Rabbit called her young to her. "Come quickly!" she cried. "Hurry into the burrow! Albert is hovering overhead!". Three of the rabbits left their game and ran to the safety of their burrow, but one continued to play in the long grass.

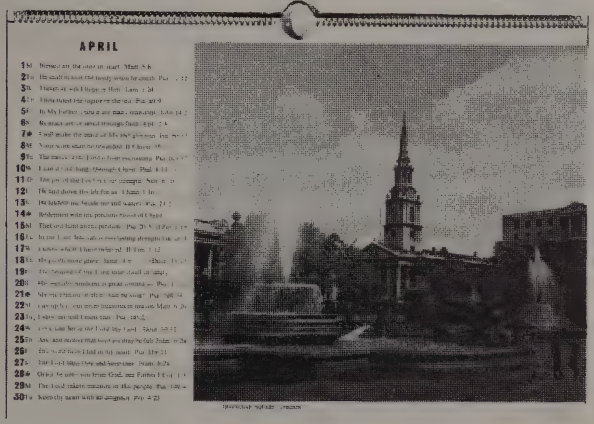
"I'll be quite safe here," he told himself. "Albert hasn't caught me yet! Mother is always fussing!"

At that very moment Albert dropped from the sky, taking the young rabbit completely by surprise. In a flash, Albert snatched the defenceless rabbit in his strong, vicious claws and carried it back to his nest. The rabbit could do nothing to free itself from Albert's powerful grasp.

The Word of God warns us of the dangers of sin, the nature of which is to destroy. We are powerless to save ourselves from sin, but we have in Christ a safe, sure refuge from all danger.

The eagle, a bird of prey, is well known for its powers of flight, being able to fly higher than any other bird. It is wise, too, for it does not dwell in valleys, but makes its nest high in the mountains.

Choose the heavenly life always, so that, through our faith in our risen Lord and Saviour, we shall grow in grace and strength. As we walk and talk with Him, we shall rise to new, greater heights day by day.



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PENTECOSTAL WORLD CONFERENCE SEOUL

Anointed to rediscover the power of the Word



An address given by G. Wesley Gilpin

THE CONFERENCE LOCATION

Korea, meaning "high" (ko) and "clear" (ryo), is a land of 32,000,000 people. Its history dates back 4,000 years. It is an amazing blend of ancient culture and modern development.

Seoul has been the Korean capital city for about 600 years. A teeming metropolis of 4,000,000, it is a rapidly growing and modernizing city in an ancient land.

IT is evident that the text behind the series of addresses being given during the World Pentecostal Conference is the one that describes the inaugural address of our Lord Jesus Christ at the commencement of His ministry. It was preached in the synagogue at Nazareth and began: "The Spirit of the Lord is upon me because He hath anointed me to preach" (Luke 4:18). My assigned subject is set in the context of the announcement by Jesus of His call and commission and is implicit in the opening words just quoted. The summarised content of His preaching reveals a great, all-embracive message for all mankind in all conditions. Paul sums it up in his commission to Timothy: "Preach the Word."

I deduce that, in order to do this, one must evaluate that Word correctly. Where there have been influences at work that have blunted its edge or smothered its power, they must be identified for what they are and dealt with so that "the Word of God may have free course and be glorified." A correct analysis of any Scripture is essential to its faithful presentation. God does not mean one thing *or* another. The main clause in the verse is: "God hath anointed me to preach". Everything follows from that and in correct order. It is surprising how often we reverse the order and somehow see the anointing following the statement "the Spirit of God is upon me". As a result we have all kinds of strange ideas about the meaning of "anointing". In English we talk about "feeling the glow", "being under the power", "getting the touch" or even "hooked on the Spirit", but anointing has a more basic, fundamental meaning with definite historic connotations.

The pouring of oil upon the head of a candidate for the office of prophet, priest or king was a public testimony that that person possessed divine authority in the office that he was about to fulfil and he himself was assured of divine enabling in all that the task required. So true was this that the warning was issued: "Touch not Mine anointed and do My prophets no harm". The New Testament counterpart of this is in the commission of Jesus to His disciples: "All authority is given unto me. . . Go into all the world and preach the Gospel". I equate the word "call" or "commission" with the word "anoint" and affirm that the great preoccupation of the Church today must be to rediscover the power of the Word so that, as with our Lord, the pioneers of the Christian message and indeed every true servant of God, the preaching of the Word may be accompanied with "signs following".

We take the "Word" to refer to that body of truth contained in the Scriptures variously defined as "the Word of the Lord", "My Word", "His Word", "the Word of Truth". The parable of the sower says: "the seed is the Word of God". Furthermore, the Scriptures go to great pains to state that "the letter killeth, but the Spirit giveth life" and that "the Kingdom of of God is not in word but in power". The New Testament is full of references to the success that greeted the faithful preaching of the Word.

The Church has failed in its mission because it has substituted the preaching of the Word by socialising, entertaining and political campaigning. The call is to rediscover the inherent power in the Word of God to heal all the illnesses of mankind. For thousands, the power and authority of the Word has been lost as a result of the subjectivism of liberal thought, the loss of absolutes through existentialism and the replacement of faith in the Word alone by the introduction of tradition. Jesus preached the Word, the apostles "went everywhere preaching the Word, God working with them and confirming the Word by signs follow-

ing", and "It has pleased God by the foolishness of preaching to save them that believe". From the days of Ezra, when the reading of the Word in public brought confession and repentance, throughout the history of the Christian Church in its success and expansion, it is the record of the *dunamis* of the Word. Any claims to success other than those which have resulted from the faithful proclamation of divine truth have burst like a bubble, but the permanence of work resulting from the sending out in faith of the Word of life is there for all to see.

In his ministry, Billy Graham has been humble enough to affirm repeatedly "the Bible says". His critics said, "You cannot do that, you must not get carried away with such literalism", but unless the Bible does say it, "There is a way that seemeth right unto a man, but the ends thereof are the ways of death." When the Bible speaks, "Let God be true and every man a liar." Peter put it nicely when he said, "The Word of God liveth and abideth for ever and this is the Word which is preached unto you by the Gospel".

We have said that the power of the Word is lost to many because of the incidence of liberal thought and its replacement by traditional teaching of the Church. As in the days of Jesus (and He was specially severe on it) "ye have made the Word of God of none effect by your tradition".

TO REDISCOVER is our mission and what a mission! How are we to do it? We must put behind us all temptation to replace that Word either by slick methods or more popular approaches and fulfil absolutely and literally our commission to "preach the Word". "The Spirit of the Lord is upon me BECAUSE He hath anointed me to preach". The corollary is that you will forego the anointing of the Spirit if you fail to preach the Word, but if you do preach it, what possibilities there are! The results will exceed your wildest dreams. He has not anointed you to speak in tongues (and that has its place); or to perform miracles (and what a ministry this is and what need there is for it!). A pertinent, imminent danger is that we should rally to common experiences and subjective states as the grounds for fellowship. Today there is a fair bit of polarisation around emotional experiences. The order is: "They went everywhere preaching the Word, the Lord working with them and confirming the Word with signs following." Pentecostalists stand in danger of falling into the same traps as their Pentecostal forerunners – the Montanists in the second century and the Irvingites in Britain in the early nineteenth century – if you fail to make the Word preached and understood by the inspiration of the Spirit your common rallying-point.

I believe that (as in David's day) the Ark is on its way up the road to the citadel and many are as enthusiastic and determined as David was to see that it gets there. God is on the move: "All over the world the Spirit is moving" and what things are happening! Let us beware, however, lest, by our enthusiasm to hurry things up we come under the curse of God for using "new cart" methods. The Ark can only be carried on the shoulders of godly, dedicated men who adhere to the will and purposes of God as set down in His Word. They are telling words in 1 John 2:19,20, 27. The Ark is on the way: these are great days to be alive and "the end is not yet".

"Anointed to rediscover the power of the Word" – this is the mission and let us take heart from the rewarding results in places like Africa and Korea where a resurgence of interest in the Word has been followed by revival. Our supreme responsibility is to "preach the Word" and that Word will look after itself as it challenges and speaks with authority. At one point during the ministry of Jesus the validity of His message was being called in question: He put the onus for proof over to the Word itself and said: "If any man willeth to do His will he shall know of the doctrine whether it be of God or whether I speak of myself", then, "you shall know the truth and the truth shall make you free" (John 7:17).

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THE GIFTS OF THE SPIRIT—1 *The Word of Wisdom*

(1 Corinthians 12:8)

by Charles J. E. Kingston

THE Gifts of the Holy Spirit, as listed in 1 Corinthians 12, may be divided into three groups of three gifts. They are displays of the wisdom, power and speech of the living God, revealed in a ninefold spectrum of glorious spiritual colour. They are supernatural gifts of God, the continuing life of Jesus through His spiritual Body, the Church. As in a human body, every member has some gift for the efficient working of the whole (1 Corinthians 12:7).

The three groups of the charismatic gifts may be listed as follows:

Gifts of Revelation: the word of wisdom, the word of knowledge, discerning of spirits. These gifts are invaluable for the guidance of the Church and its preservation from error.

Gifts of Power: the gift of faith; the gifts of healings; the working of miracles. These are invaluable for the extension of the Church through evangelism, in which realm they seem principally to operate.

Gifts of Utterance: the gifts of prophecy, divers kinds of tongues and the interpretation of tongues. These are invaluable for the edifying of the local church.

1. The gift of the word of wisdom differs from the word of knowledge.

There is, however, a link between them. Natural wisdom is the ability to apply natural knowledge. For instance, should your car break down the garage mechanic will use his knowledge of the working of the various parts and then apply his wisdom in remedying the fault causing the breakdown.

God has all knowledge (called "omniscience"), but His wisdom is shown by the way in which He applies His knowledge in the working out of His purposes. Thus His election of some to salvation and His predestination of these to eternal glory is based upon His knowledge (called "foreknowledge", 1 Peter 1:2) of how some will respond to the gospel.

2. What is the gift of the word of wisdom?

It is not natural wisdom, which even an ungodly man may have, nor is it spiritual wisdom which all "in Christ" may receive (1 Corinthians 1:30; James 1:5); it is a gift of the Holy Spirit given to whom He wills (1 Corinthians 12:11).

It is the "word" of wisdom, not wisdom en bloc, but a word revealed for a specific need. For example, a solicitor will give his client a word of advice to meet a specific need derived from his knowledge of the law on that matter.

It is supernaturally given. Evidently Paul's preaching was by the word of wisdom since he states that he put aside natural wisdom and spoke the words "which the Holy Spirit teaches" (1 Corinthians 2:1,13).

3. Some Scriptural examples of this gift.

We learn better by seeing how a thing is done than by pages of explanation.

Noah was given instructions how to build the ark by the word of wisdom (Genesis 6:14-16). He could not otherwise have been able to know the size needed. God's leaders need this gift for "governments" (1 Corinthians 12:28).

Moses was assured that he would be given wisdom when confronting Pharaoh (Exodus 4:11,12). The same promise is given to us when we are called to stand before any authority which is antagonistic to God. "The Holy Spirit shall teach you in the same hour what ye ought to say," promised Jesus (Luke 21:15). God wants to guide us in life's decisions. Many Christians err because, like Joshua in the matter of the Jebusites, they do not ask counsel of the Lord.

Samuel received the word in his ear (1 Samuel 9:15). God revealed His plans about Saul to Samuel before he knew that such a person existed. Earlier, Samuel had learned the art of listening for God's voice when he said: "Speak, for Thy servant hears". Having prayed for this gift, let us learn to listen for the word of wisdom. During the trouble in Ireland in the 1920s a Christian woman, who had a bakery, was counting the week's takings in the room behind the shop. God said to her "Put the money away". She looked around but there was no one in the room; she went to the shop door but there was no one in the street. She again began counting and again the voice said: "Put the money away". Recognising the voice of the Lord she pushed the money under a cushion. Immediately, two rough men came in. One took her by the throat, put a gun to her head and said, "Where's your money?". The other man began searching the drawers. She said: "I am a child of God and that pistol will never go off". Then the Spirit of the Lord came on her and she shouted: "In the name of the Lord Jesus I command you to leave this house", and without a further word they went.

God is pleased when we pray for the gift of wisdom (as He was with Solomon when he asked for this gift), but, having prayed, let us cultivate the hearing ear. The word of wisdom comes as "a still small voice" (1 Kings 19:12) and when we hear it, like Elijah, we cover our face in deep humility.

Book Reviews

Smith Wigglesworth, Apostle of Faith, *by S.H. Frodsham. Published by Assemblies of God, price 35p, postage and packing 3p extra.*

THIS book contains the remarkable life story of one of the outstanding Pentecostal pioneers of the twentieth century. The title suggests that his spiritual speciality was faith. This is amply proved. From a poor lad born on the outskirts of Bradford, Yorkshire, he became a world-famous evangelist. He was an individualist and no Pentecostal society could monopolize him. Unspoilt by success, he was unique, never a slave to money, but generous to his last penny. "Greatheart" is the favourite title which the author uses to describe him. Throughout the world, vast crowds were attracted to his meetings. Thousands were converted and miraculously healed.

The author admits that he gleaned most of his material from James Salter, the evangelist's son-in-law. He has compiled it in such a descriptive manner that one is able to vividly recapture what we often call "the early days of Pentecost". It is a stimulating book, a fascinating biography of a man who, through faith, did exploits. I heartily recommend it, for it cannot fail to inspire and increase *your* faith.

EDWARD J. JARVIS

Moses, Servant of God, *by F.B. Mayer. Published by Lakeland, price 45p, postage and packing 6p extra.*

HOW do you think of Moses – as a mighty man of God, a great prophet, or God's superman of the Old Testament? This book gives a very reassuring look at Moses *the human being.* As we follow the development of his character through failure, disappointment and victory, we realize that only his faith accomplished his mighty deeds. We see that only when "he came to an end of himself", did he become a channel through which God's purpose was fulfilled. Each page searches and challenges us to identify with him, to compare our lives with his and to learn from the lessons taught by his life and character. This is a most challenging book for Christians of all ages.

D.S. WILLIAMS

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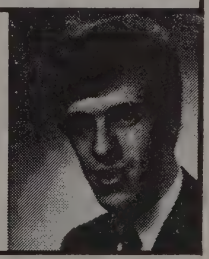
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Church Report

SOUTHPORT **Pastor: A.B. Tee**

CONSIDERABLE improvements have been made to the grounds of our Church as a result of a government grant. Our photograph shows our Pastor outside the Church. A car park for fifteen cars has been included in the improvements.

The following is a letter which appeared in The Southport Visitor:

Impressions of Tent Crusade

SIGNS, posters, leaflets and notices of various kinds have appeared over our town during the past few weeks concerning the Tent Crusade. This crusade was led by Rev. Alexander Tee of the Evangel Temple, Manchester Road.

I had neither met this evangelist nor visited this particular church before attending this crusade. I am now convinced that many Southport people have missed a wonderful opportunity to face up to facts which can so easily be overlooked and which concern us all.

Mr. Tee did not pass on his own ideas. He did not use emotional or persuasive jargon, neither did he claim any special mystical powers. All that he said, in my hearing, can be confirmed by the Word of God. Every offer and advice given seemed both reasonable and logical. However, lives were changed, sick ones were healed and it was obvious that reason and logic alone could not bring about such success. Behind it all was the God of the impossible; a loving, righteous Father, conveying His love and power through the Lord Jesus and then through a willing and obedient servant. The Church of God needs such evangelists today who will take God at His Word and receive the power He has promised

Mr. Tee continues his ministry at the Evangel Temple with no less zeal. I do not belong to his particular denomination but share his faith.

I join with many who are praying for his ministry and for our town of Southport, that hundreds more may realise God's great love, ready to save, to heal and to bless.

GWEN WHITMORE
15 Bibby Road,
Southport.

The Pastor, Alexander B. Tee, outside our Southport Church.
Photograph: *Stephenson Newspapers Ltd.*



Pioneer Crusade at Exmouth, Devon

Miracles, salvation and baptisms in the Spirit

IN July I had only heard about Exmouth and had no idea that by September I would have made many friends there. Omitting the details, the campaign "happened", and I found myself without my having really decided preaching in the 100-foot long marquee a few yards from the sea, one Monday night in September.

Pastor John Sainsbury (not for the first time) simply saw the whole project through, making sure that it did happen, and there I was. He had previously set up meetings in the town, attended by half a dozen locals, and (in season) holiday-makers.

Breaking off from his holiday in Switzerland, John Barton (an E.B.C. student) became the pianist, Mark Drew drew away from his Suffolk Church at Stowmarket, and singers from the Gloucester Church gave up their holidays to reach the hearts of Devonians. Mark Drew became not only the campaign manager and song leader, but also the tent watchman. He lived there!

One week before the Crusade I received a remarkable new anointing in our church prayer meeting; it was exactly like receiving the Baptism in the Spirit all over again. In the big tent I felt that I was "taken over". I was almost in a new world. That unexpected sense of the supernatural was something that I could not escape the entire thirteen nights of the Crusade. It became the underlying theme as I preached repentance and faith in Christ. Too many almost uncanny things took place to record in this brief account.

The attendances – what would they be in a small seaside town at the back end of the season, cut off from the general area (Exmouth is rather "out on a limb")? They were encouraging for the first day or two - and then they grew, night after night.

We advertised only a 6.30 p.m. (church time) service on Sundays, thus severing ourselves from church support. Attendance dropped that night to eighty, but nearly as many stayed when I decided to hold a charismatic service, when I gave a talk and invited questions on the Baptism in the Spirit.

On the second (and last) Sunday, we held the same two meetings and some received the Spirit with signs following as soon as hands were laid upon them.

The local vicar made several encouraging attendances and we were thrilled though quite nonplussed by the open, eager and very appreciative attendance, every night, of nuns from the local Roman Catholic convent, some of whom signed decision cards. Their thanks were warm and real.

Many were healed, and many received Christ. The future of the Exmouth Church looks to me sure. Everything has simply gone along in such a divinely ordered way that obviously (if ever I saw it) God was in this thing. I count it a privilege to have been involved and to have been used by the condescension of the Spirit, as the gifts of healings, miracles, revelation and word of knowledge were granted according to the New Testament pattern.

I painted pictures, but, frankly, hard work as this feature is, the real attraction was the power of God openly at work. The local press even omitted our final and important advertisement and quite ignored our presence in the town, but all our accommodation filled up despite this, as excited people told of the visitation of God on the Imperial Recreation grounds. "All over the world, the Spirit is moving".

One young man received a farewell gift from the new Church. - He went into Elim Bible College this term. A new Elim student from a pioneer campaign is a kind of record, I suppose.

George Canty

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P. S. Brewster's Address to the 1973 World Pentecostal Conference

(continued from last week)

ANOTHER trend is to accept the heritage and the sacrifice of the past without a corresponding personal dedication. It would be a crying shame for this generation to accept all the sacrifices and daring dedication of the early pioneers and try to carry on with the work today without a burning consecration. The Pentecostal Movement is essentially a faith Movement born of prayer. It is so easy today to cast off all the past and have no appreciation for the legacy of Pentecostal truth. Some of the old paths are still the better paths.

Some charlatans have endeavoured to build up own personal reputation and to make money out of the Pentecostal people. This is not new. It happened in Philip's revival in Samaria. Are we not commanded to "try the spirits"? The Pentecostal Movements have been born from a background of holiness and no matter what the modern trends may be the doctrine of holiness is Bible-based.

In this third generation of Pentecost far too much time, money and priority are given to administration rather than evangelism. To conserve what we have and to live on our resources rather than expand is spiritual suicide. The warning message given to the Early Church in the Revelation was to effect that "Thou art rich, *but poor*".

Yet another trend is the urge to build larger and more costly church buildings, not always to house the incoming of a great rush of new converts. Some of these large costly buildings are used only for one or two hours a week. Multiplied thousands of cities and towns around the world have not even one Pentecostal church. It could be we will have to create the trend of sharing our resources to reach the world in our generation.

There is today a lack of balance on priorities resulting in the endless round of committees majoring on minors. To know what is important is the height of spiritual wisdom: To know the mind of God and to be aware of the urgency of Christ's Great Commission. There is nothing more important in the whole world than to win a soul for Jesus Christ and to lead that convert to be filled with the Spirit and then merge him into the Church.

In some parts of the world there is an unhealthy move towards the segregation of people. The youth gather, the older brethren gather, the teenagers gather, and the old people gather. This trend is becoming so vast that, in some sections ninety per cent of church life is expended on youth. This is not Bible-based. It should be halted and rectified. The older, matured people need the zeal and the energy of the young and the young need the wisdom, balance and maturity of the older people. There is no competition between the old and the young. In the Bible we are taught that old men dream dreams and inspire the youth, while the young men see visions of the need of their own generation. Age groups are not put into water-tight compartments, but they complement each other.

The great cry for democracy has gone around the world as though it has the glow of divine inspiration about it. The people's vote is becoming stronger than the voice of God. It is Christ who is the Head of His Church, the Foundation of the Church, the chief Cornerstone uniting the Church. The voice of democracy could be wrong and has been known to have been so many times. By no means am I against voting except

BIBLE ACROSTICS

By Arthur Campbell
("Uncle Arthur")

ECCLESIASTES

Energy spent in vain (1:2,3);
Communed with heart (1:16-18);
Conversion plans (2:4-6);
Labour (2:10,11,21)
Everything planned (3:1-8,17);
Sore travail (4:8);
Increase (5:11);
Abundance (5:12);
Shadows (6:12);
Time and chance (9:11);
Evil (10:5);
Seek knowledge (12:9)

to say that congregations, administrations, Conferences and Councils should be observant to see where the hand of God is resting on certain people in their generation and to thrust these people out into the harvest field. God will take care of the future and all finance and help man and movements to meet all eventualities. As trustees of the gospel we must create the trends and not merely conform to secular trends.

In some sections of the world there is an unhealthy over-emphasis on demon power. Some dreadful extremes have been encountered. This trend must be halted by the teaching of the Word of God, which is final. There is no court of appeal against the teaching of Scripture. We accept the fact that there is a devil and that he is trying to bring down the work of God and the individual. He is endeavouring to seduce, to divide, and to confuse the Church, but we must already recognise that he is a defeated foe. Our Master said, "SATAN HAS NOTHING IN ME".

Another subtle trend is the shifting of emphasis to meet changing opinion and weaknesses of men. This results in uneven growth and development. Some groups of Pentecostal people have never really matured. There is an urgent need in some areas for charismatic leadership. One of the most serious of all trends is the toleration and the condoning of SIN and the attempt to excuse it and provide for it – drink, drugs, the abuse of sex life, lies, theft and corruption both moral and spiritual.

Another very dangerous trend is to substitute education for the call of God and the power of the Holy Spirit, the use of psychology in the place of prayer and the anointing of the Holy Spirit.

Still another trend is to claim that the church is finished and now we can meet in houses. Any house meeting is but a substitution for church life, an emergency rather than a practice.

The Truths of the Pentecostal Movement

God is pouring out His Holy Spirit around the world on all denominations, including Roman Catholics, Episcopalians, Methodists, Baptists and others. There is no shadow of a doubt this has caught many by surprise. Fifty years ago as the Holy Spirit fell upon the individual. He left his church and merged into the Pentecostal Movement. Today many of our brethren are not coming out, but remaining in their existing churches. This causing confusion, perplexity and sometimes heartache, but we must recognise that God is not baptising in the Holy Spirit the institutions or the churches of the denominations, but He is baptising individuals. Jesus is the only Saviour and no one can receive the gift of the Holy Spirit without first receiving Jesus as Saviour and Lord. Pentecost and its manifestation must come into the whole activity of church life and not be relegated to special occasions, such as renewal services or vestry or house meetings.

Conclusion

Where do we go from here?

We will continue to evangelise at home and overseas until we usher in the Second Coming of Jesus Christ. We will recognise the principle of being debtors to all who recognise the lordship of Jesus Christ and are seeking to be filled with God's Holy Spirit. We will contend for the faith without being contentious. We will offer our fifty years of experience to all our brethren of all denominations who desire it.



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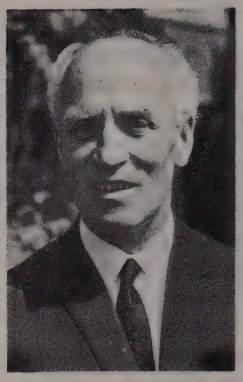
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D.2918



From T. H. Stevenson

ON a recent Sunday afternoon I had the privilege of having afternoon tea with Dr. Ian Paisley, following an open-air gospel rally. Our refreshments were enjoyed at the home of my niece and her husband, in one of whose fields the rally was held. Though I write of afternoon tea, for Dr. Paisley it was nothing more than a glass of water and almost complete abstention from food. The preacher and politician is on a diet, which seems to be most effective, he having reduced from almost eighteen stones to little more than fifteen stones. He would appear to be decreasing in stature, but only physically. Politically he may have had his moments of set-back, but these seem small and temporary in N. Ireland compared with the fortunes of almost any other politician one could name. My nieces' husband shared prison with Dr. Ian Paisley and now shares with him as an elected member of the Assembly of N. Ireland, upon which I question whether they place much hope. Dr. Paisley has not decreased as a political figure, but even more important one would be biased who suggested that his spiritual stature lessens. Many must wonder how he can carry out efficiently such a full life in pulpit and politics. There is, of course, the dictum that, if you want a job doing ask a busy man. On the Sunday morning, as every Sunday morning, Ian Paisley preached to 200 prisoners in Crumlin jail. This was followed by his morning service at his own Church, then a forty miles journey for the gospel rally attended by considerably more than 1,000 people several miles from the nearest towns, followed by his evening service in Belfast. A fine, direct gospel address was interrupted several times by an elderly Christian who, whatever he may have lacked in intelligence, had made sure that he was nearer to Dr. Paisley than anyone else in the field. With a powerful voice and aid of a microphone Ian Paisley could have ignored the man without many if any being aware of it, but the man often presented as intolerant and aggressive was too tolerant to his questioner by allowing himself to be stopped at least three times. Despite the interference, God blessed. After the service Dr. Paisley by the platform-lorry personally counselled a Roman Catholic woman in leading her to Christ. The rally was arranged by a young people's group and I could only be but very pleased that one of our local young Elim men convened the service and another young Elim man testified to his quite recent conversion, while the remaining testimony was given by a young man who told how late at night he went to the home of another young Elim man who led him to Christ.

Thoughts from the Book of Genesis

46. Suffering for doing right (Genesis 39:20)

by F. Lavender, Pastor of our Croydon Church

WHEN Joseph was overseer of one of Egypt's greatest homes, the blessing of God was clearly upon him. He may have felt that the promises of God were coming to pass. Suddenly and harshly, however, all was changed for him when Potiphar had him thrown into prison because of the lies of his evil wife. Have you wondered why Potiphar imprisoned Joseph rather than having him put to death? Do you think he half-doubted his wife's story in view of Joseph's upright character? Perhaps it appeared that the Lord was mocking Joseph, but he continued to trust Him and to believe His Word and, in spite of trouble, he expected God to fulfil His promise. The Lord protected Joseph in prison and gave him favour with the jailer, keeping Joseph safe until the hour of deliverance which He had planned.

Sometimes, just when it seems that we are on the verge of wonderful blessing, things go wrong. The tide recedes and we become discouraged. Perhaps we do what we know is right and yet we suffer for it. It may even be that, like Joseph, we are accused of doing the very thing which we have rejected as being wrong and unworthy. Such an experience is bewildering and hard to bear and can bring heartache and sleepless nights. Yet, as honourable Christians, we know that in similar circumstances we would have to make the same decision even if it did lead to trouble. At such a time it is more necessary than ever to trust the Lord and to believe that all will finally work for good. The same Lord who has closed one door against us will certainly open the right door before us and no-one can then shut it (Revelation 3:8).



Margaret M. Ladlow's page

Ladybirds and the Like

"LADYBIRDS combat famine problems!": what an intriguing headline! It was in *The Christian Record.* The item reported that the World Council of Churches has announced that it is to support a project to supply and use a special type of ladybird to destroy bugs which are killing date palm trees in the drought-stricken areas of West Africa. The nomadic people in the sub-Sahara region have already lost their cattle in the drought and they are now dependent on the date palms for sustenance. The ladybird is a predator on the bug which attacks the palms and can eat as many as 400 bugs a day!

There is often amazing potential in tiny things. One can hardly conceive of a more fragile little insect than the ladybird, yet it has a vital part to play in keeping the balance of nature by devouring pests, as all gardeners will readily concede. In the Almighty's scheme of things He delights to use the weak things of the world to do His work.

"In 1873, in the Anna Valley Mission Hall near Andover, a special meeting was held to give support to the work of the British and Foreign Bible Society. A small boy, eight years old, volunteered to become a collector for the Society and took home with him from that meeting a collecting box shaped like a Bible. His name was Robert Henry Dear. Ever since, that box has been in use in the Dear family. When Robert died in 1940 his daughter Lily took the box over. In February this year the Anna Valley Mission celebrated a century of Bible Society meetings. Miss Dear was there with the box specially polished for the occasion. Herself over 80, Miss Dear is one of those indomitable workers who keep churches and Bible societies alive".

This story is in *Word in Action*, the newspaper of the B.F.B.S., along with another example of a small item being effectively used by God: "The Bible is banned in mainland China. This means that one-fifth of the world's population lives almost completely beyond the reach of God's written Word. The Bible Societies' answer is to put Bible readings on tape and beam them into China by radio".

Thank God for one small boy who was willing to serve God in his own little way and for a small tape which is mighty in invading enemy territory and driving back the forces of darkness and destruction.

This tape ministry reminds me of our own E.W.M.A. project: "Transmitting the Truth". It rejoiced my heart recently to learn of several hundred cassettes, each one capable of recording an hour's bible teaching, being sent to Ghana. These cassettes will be prepared in tribal tongues and used in teaching people in remote villages where it would be impossible to maintain trained pastors and workers. I thought of all those dear sisters, many of them elderly, who by the use of such simple things as knitting needles, sewing needles, baking tins and pots of glue, have raised the cash needed to purchase this equipment. I thanked God for every one of them.

Little Things

The heart that loves the little things
Is full of deep content:
The life that serves in little things
Is often nobly spent:

For when God made the mountains
He shaped the flowers as well:
And when He spread the ocean
He formed the cockle shell:

So do not be despising
The day of little things,
For bees as well as angels
Can boast a pair of wings.

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WITH CHRIST

BROWN. On September 10th, George W.F. Brown, aged 81 years, Founder-member of our Barking Church and for a period member and deacon of our Ilford Church, passed into the presence of his Lord. Officiating ministers at funeral at Clayhidon, Devon: L. Burston and B.C. Richardson.

HUNT. On September 14th, Clifford Hunt, for many years Watford's faithful Missionary Secretary, passed into glory after much suffering. Officiating ministers at funeral: R. Rees and G.S. Hillman.

LIGHTBODY. On September 3rd, in hospital, Elizabeth (Liz), nee Macaw, dearly loved sister of Mrs. W. Savage and Miss C. Macaw (Newtownards) and Mrs. G. Hanna and Mrs. T. McIntosh (Greenock). Rest after suffering. Officiating ministers at funeral: G. McK. Eagleson and W.H. Holohan.

THOMAS. On September 17th, our beloved sister Mrs. Olive Thomas, for many years a faithful member of our Watford Church, after much suffering, passed into the presence of her Saviour. Officiating minister at funeral: R. Rees.

MARRIAGES

SPENCER–BATH. On September 8th, at our Salisbury Church, Trevor Spencer to Pearl Bath, daughter of Mr. and Mrs. A.V. Bath. Officiating minister: Philip Parsons.

WAKEMAN–MONTACUTE. On September 1st, at our Yeovil Church, Jeffery Tailton Wakeman to Helen Barbara Montacute. Officiating minister: E.J. Thomas.

BIRTH

SPURLING. On August 25th, God's gift of a son, Benjamin Paul, to Alan and Rosalind (nee Stockdale).

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British Pentecostal Fellowship

25th Anniversary
1949–1973

ANNUAL GENERAL MEETING

Birmingham, October 27th 1973
in Elim Pentecostal Church, Alton Road, Selly Oak.

11.00 am Business Session

3.30 pm Ministers and Church Officers Wives welcome

7.00 pm GREAT RALLY IN TOWN HALL

Speakers: T. W. Walker, Omri Bowen

ALL WELCOME D.2924

COMING EVENTS

ABERDARE. October 13. Elim Pentecostal Church, Monk Street. Miss Joan Caudell (Rhodesia). At 7.15. 24. Pre-Crusade visit of M. Sherwood. At 7. Pray for our March 1974 Crusade.

ABERDEEN. October 20–28. Elim Pentecostal Church, Marischal Street. Youth crusade conducted by "Youth with a Mission". Please pray.

ABERYSTWYTH. October 6-14. Elim Pentecostal Church, New Street, off Pier Street. "Revolution '73" youth campaign. Thursday nights: film nights. Preachers: K. Lannon and G.S. Wyborn. Weeknights at 7.30. Sundays at 6.

BLACKPOOL, Marton. October 7. Elim Pentecostal Church, Fredora Avenue, off Preston New Road. Ian MacInnes. At 6.30. October 13-15. Pastor's anniversary. Party from Rowley Regis. Preacher: D.W. Cartwright. Saturday at 7.30. Preacher: H.W. Greenway. Saturday at 7.30. Sunday at 10.45 and 6.30.

BOLTON. October 11-19. Elim Pentecostal Church, Higher Bridge Street. Anniversary services.

BRISTOL. Commencing October 6. Elim Pentecostal Church, The City Temple, Jamaica Street. Church's twenty-first anniversary. Preachers: John Lancaster (opening weekend); J.C. Smyth (final weekend). Includes youth nights. Weeknights at 7.30. Sundays at 6.30. October 10. Sisterhood Day (speaker: Mrs. John Lancaster). At 3.30 and 7.30.

CAERPHILLY. October 11-15. Elim Pentecostal Church, St. Fagan's Street. Church's twenty-fifth anniversary. Preachers: Eric Dando, L.W. Green and L. Reeves. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

CHIGWELL. October 12-14. Grange Farm. Elim Youth Weekend, organised by the Eastern, East, West and South London Presbyteries. Speaker: Len Cowdery. Details and application form from: Pastor Peter Hill, 60 Tattenham Road, Basildon, Essex.

CLACTON. October 25. Elim Pentecostal Church, Hayes Road. Sisterhood Rally. Speaker: Mrs. F.F. Frost. Soloist: Mrs. E. Allbury. October 27,28. Thirty-Seventh Church anniversary. Preacher: F. Brown (Norwich A.o.G.), supported by "The Gospel Sounds". Tea provided on Saturday. Convener: P.K.G. Rose. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30.

CROYDON. October 6,7. Elim Pentecostal Church, Stanley Road. Elim Bible College weekend. G.W. Gilpin and students. Saturday at 7. Sunday at 11 and 6.30. 28. Deacons' Sunday. At 11 and 6.30.

EASTBOURNE. October 6-13. Elim Pentecostal Church, Hartfield Road. Youth crusade conducted by Neil Martin and E.B.C. students. Saturday in Town Hall at 8. Weekday outreach in senior schools. Coffee bars. Youth weekend. Please pray.

ERDINGTON, Birmingham. October 20,21. Elim Pentecostal Church, South Road, off Reservoir Road. Gloucester Choir. Saturday at 7. Harvest Thanksgiving; Annual Gift Day. Preacher: T.J. Broomhall. Convener: Ken Smith. Sunday at 11 and 6.30.

EVESHAM. October 13. Elim Pentecostal Church, Masonic Building, Swan Lane. Preacher: The President (John Lancaster). Swindon Choir. At 7.

EXETER. October 6-9. Elim Providence Chapel, Northernhay Street. Autumn convention. Preacher and soloist: W. Ll. Bell. Weeknights at 7.30. Sunday at 11 and 6.30.

GLOUCESTER. October 13. Elim Pentecostal Church, Parkend Road. Monthly Rally. Visit of E.J. Thomas and the Harvesters (Yeovil). At 7.

ILFORD. October 30. Elim Pentecostal Church, Clements Road. Film: "The Return", with comment by Hal Lindsey. At 7.30.

ISLINGTON, London. October 21-28. Elim Pentecostal Church, Lennox Road, London N.4. Crusade conducted by Pastor G.J. Feasey. Nightly at 7.30 (including Sundays).

OXFORD. October 7. Elim Pentecostal Church, The City Temple, Botley Road. Harvest thanksgiving. Sundays at 11 and 6.30. October 18. The President (John Lancaster). At 7.15.

PETERBOROUGH. October 14. Elim Pentecostal Church, Midland Road. Visit of the London Crusader Choir and D.B. Gray. At 2.45 and 6.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. October Youth Outreach: 3, John Cooper; 13, film: "Go, go, go with Arthur"; 19-21, Trevor Partington; 22, Jim Dick; 27, film: "Crowning Gift". Sundays at 6. Weeknights at 7.30.

ROMSEY. October 13. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by the European Evangelistic Society. At 7.

RYDE, Isle of Wight. October 1–5. Elim Pentecostal Church, Albert Street. Sunshine Corner Crusade conducted by M. Moore. Nightly at 6. October 13, 14. Harvest Thanksgiving. United Pentecostal Rally. Preacher: W.J. Maybin. Saturday at 7. Preacher: I.R. Hall. Sunday at 11 and 6.30.

SOLIHULL, Warwickshire. October 13. Oliver Bird Hall. Pioneer Presbytery rally. Preacher: George Canty. At 7.30.

SOUTHEND-ON-SEA. October 13, 14. Elim Pentecostal Church, Windermere Road. Forty-seventh Church Anniversary. Preacher: J. McBurney. Lifeline Gospel Group. October 27, in Cliff Town United Reformed Church, Nelson Street. Festival of Song. London Crusader Choir with D.B. Gray. Westcliff Male Voice Praise. Mrs. Thelma Beacham. Preacher: W.M.E. Plowright. Convener: A. Nicolson. October 28, in Elim Pentecostal Church. London Crusader Choir. Preacher: W.M.E. Plowright. Saturdays at 7. Sundays at 11 and 6.30.

STOCKPORT. October 6, 7. Elim Pentecostal Church, Mottram Street. Church anniversary services. Preacher: J.T. Bradley (Secretary General). Saturday at 7.30: combined baptismal service. Sunday at 10.30 and 6.30.

TREHARRIS. October 20-25. Elim Pentecostal Church, John Street. Bible prophecy convention. Preacher: D.M. Russell-Jones. Mountain Ash Elim Church Choir and other items. Weeknights at 7.15. Sunday at 11 and 6.

ITINERARIES

The President (J. Lancaster):
October 6,7, Bristol; 8, Chippenham; 9, Keynsham; 10, Bridgwater; 11, Wells; 13, Evesham; 14, Hereford (a.m.), Gloucester (p.m.); 15, Cheltenham; 16, Bath; 17, Swindon; 18, Oxford; 24, Letchworth.

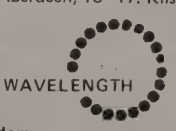
The London Crusader Choir with Douglas B. Gray:
October 6, Addiscombe; 10, Caxton Hall (Westminster); 14, Peterborough; 20, Colchester; 27,28, Southend-on-Sea; November 10, Canning Town; 11, Broadmoor Hospital; 18, Reading; December 9, Croydon; 13, Croydon (Fairfield Hall); 23, Wandsworth and Maidstone prisons.

Miss Joan Caudell:
November 6, Swansea; 7, Pontardulais; 8, Port Talbot; 9, Neath; 10, Aberystwyth; 11, Dowlais; 13, Aberdare; 14, Merthyr; 15, Pontlottyn; 16, Llantrisant; 17, Treharris; 18, Caerphilly; 20, Cardiff; 21, Newport.

Ian MacInnes:
October 6, Accrington; 7, Blackpool Temple (a.m.), Marton (p.m.); 8, Southport; 9, St. Helens; 10, Ellesmere Port; 11, Holyhead.

David L. Mills:
October 15, Langley; 16, Graham Street; 17, Stirchley; 18, Weoley Castle; 20, Rowley Regis; 21, Cannock (a.m.), Old Hill (p.m.); 22, Smethwick; 23, Erdington; 24, West Bromwich.

Joseph Smith:
October 6–11, Aberdeen, 13–17. Kilsyth, 20–25, Greenock.



United Kingdom
George Canty, Pastor of our Sparkbrook Church, has been asked to televise thirteen programmes on Midlands A.T.V. commencing on October 2nd at 12 noon. The programmes will be entitled "George Canty" with scripts and paintings.

On October 7th at 10.15 p.m. on Radio 4 there is to be a programme about the Pentecostals. It will include a number of people and places including a prayer meeting held at our Sparkbrook Church (previously broadcast) and George Canty has been asked to give a summary at the end. The title of the programme has not yet been finalised.

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290 Every Sunday at 5.30 p.m.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called, "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Brazil
Radio Clube de Londrina 5.45 – 6 a.m. (Brazil time), each morning.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

THE PRINCIPLES AND PRACTICE OF YOUTH WORK

by Eldin R. Corsie, National Youth Director

LESSON 2 *Programme Planning*

(continued)

FURTHER information on films can be obtained from: The World Association for Christian Education, 7 St. James Street, London S.W.1., who act as an advisory body and International Films, 66 Westbourne Terrace, London W.2. Anyone responsible for the showing or hiring of films would be well advised to buy Maurice Rowlandson's book, *Let's have a film* (Marshall, Morgan and Scott).

FILMSTRIPS AND SOUNDSTRIPS

The Elim Youth Movement (address as above); The Church Army Visual Aids Department, 185 Marylebone Road, London N.W.1. (sale and hire); The Church Pastoral-Aid Society (especially *What is a Missionary?);* Concordia Films (they have an extensive range of teenage topics); Scripture Union (*The Crunch, The Book that came alive, A World they never dreamed of,* and discussion starters *Hit or Miss* and *The Rise and Fall of Sir Ivor Lott)* – Scripture Union Modern Communications Unit (address as above).

TAPES

The Elim Tape Library, 15 Rodenhurst Road, London SW4 8AE; The Keswick Tape Recording Fellowship, 13 Lismore Road, Eastbourne, Sussex (most of the young people's addresses of past years are available); Scripture Union (e.g. John Stott and David Sheppard on reading the Bible, among others).

PUBLICITY

Leaflets, prayer cards, Bible Study aids and posters: sample packets can be obtained from: Christian Publicity Organisation, Ivy Arch Road, Worthing, Sussex; The Young Churchmen's Fellowship (YPF programme cards in a variety of colourful and contemporary designs which can be overprinted with your local details); Challenge Literature Fellowship, Revenue Buildings, Chapel Road, Worthing, Sussex BN11 1BQ; Decortext, 39 Honor Oak Road, London, SE23 3SH; You Need Christ Crusade, 181 Hercules Road, London SE1; Victory Tract Club, 189 Brighton Road, South Croydon, Surrey.

BIBLIOGRAPHY

General Leadership, by R.W. Pinchback (Covenanter Union); *Social Group Method and Christian Education,* by F.W. Milson, (Chester House Publications); *Bible Class Teaching and Leadership,* by Sheila Wood and J.R. Hill (Scripture Union); *Old Faith, Youth World,* by David Winter (Hodders); *Running the Group,* by Richard Bowdler (Church Bookroom Press).

Discussion material published by S.U.: *Leading the Bible Study Group, Let's Discuss,* by J. Hills Cotterill; *All things New, Know how to lead Bible Study and Discussion Groups,* by J. Hills Cotterill and Michael Hews; *Bible Study Outlines* by John Simpson.

SOCIAL ACTIVITIES

Dictionary of Games, by J.B. Pick (Dent and Sons)· *The Wembley Book of Ball Games and How to play Them (*Playcraft); *The Pan Book of Party Games, by* Joseph Edmundson (Pan Books).

MUSIC

Pastor D.B.Gray, 15 Rodenhurst Road, Clapham Park, London SW4 8AE; Key Records, 10 Seaforth AVenue, New Malden, Surrey, KT3 6JP; M.G.O. (Address as Key records).

MISCELLANEOUS

Belonging, Arguing, Loving, Working, by David Sheppard (S.U.) are strongly recommended for any YPF bookstall. *CHALLENGE* newspaper also produces *PLUS,* a colourful, attractively-designed newspaper aimed at the 11-15 year olds.

Elim Youth Movement publish a magazine for young people in conjunction with the Assemblies of God Youth Council called *Young Folk.* It is particularly geared to the very young. *Buzz* magazine is obtainable from 10 Seaforth Avenue, New Malden, Surrey, KT3 6JP.

continued next week.

A new converts' handbook by the President

YOUR GUIDE TO THE CHRISTIAN LIFE

by John Lancaster

Price 5p (postage and packing 3p extra) from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

Please pray for

SPECIAL YOUTH CRUSADE

in the Elim Pentecostal Church, Aberdeen

20th–28th October

Conducted by a team from 'Youth with a Mission'

Details from: Rev.W.Crawford, 30 Grosvenor Place, Aberdeen AB2 4RE. D.2947/2

The Family Altar

Scripture Union Portions — **Notes by Gerald L.W. Ladlow**

Monday, October 8th — **2 Kings 19:20-37**

"The remnant that escaped of the house of Judah shall yet again take root downward, and bear fruit upward." (v.30).

VERY often after a storm a tree that has been shaken takes firmer root than ever. God declares that the remnant that escaped destruction by the Assyrians will become stronger and will prosper more than ever, but God emphasises that this shall only be accomplished "by the zeal of the Lord of Hosts". It is comforting to realise that God is always able to turn our adversity to good account. By the application of His grace He strengthens our roots and increases our fruits.

Tuesday, October 9th — **2 Kings 20:1-21**

"What have they seen in thine house?" (v.15).

AFTER the miraculous deliverance of Hezekiah from his sickness in answer to prayer, he gave a wonderful psalm of praise in which he exquisitely expressed his gratitude to God for His care over him (Isaiah 38), yet following that great experience he gave way to the flattery of Merodach Baladan and made a vain display before his ambassadors. This stirred up the jealousy of these envoys and inspired the subsequent aggression by Babylon. It displeased the Lord, for it failed to assert His glory. We should ever be on our guard to see that everything in our lives brings glory to Him and that there is nothing of which the enemy can take advantage to spoil our testimony.

Wednesday, October 10th — **2 Chronicles 33:1-13**

"When he was in affliction, he besought the Lord" (v.12).

MANASSEH was thirty-four years of age when he was carried captive to Babylon. His reign had been characterised by vile heathen practices and bloody cruelty (see 2 Kings 21). Personal affliction brought him to his knees in prayer. In love, God forgave him and subsequently restored him to his own land. For thirty-three years he showed his faith by his works and sought to remedy the evils of the past. The love of God often allows men to be brought into painful experiences in order that they might learn their need of Him.

Thursday, October 11th — **2 Chronicles 33:14-25**

"He humbled not himself before the Lord, as Manasseh his father humbled himself" (v.23).

AMON was born after the conversion of his father. His life was surrounded by godly influences. He must have heard of the terrible past and the tremendous change that God made in answer to his father's prayer, yet he chose the path of evil and turned from the holy example that he had been given. He paid the price for his folly and lost his life. Our Lord reminds us that the greater the light that is given, the greater the condemnation if it is rejected (Matthew 11:20-24).

Friday, October 12th — **2 Chronicles 34:1-18**

"While he was yet young, he began to seek after the God of David his father" (v.3).

WHAT contrasts there are in this narrative! A godly father, Manasseh, was followed by his wicked son, Amon, then, as Joseph Parker said, "Amon, the greatest sinner of his day, was progenitor of one of the finest saints who ever prayed." Only a lad of eight years when he came to the throne, while still of tender years Josiah sought the Lord. Having known the benefits of his grandfather's godliness and the sad result of his father's sinfulness, Josiah made his decision to follow the Lord. Never let us think that children are too young to understand spiritual truth or to make true decisions for Christ.

Saturday, October 13th — **2 Chronicles 34:19-33**

"Because thine heart was tender" (v.27).

TENDER–HEARTEDNESS is a mark of a true Christian (Ephesians 4:32). The tender heart is always ready to respond to the Word of the Lord and to submit to its judgments as well as to rejoice in its gospel, to shed the penitential tear and to pray the prayer of compassion for those who come under its condemnation. The tender heart will find the blessing of forgiveness and the continued lovingkindness of the Lord.

Sunday, October 14th — **2 Chronicles 35:1-19**

"He encouraged them to the service of the house of the Lord (v.2).

THE re-commencement of the services and the carrying out of all the requirements and ceremonies of the law of Moses after a long period of neglect was a considerable task, but the priests did it because of the encouragement received from Josiah. No wonder the result was such an unqualified success (v.18). Where folk are ready to give the word of encouragement to God's servants the blessing of the Lord always abounds.

Have you encouraged your minister today?

ANNUAL

ORDINATION SERVICE

October 20th 1973 at 7 pm

ELIM PENTECOSTAL CHURCH,
CLAPHAM CRESCENT, LONDON.

Preacher: Pastor J. A. Wright. Chairman: The President.
Singing by the E.B.C. Choir.

D.2886

A Personal Letter from the Field Superintendent



Dear Friends,

We would like to place on record our deep appreciation for the splendid manner in which you responded to the Evangelistic Appeal last year. Your efforts resulted in the highest contribution for many years and exceeded the previous year by about 50%.

The crusades in recent years have resulted in the founding of several new churches and these take some years to establish. So, in addition to bearing the initial cost of the campaign, it is necessary also to bear some financial responsibility until the new church gets properly on its feet. We know it would be your wish for this to be done because it is no good launching an effort and then leaving it to flounder for the sake of a little help. From this you will appreciate how dependent we are upon generous giving to maintain these ever increasing commitments, in addition to the cost of further pioneer crusades. Your excellent giving to the last appeal has enabled us to share the load to some degree.

Please contribute liberally again on the occasion of our ANNUAL THANK-OFFERING for EVANGELISM because the commitments are rising each year. Special envelopes can be obtained from your minister or, if you prefer, send your gift direct to Headquarters and designate it to the THANK-OFFERING. Our national week of prayer takes place from 7th to 14th October, so this is ideal to make EVANGELISM a main topic. Also please PRAY every day throughout the year for those who go into the world with the glorious gospel message.

Thank you and God bless you.

Yours through Grace,

R. B. CHAPMAN

Gifts and communications can be sent to:-
The Field Superintendent,
Elim Pentecostal Church Headquarters,
P.O. Box 38, CHELTENHAM, Glos.

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Ambitious men Age 25-40 with sales experience and with Christian or Public Spirited ideals are invited to apply for position with West End Estate Agents that has exciting possibilities. No Agency experience required. Successful applicants within 12 months of joining should be managers in their own branch. Part time trials can be arranged. Excellent salary plus commission, pension scheme etc. Holiday arrangements honoured, car provided.

Write Box No. 2905, ELIM EVANGEL, P.O. Box 38, CHELTENHAM, GLOS.

D.2905

THE ELIM EVANGEL

Vol. LIV No. 41 October 13th, 1973 5p

GO YE INTO ALL THE



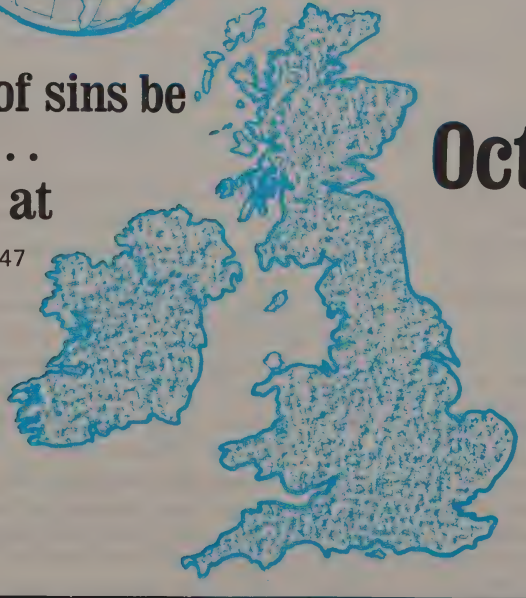
Mark 16:15

that
remission of sins be
preached . . .
beginning at

Luke 24:47

Elim Evangelistic Thanksgiving Sunday

October 14th



Pray for Souls
and
give to reach them

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

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Editorial

AT a recent conference at which I had the privilege of speaking, a late night feature was entitled, "Pentecostal Pioneers". It was intensely moving, occasionally amusing, always challenging, to hear some of their contemporaries describe Stephen Jeffreys, Fred Watson of Blackburn, Smith Wigglesworth, William F.P. Burton and "Dad" Mercy of Cross Keys. Such different men they were, but what a mark they left on their own and on succeeding generations.

As I listened I wondered, if the Lord tarry, whether future conferences will be able to say such things about the leaders of today. Undoubtedly there are men of God in our midst and history will record — or ignore — their contributions, depending upon many factors.

I cannot but say, however, that the driving force behind the brethren named was a desire to be abandoned to God. Love for souls, confidence in divine power, supreme dependence on God's inspired Word, prayer that moved mountains—the biographies revealed them all, but still this indefinable something was there. I suppose "charismatic" has come to mean all sorts of things nowadays, but truly charismatic they certainly were. The prophetic office seemed to have been granted to them. Some of them were fit companions of rugged Amos. Background and even training were often unhelpful or non-existent, but they knew God. Prowess mattered little or nothing. Prominence was far from their thoughts. They knew God. They wanted to be all out for Him. They were determined to yield entirely *and yet to wield total Holy Ghost power.*

Times have changed. Many a time has the story been told, for example, how Stephen Jeffreys regularly preached in Wales to afternoon — *weekday* afternoon — congregations of scores, all men and all out of work.

Yes, times have changed, and not always for the better, for materialism is well nigh engulfing us.

God is just the same, however. In these last of the last days, we must be willing in the day of His power.

Church Reports

Pastor D. C. Lewis baptising converts at Rugby





CARDIFF **Pastors: P.S. Brewster, R. Hunston and J.H. Dick**

DR. Christopher Wood and his wife, Angela, recently celebrated their first wedding anniversary. Their marriage on September 16th, 1972, was a unique occasion

(continued overleaf)

Evangelistic Sunday - October 14th

Precious souls have been won for Christ through campaign evangelism during the past twelve months. Your generous gift again this year will help us to continue this good work.

Gifts can be forwarded through your local church or direct to:

The Field Superintendent,
Elim Evangelistic Fund,
P.O. Box 38,
Cheltenham, Glos.

I enclose cheque/postal order/money order for £.....
as my gift to Elim evangelism.

Name.....

Address.....

.....

.....



Pray for a spiritual awakening

at the City Temple, Cardiff. The Minister, Pastor P.S. Brewster, who officiated at their wedding, dedicated Christopher and Angela as babies. He also was the officiating minister at the weddings of Joyce and Tom Alexander, Angela's parents, and of Keith and Grace Wood, Christopher's parents, at the City Temple, Cardiff. We wish them many happy years together serving the Master.

PRAYER AND PRAISE



by F. H. Coleman

I AM writing this in an aeroplane flying at an altitude of 33,000 feet and travelling at 500 miles per hour on the way to Tokyo and the World Pentecostal Conference in Korea.

There is revival in Korea. Billy Graham was there recently and there were over 1,000,000 people at the final meeting of the Crusade. A military parade ground was used with the Koreans sitting on the ground. It is estimated that the Hyo Chang football stadium seats 100,000 with room for thousands more on the pitch. It was used for services.

Why do these great crowds attend. Why is there revival in this land? Why is it that one finds scores of churches in Seoul, the Capital of South Korea, in comparison with the very few churches in Japan? To me the answer is prayer and the faithful sowing of God's Word. Had one been in Korea some fifteen years ago, where Seoul lay in ruins from the terrible war with communist North Korea, when snow was on the ground, you would have found widows gathering for prayer in bombed shells of churches, for them there were no beautiful, heated, comfortable church buildings. Sheltered from the biting East wind as best possible they lifted up their hearts to God for revival. I look forward to meeting thousands of Korean Pentecostals who pray all together, as well as who sing so wonderfully. God has answered their prayers and sent them a Pentecostal revival. God does answer prayer and will answer your prayers if you cry to Him for a blessed revival in our own Land.

The Captain of our plane has just told us that we are over Persia. My mind went back to those Old Testament books which tell us about mighty Babylon. She is no more and Persia is a very different land from when Nebuchadnezzar reigned. Judgment came upon Babylon. Revival and Judgment – if Revival does not come to Britain, it could be judgment. Pray that Revival may come!

Late News The 1976 World Pentecostal Conference will be in London, D.V.

ISLINGTON **Autumn Crusade** ISLINGTON

ELIM PENTECOSTAL CHURCH
Lennox Road, Finsbury Park, London N4
Conducted by Pastor Geoffrey Feasey

October 21st–28th
at 7.30 pm each night (Sundays included)

PLEASE PRAY FOR THESE MEETINGS
D.2944

Elim Pentecostal Church
Oak Road South, Hadleigh, Essex.
FIFTIETH ANNIVERSARY SERVICES
Saturday October 20th at 7;
Sunday October 21st at 11.15 am and 6.30 pm
Guest Preachers: Rev. Charles Kingston (Croydon), Rev. Alan Seeman (Belfast)
Old and new friends welcome D.2951

Please pray for
SPECIAL YOUTH CRUSADE
in the Elim Pentecostal Church, Aberdeen
20th–28th October
Conducted by a team from 'Youth with a Mission'
Details from: Rev.W.Crawford, 30 Grosvenor Place, Aberdeen AB2 4RE. D.2947/2

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D.2952

WITH RON JONES *in Guyana*

IT is with mixed feelings that I board the jumbo jet that is to take Len Magee and me on part of our journey to Guyana. I remember the tremendous heat and terrible humidity that sapped my energy during my last visit some three years ago. A quick glance at my ankles serves to remind me of the army of mosquitoes who took a very special interest in me. As far as they were concerned I had come among them as a new English dish. I am not looking forward with the least enthusiasm to any of these things, nor do I relish the thought of being away from my loved-ones for yet another month.

On the other hand, I remember some of the wonderful people whom I met three years ago, like Sister Tempow, Brother Isaacs, Brother and Sister Ramdeen, Brother Ramau and a whole host of others like them, not forgetting the great crowd of young people and the many converts. I DO WANT TO SEE THEM AGAIN. Their enthusiasm does me the world of good. Then, of course, there are those great Elim warriors John and Gladys MacInnes, so dedicated that they have been in Guyana for almost twenty-five years and yet so human that someone has whispered to me that John would give almost anything for a Mars Bar, if he could get one! He'll be glad to see me, anyway, if only because I have half a dozen of them safely packed away in my bag for him!

We have to travel via New York and it will be a twenty-six hours' journey before we arrive in Georgetown.

It is 3 a.m. We are showing our passports. "RON JONES, THIS WAY". . . there is no mistaking that good Scottish MacInnes' voice. Into the waiting Hillman we climb. Even Gladys has made the quite long journey to the airport at this unearthly hour to meet us in. So to bed, but not for long for our first campaign commence this very same night.

Middle Road, La Penitence

It really is a thrill to be back in this very remarkable church with its Pastor, a converted Moslem, Sister Tempow, a lady of outstanding character. The place is absolutely packed and there are as many in the yard outside as there are inside. The youth choir of fourteen voices, in their smart yellow and green uniforms, sing a song of welcome. I cannot help but praise the Lord as I listen, for Glenys and I had commenced this youth singing group on my last visit.

Time is no object here, although the temperature today has been over ninety degrees IN THE SHADE. Two hours come and go and my clothes are ringing wet, but there are ten adult decisions for the Master.

Len Magee has been to Agricola, about five miles away. They were packed out there too.

Mahicha and the Lepers.

This is the event for which I have eagerly waited. It is a twenty-five miles' journey from Georgetown. Last time I was here, Sister Dorcas sang for me, but she has now joined the heavenly choir. She will have a lot of stars in her crown, too, for she has led many souls to the Saviour. Her first leprous spot appeared when she was just eight years of age. She was over eighty years old when the Lord took her home. I am looking forward to meeting Cameron again, whose singing of "He touched me" so blessed and inspired me. When I saw him last he had no hands and no eyes and his face was badly distorted. I don't know whether he will manage to come to the service today for since then he has also lost a leg!

Leprosy is terrible, but thank God that through our missionaries and their helpers, through ELIM, the Mission with a Message, many of these folk have found Jesus as their Saviour and there is an Elim "Church" and an Elim Sunday school right here in this leper colony with its 300 sufferers.

Len Magee and I go around the wards with some of the workers. What can we say to these badly maimed, deformed and suffering folk? There is no need for us to bother, for they say, "Hello, Brother Jones, I would like to give you a verse." They recite for us and they sing for us and it's all about the goodness of the Lord. I feel rather ashamed of myself for I am not grateful enough for all the good things I enjoy in life and I pray right now that God will make both you and me more thankful. They certainly enjoy Len Magee's singing. . . and so do I. The lepers present their own musical programme, especially prepared for our visit. There is some excellent talent. At the close of the service four people make decisions for Jesus. Please pray for them by name: CYRINA, ELEANOR, LYNDON and JUNE. They are in this picture with John MacInnes and myself.



(Continued on page 14)

THE GIFTS OF THE SPIRIT—2

The Word of Knowledge

by Charles J. E. Kingston

(1 Corinthians 12:8)

GOD is omniscient; He has all knowledge. Nothing can come as news to Him; He keeps in mind all the facts of heaven and earth.

By this gift of the word of knowledge, the Holy Spirit imparts, when needed, a little of God's omniscience. For example, He knows the number of the elect and whether or not a certain person is included. If God gave a revelation to one praying for this person's conversion that his prayers have been answered and that he will shortly see his friend saved, this would be an instance of the word of knowledge.

1. The gift is "a" word of knowledge. The definite article is not in the Greek. It is not *the* gift of knowledge to save us the toil of learning, but "a word" given at a time of need.

2. The gift is not knowledge of the Bible, nor is it the illumination by the Spirit of divine truth. Jesus promised that the Holy Spirit would guide into all truth. Thus all Christians may have this, whereas the word of knowledge is given only to those to whom the Spirit divides it (1 Corinthians 12:11).

3. This gift is not necessarily a vocal one. Being a gift of revelation, it may be intended for the recipient only. For instance, God revealed to Samuel what He intended to do to Eli's house, but Samuel did not reveal it to Eli until he was urged to do so. Paul heard unspeakable words when caught up to Paradise and received "abundance of revelations", but he was not permitted to utter them.

4. Some Scriptural examples of this gift.

Moses wrote of the creation of the world by this gift. He was thus preserved from the foolish explanations current in his day. The Egyptians, from whom Moses received his education, taught that the sky was supported on four pillars and that men were formed out of the tears which fell from the eyes of Ra, the Sun-god!

Samuel was gifted with a word of knowledge. God told Samuel "in his ear" a day before Saul came to ask about the lost asses: "To-morrow about this time I will send a man . . . and thou shalt anoint him". Later Samuel was able to tell Saul that his father's asses were found. We may note that the word of knowledge will come to the mind as a telephone message is received in the ear and conveyed to the mind.

Elijah was encouraged through this gift when in despair. Standing at the entrance to Horeb's cave, he heard "a sound of gentle stillness" (1 Kings 19:12, margin) and was told the exact number of those who were faithful to God.

Elisha, too, evidenced this gift. Gehazi had run after Naaman's chariot to get some gift from him. Out of breath (and out of grace, too!) he returned to his master. "My heart went with thee," said Elisha by the word of knowledge, "the leprosy of Naaman shall cleave to thee!" – and it did. Comments Paul: "They that will be rich fall into temptation and a snare."

Peter had this gift. The early disciples were so filled with love for one another that they shared everything in common, until Ananias and Sapphira decided to seem more consecrated than they really were and sinned against the Holy Spirit. The real state of affairs was revealed to Peter and the hypocrites died, God showing His hatred of all pretence in religion.

Another, and a better, Ananias was given the facts of Saul's recent conversion and even told by the word of knowledge the house and street where he was lodging (Acts 9:11).

5. Some modern examples of the gift.

Given to aid effectual prayer. The late W.F.P. Burton, while in Congo (now Zaire), lay dying. Suddenly, for no reason, he recovered and rose, healed. Months later, when on furlough, a comparison of diaries proved that, on the very day when Mr. Burton was given up for dead, the Holy Spirit revealed the whole scene to a Christian woman in Preston, who immediately prayed earnestly in an unknown tongue until in a vision she saw the missionary restored.

Given to guard believers from danger. John Welsh, son-in-law of John Knox, during his ministry in Ayr was asked by the town magistrates whether or not they should allow two packmen to sell their goods in town. The plague was prevalent at the time. Welsh waited in prayer and then told them that the plague was in the packs. The packmen went to the next town and sold their goods which kindled such an infection that the living were scarce enough to bury the dead.

Many are the stories of supernatural guidance in a time of need. God does speak. The alternative is to say that God is dumb, which is the very condemnation He makes of those "dumb idols" that men worship.

Points for Preachers

by J. Alexander Wright

An Outline

"Gone, gone, gone, gone . . . "

Jeremiah 15:20

1. "WHERE, Micah?": "Thou wilt cast all their sins into the depths of the sea". (7:19).
2. "Where, David?": "As far as the east is from the west" (Psalm 103:12).
3. "Where, Isaiah?": "Thou hast cast all my sins behind Thy back" (38:17).
4. "Where, Peter?": "Carried up in His body to the tree" (1 Peter 2:24, RV).
6. "Where, Paul?": "Nailed to the cross" (Colossions 2:14).

I will cast in the depths of the fathomless sea
All thy sins and transgressions, whatever they be,
Though they mount up to heaven, though they sink down to hell,
They shall sink in the depths, and above them shall swell
All My waves of forgiveness so mighty and free;
I will cast all thy sins in the depths of the sea.

Sheila O'Gahagan, an Irish factory girl

An Incident

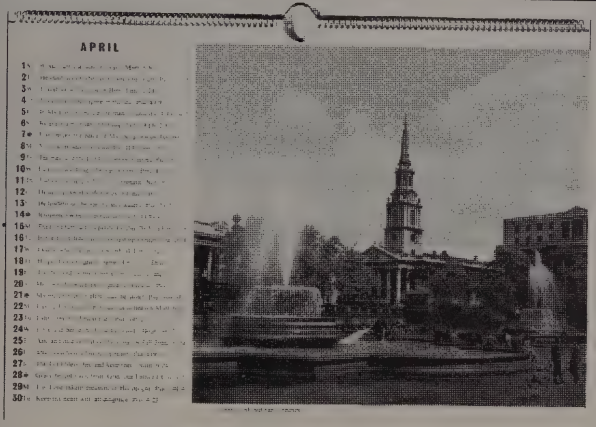
"I'm on my way to Gloryland"

PHILIP Henry, father of the great Bible Commentator, and playmate of King Charles II and King James II, decided to enter the Christian Ministry. His first pastorate was at Worthenbury, in Wales, where he fell in love with Katherine Matthews, of a family of wealth and high social status. Her father was not too pleased about the match. "My dear child", he argues, "this Mr. Henry may be a perfect gentleman, a brilliant scholar and an excellent preacher, but we know so little about him! Why, we don't even know where he came from!". "Perhaps not," replied Katherine, but I know where he's going, and I'm going with him!".

A Quotation

"Counterblast to Tobacco"

THE habit of smoking began in this country about 1586 A.D. when Sir Walter Raleigh is said to have introduced it on his return from Virginia. King James I of England did not like it and issued his famous denunciation of it under this title: "A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and the black stinking fume thereof nearest resembling the horrible Stygian smoke from the bottomless pit.". Elizabethan English didn't mince its words!



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(Genesis 28 : 15)

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"And being let go, they went to their own company."

(Acts 4 : 23)

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Another in our series researched by Philip G. Parsons

Our Portsmouth Church



1934–1960



1960 onwards

WE praise the Lord for the summer of 1927 when George Jeffreys came to Portsmouth and conducted a great campaign in a marquee on Southsea Common. The message of the Foursquare Gospel was viewed with suspicion by some, but was gladly received by several hundred people who accepted Jesus as their Saviour, Healer, Baptizer and Coming King. The weather turned really bad for tentwork and a week of floods forced the Campaign to be continued in the Guildhall and the Albert Hall. The Lord moved in revival blessing, however, and in one of the meetings Miss C. Jardine, who was confined to a bath chair, was healed and even in 1973 she is still walking around as a testimony to the power of God to heal. For a while after the campaign, meetings were held in the Albert Hall on weekdays and in the Trafalgar Cinema on Sundays. Then a hall was acquired. It had been a Roman Catholic social club. It was in a bad state, but willing hands made it presentable. It was far too small, but it was a spiritual home. On Sunday evenings the problem of seating the people was solved by the young people giving up their seats and sitting on planks in the garden attached to the hall.

In 1934 the present Church in Arundel Street was purchased. It had been a cinema called "The Grand". Once again, willing hands worked hard to make it into a place of worship. It was purchased at much sacrifice by the people. Some pledged to give a certain sum in a given time. Others sold their jewellery, even their heirlooms so that it could be their spiritual home. In the same year there was much rejoicing when George Jeffreys opened the place and from that day to this the Foursquare message has been proclaimed.

Then came the war and with it came many problems. In 1941 the congregation was reduced to a mere handful, but this did not deter the people. A canteen for the Forces was started on Sunday nights after the gospel service. Many were reached and about 400 found the Lord during those days of air raids and disruption. With the coming of peace the Assembly took up the challenge of the post-war years.

The first Minister was Miss A. Kennedy and up to 1941 there was a succession of Irish Ministry – Miss Streight, and Pastors R. Mercer, J.C. Kennedy, W. Field, S. Gorman and J. Smith. There was also some English Ministry from Miss G. Edwards (now Mrs. Gorton), Miss Thompson and Pastor J. Robinson. Then came G.L.W. Ladlow, G. Davies, J. McBurney, J. McAvoy and from 1959 to the present A.A. Biddle.

In 1960 the frontage of the main building was completely altered. The old cinema entrance was demolished and in its place came a porch and general facilities on either side. This gave the building a much better appearance. In 1962 the manse was purchased. The site on the side of the Church was also purchased and a two storey block was built, mainly by the local members. Two stories about that side will encourage all prayer warriors. In the early days of the work, the Church was surrounded by public houses, some fourteen of them, all within a hundred yards of the place. A sister used to pray that the Lord would remove them. From 1968 to the present they have all been demolished except one and that is to come down in the near future. What is more, part of the site which we now own and on which is built our new premises, was part of the site of one of those public houses. The front part of that site belonged to a Billposting Company and we were informed that they would never sell it, but much prayer was made and that year the then President, R.B. Chapman, who, visiting us on one of his tours, was asked to pray over a letter seeking purchase from the Company. Within a week the Company had agreed to sell at a figure which was much less than its value.

Then in January, 1972, we purchased the premises on the other side of the Church. The plans for the

(Continued on page 13)



The National Youth Rally

Reporter: Roger Lockyer

IT was a time of great inspiration to see so many young people thronging the Central Hall, Westminster, London and praising the Lord Jesus Christ at the two meetings.

The afternoon session was led by Pastor Archie Biddle who was "fired up" in his familiar style. Of the two testimonies given, one was from John Richards (Lane End) who was saved just a year ago. He is area manager of a chain of newsagents and told us how prayer had changed the attitude of an Earls Court newsagent from exhibiting suggestive notices on an advertising board to being willing to publicise the gospel. Brian Hanley, an ex-drug addict staying with Life for the World Trust, testified to the power of the gospel in bringing about his complete conversion and deliverance from drug addiction.

Portsmouth Group 2 gave a very polished presentation of the Gospel in bright, modern form.

The preacher was Paul Newberry of the Assemblies of God Youth Council. His animated style suited the occasion and was appreciated by the young people. He dealt with matters of life which, he said, were "not negotiable". Setting the standard high, the congregation was brought to a decisive position.

Following the afternoon meeting came the procession of witness, led by a gospel float from Evesham. It followed a route from the Central Hall through Parliament Square, down Whitehall, along The Embankment, then on to the Central Hall. The young people sang, chanted and shouted the praises of their

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Lord and left no one in doubt as to where their loyalties were in a world of shifting opinions and doubtful doctrines.

The evening rally was led by the National Youth Director, Pastor Eldin R. Corsie. Prayer was offered by the President, Pastor John Lancaster. A missionary contribution came from Pastor David Mills who spoke of the rapidly increasing work in Ghana. He emphasized that the young people of that country play a very great part in the expansion and his testimony was a challenge to the young people of our churches in this country.

Musical items were again given by the Portsmouth Group 2 and also by the Buckley Four who presented gospel items in their own impeccable style. As the offering was received, Pastor Corsie led the singing of the chorus "Lord, we praise Thee". As this was repeated we felt the moving of the Spirit in no uncertain way as hands and voices were raised.

The closing message was given by Paul Newberry, who stirred the hearts of many young people to stand for Christ. His message was preceded by the singing of the hymn, "My Jesus, I love Thee" by Lois Buckley. The closing prayer was offered by the Secretary-General, J.T. Bradley.

Truly this was a day to remember















Elim Missionary Society features

Radio Results

THE radio programme of Londrina, Brazil, has been maintained during 1972 and 1973 by the Elim Pentecostal Churches and especially by E.W.M.A. Soon after its inauguration letters were received telling of the conversion to Christ of men and women and also of God's manifestation in healing.

Through one of these healings a congregation was formed in a suburb called Jardim Santa Rita and, a few months afterwards, another in Jardim Santo Amaro. They had no financial resources and so worshipped in a rough tent made of canvas (see photograph). A third group has just finished building their own small tabernacle in front of the lady's house. She is seen handing up a tile in the photograph. This person had listened to Elim's programme and was told by the Lord to move to Jardim Santo Amaro. She told the Lord that there was no church or congregation there for fellowship, but the Spirit continued to tell her to move. Sitting one day at the door of her wooden house, she saw the Elim Pastor at Londrina pass by. She had seen him once in the city. Her husband was told to call him and, in subsequent conversation, Elim was offered the garden for meetings. The group worshipped under a plastic covering for several months and then a more permanent building was constructed and the inauguration service was held at the beginning of August. Pastor Carlito de Oliveira, the local Pastor at Londrina and now responsible for Radio Londrina programme, is standing on the left of the framework, still rejoicing in good health after being miraculously healed two years ago and receiving two new lungs.

Thanks are sent to all Elim members and friends who have prayed and given in order to maintain Elim on the air in Brazil.

Henry Jeffery



The framework of the tabernacle at Santo Amaro.



The inauguration service at Santo Amaro.



The tabernacle in Santa Rita. Three congregations have resulted from Elim radio transmissions.

A Letter from Agustine Jebakmur

who is working with the Dehri-on-Sone sisters

PRAISE the Lord! As a national worker of the Elim Missionary Society in India, I glorify my God for what He has done for our land through the Society. I would like to send the greetings of Indian strangers (1 Peter 1:1) to you all in the name of our God who can do impossible things.

The missionaries at Dehri-on-Sone, India, started praying two years ago for a young national worker. Our prayer-answering God immediately put a burden for Bihar into the heart of a young man who was praying for North India in general. He not only put the burden, but asked him to go. Since he was

working for the English Electric Co., India, and had heavy family responsibilities, he denied the call, for which he gave so many reasons. However, the Spirit of God didn't allow it to go. Again and again, through the servants of God, through prophecies and through His Word, He reminded him of the call.

What was his background? Born in a Christian family, brought up in a religious way he came to Jesus only at the age of 21. A staunch member of the Church of South India, he was a man opposed to the Pentecostal truth. Slowly God revealed to him the way to receive the fulness of the Christian life and this led him to a Pentecostal group. He was baptised in the Holy Spirit and then obeyed the command of immersion baptism. He grew in grace day by day and received training in many fields. At that time the call came. At last, through a vision, God gave a definite date on which he had to resign his job. At this time he surrendered his life to the Lord completely, and, through His guidance, came to Bihar, to the exact spot of Dehri-on-Sone. He was enabled by His grace to learn the language quickly; he was not even familiar with the alphabet when he arrived. Now he is moving here and there with the Good News among the untold millions in this dark land.

This is my simple autobiography, brothers and sisters. I am glad that I am in the centre of His will and that He has put me in a very needy part of my Motherland. There are millions of people yet to know the saving power of the Son of God. There are tribal people, uneducated, uncultured, old and young. Their hearts are hard, but we know that nothing is too hard for our Lord and so we are going forward.

Finally, brethren, pray for us, that the Word of God may have free course and be glorified even as it is with you (2 Thessalonians 3:1). We covet your extraordinary prayers for the outpouring of the latter rain (Zecheriah 10:1) and for many workers (Matthew 9:38) so that my people, my land, may see the real Light of Life.

MARANATHA!
Yours in His service,
D. Augustine Jebakumar

OUR PORTSMOUTH CHURCH—*from page 9*

future of this site are not definite, but we are thinking in terms of a home for the aged or a youth hostel.

The present condition of the Assembly is that its outreach programme goes on all the time and it is good to see the Church packed almost every Sunday night, with a large number of young people present. Souls are being saved and many have come into the Pentecostal fulness.

CHILDREN'S CORNER

The best Way

Acts 26:14

by Sheila Price



MR. BEN was having difficulty getting his mule to go into the field. No matter how much he coaxed and pleaded, the mule just refused to move. "It's always the same," Mr. Ben said to himself, "whenever I want to take it into the field it just turns and goes its own way. The stubborn animal does not listen to me at all!".

Mr. Ben fetched a long, spiked stick from the shed and began to drive the mule with it. The mule went a few yards and then stopped, refusing to go any further. "Go on, go on!" Mr. Ben urged, but the mule remained where it was. It kicked out at its master, but its flying hooves hit against the sharp spikes and the mule cried in pain. "That will teach you!" said Mr. Ben. "Now perhaps you will listen to me". The mule, not wishing to injure itself further, made its way into the field.

"What a stubborn animal!" exclaimed Mr. Ben.

Saul of Tarsus behaved just like Mr. Ben's mule. For a long time, Saul had ill-treated the Christians and had refused to acknowledge Jesus as Saviour. One day, while making his way to Damascus, Jesus spoke to him from heaven. "Saul, why do you mock Me?" He asked. "It is hard for you to kick against the pricks." Hearing these words, Saul realised how wrong he had been. He had kicked against the will of God just as stubbornly as the mule had kicked against the spikes. But there, on the Damascus road, under the searching light of heaven, Saul yielded his life to Jesus and submitted himself to the will of his Lord and Saviour.

Jesus loves us and wants to lead us in His way. We can try to go our own way and stubbornly kick against the will of our Master, or, like Saul, we can acknowledge Jesus as Saviour and submit to His will.

We must choose Saul's way if we are to be saved from sin.

WITH RON JONES IN GUYANA–*from page 5*

It has done both Len and me a power of good to be here today. Like someone of old we have "seen the grace of God and are glad".

Ithica and the Mosquitoes.

Ithica is a mainly African village about seventy miles from Georgetown. When I was here last, this was just a new Elim outpost; now it is an established Elim Church thanks to Brother Mac and the wonderful helpers who go up there each weekend. Three years ago the mosquitoes swarmed in right at the end of the service to say a "fond farewell" to Glenys and me. I am well prepared for them tonight, for I have almost soaked myself with insect repellent. I've warned Len, but I don't think that he really believes me - yet!

The service is barely half an hour old and here they come – hundreds of them – and we are singing, "This is the day that the Lord hath made, we will rejoice and be glad in it".

Now Len sings, but it is difficult. These little demons are really attacking him. He will have to come back to sing the second verse of "Carried on the shoulder of the Shepherd", for he just cannot continue. Everyone in the congregation is slapping their body in an effort to kill the invaders.

I preach for just six minutes. I do hope that this does not give ideas to the folk in Bristol! Wonder of wonders, six people decide for Jesus. This makes a total of sixty adult decisions during the first six days of our visit.

There are handshakes and "God bless yous" all round and we beat a hasty retreat, but one young man, Donald, stays behind. He is going to sleep on the spot tonight so that he can conduct Sunday's services in the Elim Church, Ithica. God bless you, Donald!



Ron Jones with some of the members and friends of Elim's furthest outpost in Guyana at Ithica.

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	Introduction:	Rev.J.T.BRADLEY *Secretary-General,* *Elim Pentecostal Church*	1.55
2.	*Hymn:*	LOOK, YE SAINTS! *(Tune* Regent Square*)* *T.Kelly; H.Smart* *Congregation, Royal Albert Hall*	2.19
3.	*Choir:*	GOD'S LOVE *N.J.Clayton* *Massed Youth Choirs,* *Royal Albert Hall*	3.15
4.	*Choir:*	GOD WILL GIVE AN ANSWER *C.L.Wright, Jr.* *Conference Mixed Choir*	2.39
5.	*Hymn:*	POWER IN THE BLOOD *L.E.Jones* *Conference Congregation*	2.42
6.	*Quintet:*	IF YOU BELIEVE *Anon* *The Woodvale Quintet (Alex McCarroll, Denis Kennedy, Campbell Archer, John Gardiner, George Whittley), Royal Albert Hall*	2.13
7.	*Hymn:*	GREAT IS THY FAITHFULNESS *T.O.Chisholm; W.M.Runyan* *Congregation, Royal Albert Hall*	3.42

		Side Two	
1.	*Hymn:*	CHRIST AROSE! *R.Lowry* *Congregation, Royal Albert Hall*	3.33
2.	*Choir:*	PRAISE HIM WITH MELODY *M.Long; C.D.Lowden* *Conference Mixed Choir*	3.34
3.	*Quintet:*	HE TOUCHED ME *W.Gaither* *The Woodvale Quintet,* *Royal Albert Hall*	2.53
4.	*Choir:*	I BELIEVE IN MIRACLES *C.C.Buck; J.W.Peterson* *Conference Mixed Choir*	3.08
5.	*Solo:*	MY JESUS, I LOVE THEE *W.R.Featherstone; Trad.Welsh Air* *Clifford Hughes, Royal Albert Hall*	3.08
6.	*Choir:*	I GAVE MY LIFE FOR THEE *F.R.Havergal; A.Ovenden* *Conference Ladies Choir*	2.29
7.	*Hymn:*	AMAZING GRACE *J.Newton; Trad. American Air* *Congregation, Royal Albert Hall*	
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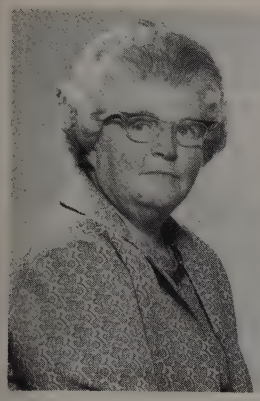
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Margaret M. Ladlow's page

Ploughs and Yokes

MUSEUMS hold an irresistible fascination for me and on holiday in Guernsey I thoroughly enjoyed my visit to the Folk Museum of that lovely island. The replica of an old Guernsey kitchen was most attractive to the tourists and certainly very quaint and colourful, but I found the display of agricultural implements and dairy equipment just as interesting. I was surprised to see both post cards and photographs of ploughs drawn by oxen as recent as the early years of this century and ancient ploughs on display as well as harness and oxen shoes, something I had never set eyes on before.

Reading the explanatory notes and studying the photos I realised more fully than ever how wise and practical are the instructions given in the Bible about the disadvantages of unequal yoking. Two sturdy beasts of equal weight and height make a splendid team. Each take the strain, perfectly matched, making steady progress and surely an obvious illustration of New Testament teaching in 2 Corinthians 6:14: "Be not unequally yoked together with unbelievers". The most spectacular photo and exhibit I saw were of the great plough drawn by three horses and two yoke of oxen, still in use in 1907 in the Castel parish and the pride and joy of their owner and his smock-clad farm hands.

The fine horses and well-fed oxen must have been a handsome sight and a powerful team, horses, oxen and men straining, plodding and guiding, all to plough the good earth. Could not this bear out the thought given in Philippians 1:27: "Only be sure as citizens so to conduct yourselves that your manner of life will be worthy of the good news (the Gospel) of Christ, so that whether I come and see you or am absent, I may hear this of you: that you are standing firm in united spirit and purpose, striving side by side and contending with a single mind for the faith of the glad tidings (the Gospel)." (Amplified Bible). This is an excellent conception of New Testament unity, standing, striving, contending, together, pulling the Gospel plough, breaking up the hard and fallow ground.

My last memory of the exhibits was of the cleverly woven collars, fashioned of straw, light and pliable, worn by the animals and of the yokes carefully made by hand. There were yokes, too, for wearing when the cowmen and dairymaids had to carry the wooden pails of creamy milk. I imagine that yokes have been in use in most civilisations ever since beasts and men have had to pull loads and bear burdens. How apt and easily understood was the gracious plea of the Lord Jesus in Matthew 11:29,30. "Take My yoke upon you, and learn of Me; for I am gentle and humble in heart, and you will find rest – relief, ease and refreshment and recreation and blessed quiet – for your souls. For My yoke is wholesome – not harsh, hard, sharp or pressing, but comfortable, gracious, and pleasant; and My burden is light and easy to be borne". (Amplified Bible).

When I read this chapter and particularly the condemnation of the cities that rejected Christ I marvel at Christ's sternness and His tenderness and realise afresh that He does rebuke and will punish the unrepentant. It is sensible and safe to accept His lordship of our lives, be controlled by Him and humbly bear His yoke. I guess that I am old enough to pass on a Scripture to young Christians in a day when discipline is a "dirty" word. The prophet Jeremiah made this observation: "It is good for a man that he bear the yoke (of divine disciplinary dealings) in his youth" (Lamentations 3:27, Amplified Bible). I agree with him.

"I well remember an old man who carried pails with a yoke and, as he was infirm and tender about the shoulders, his yoke was padded and covered with white flannel where it touched him. But what a lining is 'love'! A cross of iron lined with love would never gall the neck, much less the wooden cross of Christ. Lined with Christ's love to us! Covered with our love to Him! Truly the yoke is easy and the burden is light."

C.H. Spurgeon.

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George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon. Programmes are entitled "George Canty" with scripts and paintings.

Ron Williams, Pastor of our Rochester Church, B.B.C. Radio Medway. V.H.F. 97, Medium wave 290. Every Sunday at 5.30 p.m.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called, "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Brazil

Radio Clube de Londrina 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Elim Pentecostal Church broadcasts. Every Saturday, 9.15–9.45 a.m.

BIRTHS

PARTINGTON. On September 24th, to Pastor and Mrs. Trevor Partington of the Stafford Church, God's precious gift of a son, Jonathan Mark, a brother for Timothy Wesley.

RICKARD. On September 26th, to Pastor and Mrs. Rickard, God's loving gift of a son, Matthew David, a brother for Timothy and Melanie.

WITH CHRIST

HOWE. On September 22nd, at Halifax, Elisa, aged 75, went to her eternal rest. Officiating minister at funeral: G.H. Wallace.

ITINERARIES

The President (J. Lancaster):

October 13, Evesham, 14, Hereford (a.m.), Gloucester (p.m.); 15, Cheltenham; 16, Bath; 17, Swindon; 18, Oxford; 24, Letchworth.

The London Crusader Choir with Douglas B. Gray:

October 14, Peterborough; 20, Colchester; 27,28, Southend-on-Sea; November 10, Canning Town; 11, Broadmoor Hospital; 18, Reading; December 9, Croydon; 13, Croydon (Fairfield Hall); 23, Wandsworth and Maidstone prisons.

Miss Joan Caudell:

November 6, Swansea; 7, Pontardulais; 8, Port Talbot; 9, Neath; 10, Aberystwyth; 11, Dowlais; 13, Aberdare; 14, Merthyr; 15, Pontlottyn; 16, Llantrisant; 17, Treharris; 18, Caerphilly; 20, Cardiff; 21, Newport.

Ian MacInnes:

November 1, Springbourne; 2, Wimborne; 3, Christchurch; 4, Winton (a.m.), Parkstone (p.m.); 5, Canada; 6, Romsey; 7, Salisbury, 8, Southampton.

David L. Mills:

October 15, Langley; 16, Graham Street; 17, Stirchley; 18, Weoley Castle; 20, Rowley Regis; 21, Cannock (a.m.), Old Hill (p.m.); 22, Smethwick; 23, Erdington; 24, West Bromwich.

Joseph Smith:

October 13-17, Kilsyth, 20-25, Greenock.

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COMING EVENTS

ABERDARE. October 13. Elim Pentecostal Church, Monk Street. Miss Joan Caudell (Rhodesia). At 7.15. 24. Pre-Crusade visit of M. Sherwood. At 7. Pray for our March 1974 Crusade.

ABERYSTWYTH. October 13,14. Elim Pentecostal Church, New Street, off Pier Street. "Revolution '73" youth campaign. Thursday nights: film nights. Preachers: K. Lannon and G.S. Wyborn. Saturday at 7.30. Sunday at 6.

BLACKPOOL, Marton. October 13-15. Elim Pentecostal Church, Fredora Avenue, off Preston New Road. Pastor's anniversary. Party from Rowley Regis. Preacher: D.W. Cartwright. Saturday at 7.30. Preacher: H.W. Greenway. Sunday at 10.45 and 6.30.

BOLTON. October 13-19. Elim Pentecostal Church, Higher Bridge Street. Anniversary services.

BRECON. October 27,28. Elim Pentecostal Church, Brynmawr Terrace. Annual Convention. Preacher: G. Rutherford. Saturday at 2.30 and 7 (tea provided between services). Sunday at 11 and 6.30.

BRISTOL. October 13,14. Elim Pentecostal Church, The City Temple, Jamaica Street. Church's twenty-first anniversary. Preacher: J.C. Smyth. Saturday at 7.30. Sunday at 6.30.

CAERPHILLY. October 13;15. Elim Pentecostal Church, St. Fagan's Street. Church's twenty-fifth anniversary. Preachers: Eric Dando, L.W. Green and L. Reeves. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30.

CLACTON. October 25. Elim Pentecostal Church, Hayes Road. Sisterhood Rally. Speaker: Mrs. F.F. Frost. Soloist: Mrs. E. Allbury. October 27,28. Thirty-seventh Church anniversary. Preacher: F. Brown (Norwich A.o.G.), supported by "The Gospel Sounds". Tea provided on Saturday. Convener: P.K.G. Rose. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30.

EDINBURGH. October 27. Highland Church, Tolbooth - St. Johns, Castlehill (kindly loaned). Scottish Pentecostal youth rally. Speaker: Eldin Corsie (National Youth Director). Convener: Ian Allen (A.o.G.), with the Denton Sextette. At 3.30 and 6.30. October 28-November 7. Elim Pentecostal Church, The City Temple, George IV Bridge. Full Gospel Crusade conducted by E.R. Corsie with visiting choirs and groups. Sundays at 6.30 and 8.15. Weeknights (except Friday) at 7.30. Saturday at 7. Late Night Youth Specials each Monday, Tuesday and Wednesday at 9.45 with Marilyn Hutton and Jim Currie.

EPPING. October 27,28. Elim Pentecostal Church, Epping Hall, St. John's Road. First anniversary services. Preacher: Robin Rees. Saturday at 7.30. Sunday at 11 and 6.30. Support welcomed.

ERDINGTON, Birmingham. October 20,21. Elim Pentecostal Church, South Road, off Reservoir Road. Gloucester Choir. Saturday at 7. Harvest Thanksgiving; Annual Gift Day. Preacher: T.J. Broomhall. Convener: Ken Smith. Sunday at 11 and 6.30.

EVESHAM. October 13. Elim Pentecostal Church, Masonic Building, Swan Lane. Preacher: The President (John Lancaster). Swindon Choir. At 7.

GLOUCESTER. October 13. Elim Pentecostal Church, Parkend Road. Monthly Rally. Visit of E.J. Thomas and the Harvesters (Yeovil). At 7.

HADLEIGH, Essex. October 20,21. Elim Pentecostal Church, Oak Road South. Fiftieth anniversary. Preachers: C.J.E. Kingston and A.F. Seeman. Saturday at 7. Sunday at 11.15 and 6.30.

ILFORD. October 30. Elim Pentecostal Church, Clements Road. Film: "The Return", with comment by Hal Lindsey. At 7.30.

ISLINGTON, London. October 21-28. Elim Pentecostal Church, Lennox Road, London N.4. Crusade conducted by Pastor G.J. Feasey Nightly at 7.30 (including Sundays).

LOUGHBOROUGH. October 27-30. Elim Pentecostal Church, Ashby Road. Church's twenty-fifth anniversary. Preachers: J. Lancaster (President) and W.J. Maybin. Saturday at 7. Northampton Choir. Sunday at 10.45 and 6.30. Weeknights at 7.30.

OXFORD. October 18. Elim Pentecostal Church, The City Temple, Botley Road. The President (John Lancaster). At 7.15.

PETERBOROUGH. October 14. Elim Pentecostal Church, Midland Road. Visit of the London Crusader Choir and D.B. Gray. At 2.45 and 6.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. October Youth Outreach. 13, film: "Go, go, go with Arthur"; 19-21, Trevor Partington; 22, Jim Dick; 27, film: "Crowning Gift". Sundays at 6. Weeknights at 7.30.

ROMSEY. October 13. Elim Pentecostal Church, Middlebridge Street. Monthly rally conducted by the European Evangelistic Society. At 7.

RYDE, Isle of Wight. October 13,14. Elim Pentecostal Church, Albert Street. Harvest Thanksgiving. United Pentecostal Rally. Preacher: W.J. Maybin. Saturday at 7. Preacher: I.R. Hall. Sunday at 11 and 6.30.

SCARBOROUGH. November 2-4. Christian Alliance Hotel. Combined Tyne-Tees/North-East Presbytery Youth House Party. Speakers: A.L. Hawkes, E.T. Carter and Keith Lannon. Information and booking: Youth Commissioner, 138 Queen Mary Ave., Cleethorpes, Lincs.

SELLY OAK, Birmingham. October 14-21. Elim Pentecostal Church, Alton Road. Bible Week with Campbell McAlpine. Sunday at 11 and 6.30. Weeknights at 7.30. October 23. Visit of Rev. Silas Hong from Hong Kong, with film: "The Chinese are coming". At 7.30.

SOLIHULL, Warwickshire. October 13. Oliver Bird Hall. Pioneer Presbytery rally. Preacher: George Canty. At 7.30.

SOUTHEND-ON-SEA. October 13, 14. Elim Pentecostal Church, Windermere Road. Forty-seventh Church Anniversary. Preacher: J. McBurney. Lifeline Gospel Group. October 27, in Cliff Town United Reformed Church, Nelson Street. Festival of Song. London Crusader Choir with D.B. Gray. Westcliff Male Voice Praise. Mrs. Thelma Beacham. Preacher: W.M.E. Plowright. Convener: A. Nicolson. October 28, in Elim Pentecostal Church. London Crusader Choir. Preacher: W.M.E. Plowright. Saturdays at 7. Sundays at 11 and 6.30.

TREHARRIS. October 20-25. Elim Pentecostal Church, John Street. Bible prophecy convention. Preacher: D.M. Russell-Jones. Mountain Ash Elim Church Choir and other items. Weeknights at 7.15. Sunday at 11 and 6.

WINTON, Bournemouth. October 27-29. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Minister's fifth anniversary and convention Preacher: W. Ll. Bell. Convener: G.N. Backhouse. Saturday: Singing by Wessex Gospel Choir, conductor D.S. House, at 7.30. Sunday at 11 and 6.30. Monday at 7.30: selected musical items.

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D.2917

Vacation Venture '73 - Jersey



Children's Rally

Vacation Venture 1973



Marching in chorus—fine march of witness before Sunday night meeting. Venturers visited thousands of homes, and also ran great series of coffee bars for Christ.



Vacation Venture children's rally—the church was crowded with boys and girls for Saturday morning rally. Photo shows some young men from Vacation Venture doing a quiz.



Vacation Venture open airs—open airs were conducted, including several children's open airs. This is open air in Regent Square, St. Helier.



Before the saints go marching in—Vacation Venturers outside the beautiful Jersey Church. The Pastor, and church gave us a fantastic welcome and support, providing superb meals, arranging barbecues and lovely outings each afternoon.
Pastor Vidamour we thank you especially.



Fine group of Elim young people who spent their holiday Crusading for Christ in Jersey—great blessing resulted, 60 decisions, and twenty baptised in Spirit. Pastors Laurie Lambert and Brian Vidamour who led Vacation Venture are on either side of photo.

The Family Altar

Scripture Union Portions — **Notes by Gerald L.W. Ladlow**

Monday, October 15th **2 Chronicle 35:20–27**

"Forbear thee from meddling with God" (v.21).

WISE counsel came from an unexpected source. The King of Egypt had no quarrel with Josiah. He was on his way to carry on his war against Assyria and was convinced that God was directing him (v.21). Unfortunately Josiah did not seek the mind of God, but chose to disregard wise counsel and lost his life. Alas even good men cut short their usefulness in the service of God by going beyond His commandment.

Tuesday, October 16th **2 Kings 23:31–37; 24:1–17**

"Jehoiakim gave the silver and gold to Pharaoh" (v.35).

HAVING accepted the throne from Pharaoh at the expense of his brother's deportation, the king had no alternative but to submit to the demands of his master and thus impoverish himself and his people. The acceptance of favours from worldly men at the expense of righteous principles will always result in spiritual poverty. It is better to stay poor in material things and rich in the currency of heaven.

Wednesday, October 17th **2 Kings 24:18–20; 25:1–12**

IN yesterday's reading we are told that all the calamities that befell Judah were at the commandment of the Lord (24:3). The invasion of Judah, the carrying of the people captive into Babylon and the destruction of Jerusalem were the punishment of God on a rebellious people. Habakkuk was baffled by the fact that God should use the ungodly Chaldeans for the carrying out of His judgments (Habakkak 1:12,13). God often allows pain, suffering and misfortune to bring His wayward ones to realise their need of Him. Dr. Stuart Holden remarks: "By many a harsh-sounding bell His vagrant children are summoned to worship".

Thursday, October 18th **2 Kings 25:13–30**

"A continual allowance given him of the king, a daily rate for every day" (v.30).

JEHOIACHIN did nothing to merit the kindness of the king of Babylon, yet he was brought from captivity to freedom, from prison cell to king's table, from prison garments to palace apparel. Best of all he was granted daily provision for the rest of his days. So God treats the repentant sinner. Saved by His grace, we are set free from the slavery of sin, brought into fellowship with Jesus, clothed in the garments of His righteousness and satisfied with His spiritual provision all our days. Hallelujah!

Friday, October 19th **Lamentations 1:1–14**

"Behold and see if there be any sorrow like unto my sorrow" (v.12).

WHILE most commentators agree that Jerusalem is here personified and her destruction at the hands of the Chaldeans revealed, others interpret the verse as referring to the suffering of Jeremiah. All agree that these verses typify the deep sorrows of our Lord. Note the words "the Lord hath afflicted me in the day of His fierce anger". Though Christ was crucified by wicked men," yet it pleased the Lord to bruise Him" (Isaiah 53:10). As Charles Wesley expresses it:

The Father hath stricken His dear Son.
The Lord in the day of His anger did lay
Your sins on the Lamb and He bore them away.

Saturday, October 20th **Lamentations 2:1–9. 20–22.**

"Her prophets also find no vision from the Lord" (v.9).

PROPHETS without a vision are useless in the prophetic office. To call a man a prophet in such circumstances is a misnomer, for he has lost the power to understand or to interpret the mind of God. "Where there is no vision the people perish". The decline in church membership and the loss of power in so many denominations can be traced to this sad lack of vision. The vision was lost by Israel's prophets because of sin. It is good to remember that the pure in heart see God.

Sunday, October 21st **Lamentations 3:1–33**

"The Lord is my portion, saith my soul: therefore will I hope in Him." (v.24).

IN the midst of his lamentations at his appalling misfortunes,Jeremiah was able to say with assurance that such was not the "lot" of his soul, but the Lord was the "portion" or "lot" of his soul. He was, therefore, assured that in mercy God would preserve him and in compassion would daily supply his need. Such assurance rests on the eternal faithfulness of the Lord and so the rays of hope brighten the dark ways of life. Happy is the one who can sing: "Mine is a wealth no moth nor rust destroys, He is my portion for ever."

ANNUAL

ORDINATION SERVICE

October 20th 1973 at 7 pm

ELIM PENTECOSTAL CHURCH,
CLAPHAM CRESCENT, LONDON.

Preacher: Pastor J. A. Wright. Chairman: The President.
Singing by the E.B.C. Choir.

D.2886

Mzee Bull, Tanzania

Medicine Man

I STIRRED on my camp bed. An unusual noise had awakened me. It was not the rustle of lizards in the thatch! Was it rats perhaps? The blackness inside the mud hut was absolute. The tin door was tightly shut. The two trap openings were firmly closed. I heard a prolonged slithering noise, like a large body going over a log. "A snake," I decided, "and it must be a large one!". I tucked in the mosquito net to settle down again. A rattle from the black whereabouts of my travelling bag started me back from sleep. I sat up with pounding heart, all my senses demanding, "Who, what, is there?". The slithering noise came once more, then quietness. "It was a snake," was my last thought as I fell asleep.

My clothes were under the pillow and my shoes were on the earth under the bed. **Everything else was gone!** In the dawn light I toured my two-roomed domain. The sun rose and a shaft of sunlight appeared through a hole in the wall. The local chief was very sympathetic. "You see, Bwana," he said. "These two upright posts are nearly a foot apart. The robbers took water and poured it on the mud wall until the earth crumbled. They then cut the holding laths and the slimmest robber slipped through the gap, his passage made easy by oiling his naked body. Yesterday's rain gave them the water. But they were not my people," he assured me.

The news of my loss travelled through the bush. The gathered people were discussing the details. "The robbers had obtained dawa (poisonous powder) from a witchdoctor. They had blown it into my hut. Thus you did not hear anything, being unconscious," they explained. "I was wide awake," I protested. "Why, of course," they politely agreed. To one another they said, "Satan's dawa is powerful to do wrong."

A few weeks before, the same chief had come to my hut. He had asked me if I had any dawa. His grandson was an epileptic. "No, I have no dawa," I answered him. "But I will pray for the child in the name of Jesus." The boy was healed from that hour. The people had then said, "Bula has dawa, his dawa is a name Yesu (Jesus), a medicine to do good."

Many years have passed since that incident. The chief's grandson has his own boys now. Some of those people have found that there is an even more wonderful dawa in the name of Yesu – cleansing for sin. Two of them are daily dispensing that medicine, indeed are medicine men themselves now. We call them Elim Pastors.

Arthur D. Bull.

A. D. Bull and Masai children



Thoughts from the Book of Genesis

47 The Interpreter of Dreams (Genesis 40:8)

by F. Lavender, Pastor of our Croydon Church

GOD first spoke to Joseph by means of dreams, which made him aware of his future exaltation! It appears that Joseph was given the ability to interpret dreams. As the time drew near for the fulfulling of the promise of God, two new prisoners were brought to the prison and committed to Joseph's care, men who had important positions in Pharaoh's household, his chief butler and baker. The Lord used Joseph to interpret the dreams of the two prisoners and his words were accurately fulfilled. At that time the head butler seemed to forget Joseph, yet a seed had been sown which was to mature two years later.

The future is clearly known to the Lord our God, so it is good to commit our lives to Him because He knows the way and will guide us aright. He is able to reveal future happenings to us and has done this very thing by the word of prophecy (2 Peter 1:19). The lives of all people, great and small, are in His hand. When he determines, each one must pass into eternity to meet Him and render an account. The purposes of God do not always come to pass at the time or in the way which we would like, but they are certain and will mature when God wills. Joseph may have been disappointed when the butler forgot him, but the Lord had a greater purpose to fulfil. In similar strange ways He will prepare for the accomplishing of His word in our lives.

THE ELIM EVANGEL

Vol. LIV No. 42 October 20th, 1973 5p



Elim youth take part in the march of witness between the two meetings on the day of the National Youth Rally 1973, in famous Westminster, London.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

Editor: T.W. Walker.

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Editorial

EVENTS move so speedily in the Middle East that it is hard to forecast what may have eventuated there between the writing of this Editorial and its appearance in print. Two features are worthy of comment in any case, however.

Is it possible that the Western Powers were overtaken by surprise, that they did not know of the impending Arab attack on Israeli-occupied areas? It seems hardly likely that this could be the case, having regard to the apparent excellence of Israel's intelligence services. If the Western Powers knew, why did they keep quiet, at least in public? There is no way of knowing, but is it possible that we were so pre-occupied with Phase II and Phase III and all the rest that other matters were not of so much important? Who knows?

The other point is that oil and Suez yet again impress themselves on the world scene. The Arabs are undoubtedly using both as pieces in the terrifying game of international political chess. When you recall that before 1917 the whole Middle East was what might be called subjugated territory with small populations and that oil then had nowhere near assumed the vital signifance which it now has, it is truly astonishing to observe the tremendous changes since. It is no exaggeration to say that oil and Suez focus the world's eyes on the area. It is said that U.S.A. is now keen to see the Suez Canal reopened and that this can be done only if Egypt occupies both banks of the Canal. Whether this is so or not, the portents are that the new U.S. Secretary of State, the peripatetic Dr. Henry Kissinger, is seeking a shift of position vis-a-vis the Jews and the Arabs because of the threatened shortage of oil in America, complicated by the warning that some Arab nations might curtail or cut off oil supplies in deference to the Arab cause.

What shall we say to these things? To many Christians we have yet another reminder of the signs of the times. "Our redemption draweth nigh" must be the text continually upon our lips and in our hearts. The situation is fraught with awful possibilities, but we believe that our Saviour is coming back soon.

On the other hand, should not our prayer lives, our witness, our evangelism, indeed all our ministries for Christ be pursued with renewed vigour and determination?

That the time is short has been brought home to us yet again.

Church Reports



Southend-on-Sea Sunday school presenting a Harvest sketch entitled 'NEWS'.

A Day to be Remembered

THE weather was not exactly ideal – showers mostly, some quite heavy – but still the young people came. Coach loads, car loads, some by British Rail. Denim jeans and pullovers plastered with stickers, that's how some were dressed; others were attired more formally. All wore smiles. From all over the North of England they came, from cities, towns, high-rise flats, semi-detacheds. Different backgrounds they had, but all came with one purpose – to meet with God! They were not to be disappointed.

The City was Bradford, the occasion was the Northern National Youth Rally, the date was September 29th. . . a day to be remembered!

The chorus "He is Lord" was sung as an act of worship by the crowd who had gathered. It brought a moment of heart-searching and a rich anointing which continued throughout the afternoon meeting. A surprise song item ("He abides") brought all the ministers to the platform in a spontaneous choral item. . . not exactly close harmony, rather a joyful noise! The finale to the afternoon came with force and conviction through the address given by Derek J. Green, the local Minister. "Hiding from God" was his theme. He encouraged all to "leave their personal hideouts" and come out into the open. I feel sure that many hearts responded.

Sandwiches, tea, cakes, a chance to chat with friends came before the planned march of Witness. Thunder, lightning and a torrential downpour threatened the march, but the storm passed over just before we were due to set off. So, with banners, cheers and hearty singing, that zealous group made their presence known in that City centre, taking the homeward bound public completely by surprise.

The evening programme in St. George's Hall was bright and relaxed. "Light up the Fire" was among the songs brought to us by the all-girl quartet from Bradford. Hazel from Blackpool and Richard from Newcastle were put in the witness box and interviewed by Pastor L.E. Lambert. An eye-opener on the need for daily personal devotions came through "Pirates", acted by some Bradford boys. Gwen Murray sang a number of pieces, all very pleasing to the ear and adding to the high note of praise within that great Hall. Pastor and Mrs. E.R. Corsie, together with those who came from London, quickened that warm feeling in our hearts toward the Lord Jesus when singing the truly inspiring song, "Holy, Holy, Lord God Almighty". Our National Youth Director took up the theme of the day, "Meet with God", directing our thoughts to Amos 3:3. Hearts echoed their personal answer to the challenge given. A great day drew to a close.

With handshakes and goodbyes, friends separated, perhaps until next year. It was good to meet them all. It was great to meet with God and to have Him meet with us. Best of all though – Jesus is with us always!

Reporter: Eric T. Carter
(Youth Commissioner, N.E. Presbytery).

KIRKINTILLOCH **Pastor: T.S. Miles**

"THE Lord thy God in the midst of thee is mighty". How well we have been able to prove this portion of God's Word during the past five months. The Lord has richly blessed us due no doubt to the faithful prayers of four or five dedicated sisters in Christ. With attendances as low as eight or ten breaking bread and very few more at the gospel Service, the few faithful ones were determined to pray through until victory came. Prayer changes things and God brought in the folks. We now are having thirty to thirty-five breaking bread and thirty-five to forty at the gospel service.

Our recent youth crusade was conducted by Pastor M.B. Smith of the A.o.G. Church, Fleetwood and thirty-five of their young people invaded Kirkintilloch, did doorbell evangelism during the days and took services on Tuesday, Wednesday and Thursday nights. Attendances were eighty-six, seventy and one hundred and six and we praise the Lord for seven souls saved.

We give the Lord all the praise for His goodness and look forward to greater things in Christ as we start our new Crusader meeting and plan for a winter ten-day crusade.

T.S. MILES

NEWQUAY **Pastor: D.A. Lambelle**

PERSONAL contact was rated as one of the main benefits of our Missionary Week and Bank Holiday Convention. For over a week we had Miss J. Caudell, Pastor and Mrs. A.I. MacInnes, and Pastor and Mrs. D.L. Mills and family, with Pastor Wigglesworth for both weekends. This meant that we heard much about the work of our missionaries. This personal contact was helped by the Missionary Exhibition arranged in the Minor Hall, when for three mornings our Missionaries met and talked with the people who came. It proved to be most profitable, in challenge, in informing people of the work, in being able to ask questions not normally answered from the pulpit and in personal witness to the unsaved.

As the Green Shield Stamp Mini-bus was with us also, we arranged a "Cadet Special" for our youngsters who had helped in collecting stamps. On the first Monday morning, forty-one turned up, which in itself was very encouraging.

The special services were also blessed as our Missionaries informed us of their work or ministered the Word. Numbers throughout were good. One man came for help and prayer after the ministry of God's Word. Several were particularly challenged. Many were encouraged from the ministry to a more vital interest in and concern for the work. The missionary offerings on the Bank Holiday Monday night reached over £42, bringing the total for the week to just under £133.

This was the first such special week, but God's blessing was apparent to those who ministered and to those who were ministered unto.

D.A. LAMBELLE

BROADSTAIRS **Pastor: B. Grist**

SIX candidates were baptised in water here during the holiday season. To mark our first baptismal service, it was held in the sea at Viking Bay, by kind permission of the local Council. The tide and weather proved to be very advantageous and ensured a large crowd. The service, at which each candidate testified, was conducted by Pastors B.C. Richardson and B. Grist. It was a joy to find so many Christians from varying Churches and places present at the event, including Pastor D.E. Edmonds of our Leigh-on-Sea Church (who kindly led in a dedicatory prayer), members of our Rochester Church, of Maidstone A.o.G. Church and of many local assemblies.

This marvellous event was followed by a tea, provided for a large party from Barking by the zealous ladies of our Assembly. A crowded gathering enjoyed the ministry of Pastor B.C. Richardson later that evening, along with the service and items provided by the Barking Church, a fitting culmination to the events of the day, another milestone of God's Gracious blessing upon us.

N. Ireland Youth at Bridlington Camp

THE following is a photograph of the group from Ulster who spent a happy and profitable time at our Bridlington Camp.



TYNE-TEES EVANGELISM

Please pray for the

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CRUSADE

4th November—18th November

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D. Holmes, A. Johnston, D. Woodfield

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Continuing nightly at 8 pm D.2954

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British Pentecostal Fellowship

25th Anniversary
1949—1973

ANNUAL GENERAL MEETING

Birmingham, October 27th 1973
in Elim Pentecostal Church, Alton Road, Selly Oak.

11.00 am Business Session

3.30 pm Ministers and Church Officers Wives welcome

7.00 pm GREAT RALLY IN TOWN HALL

Speakers: T. W. Walker, Omri Bowen

ALL WELCOME D.2924

Please pray for
SPECIAL YOUTH CRUSADE
in the Elim Pentecostal Church, Aberdeen
20th—28th October
Conducted by a team from 'Youth with a Mission'
Details from: Rev.W.Crawford, 30 Grosvenor Place, Aberdeen AB2 4RE. D.2947/2

THE GIFTS OF THE SPIRIT—3

The Gift of Faith

(1 Corinthians 12:9)



by Charles J. E. Kingston

FAITH, the gift, is the first of the gifts of power because it is the basis of both the others; they cannot operate without faith. It is a gift to covet, indeed.

1. The gift of faith: not saving faith.

Faith in God and in Jesus, His Son, is essential to salvation, for "by grace are ye saved through faith", but saving faith goes before salvation whereas the gift of faith is not received until we are saved and baptised in the Holy Spirit.

2. The gift of faith: not faith, the fruit of the spirit (Galatians 5:22).

The same Greek word is used for faith in both lists of fruit and gifts, suggesting that the difference lies not in the quality of faith but in its quantity, so to speak. Faith, the fruit of the Spirit, rather faithfulness, is the outworking of the Holy Spirit in the believer's character. He will be faithful to God (not chameleon-like, changing his colour to suit his company) and faithful to others in keeping his word and undertaking his true obligations. Paul commends the Thessalonian Christians for their "work of faith". True faith will show by its works.

3. The gift of faith: for power in the spiritual realm

Theologians call it "the faith of miracles"; Weymouth translates it "special faith". It is a supernatural enduement whereby the recipient trusts God in such a way that God honours His Word.

Jesus once described the operation of this gift when Peter remarked on the dried-up fig-tree. God manifested creative faith when He spoke the word and it was done. "Have the faith of God", He said, and then explained that this faith was two-fold; faith in the heart linked to faith in the mouth. "Whosoever shall say unto this mountain. . . and shall not doubt in his heart. . . he shall have whatsoever he saith." (Mark 11:22,23).

4. Some Scriptural examples of the gift.

Abraham exercised the gift of faith for a son.

He was 100 years old and Sarah was ninety when Isaac was born to them. The Bible says that Abraham was "not weak in faith. . . he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God". God grant us the gift of faith so to believe God that human impossibilities become divine realities.

Elijah revealed this gift when he prayed down the fire.

Facing overwhelming odds, he remained calmly confident in God. He even gloried in making the thing he asked God to do naturally impossible by soaking the sacrifice and the wood with water. The quiet confidence of his prayer is very moving. What a contrast later. . . the gift of faith withdrawn, he fled for his life from Jezebel. Then, indeed, he was "a man of like passions as we".

Daniel exercised faith when in the den of lions.

When the king came in the morning to ask: "Is thy God able?", Daniel answered: "My God hath sent His angel and hath shut the lions' mouths. . .". Compare the divine comment: "who through faith stopped the mouths of lions" (Hebrews 11:33).

Peter healed through the gift of faith.

When the lame beggar was healed, Peter stated that the name of Jesus "through faith in His name" did it (Acts 3:16). The Holy Spirit always honours the Lord so that He delights to give faith to any who will exalt and glorify Him. Can it be that nowadays we do not have "faith in His name", or confidence that He is the same today as yesterday, so the Holy Spirit cannot dispense this gift of faith?

"The prayer of faith shall save the sick" (James 5:15).

In this promise God shows His will to give the gift of faith for the healing of the sick members of His Church. Why, may we ask, are not all healed? The answer is that we do not always pray the prayer of faith. Often we pray again and again. Then suddenly God gives the assurance that the prayer of faith has been prayed; the answer is on the way. Many, when praying with the sick, have been conscious at times of a special gift of faith; at other times they pray without that inner assurance that prayer has been heard.

The disciples' prayer should be ours, too: "Lord, increase our faith" (Luke 17:5). The gift of faith is not received by struggling nor by some magic formula for success. It is the supernatural manifestation of divine power by the Holy Spirit. Not always active in a person, it will spring up from the indwelling Spirit of God as He sees fit to use it and us.

Continued next week



CHILDREN'S CORNER

The sharp Edge

Hebrews 4:12

Words and drawing by Sheila Price

"WHAT do you want that piece of wood for, Brian?"

"I am going to make something."

"Make something! Whatever can you make out of that?" Carol asked.

"A rocket!" said Brian. "I shall make a rocket!"

"How will you do that?"

"With my penknife, of course. I shall carve the wood into the shape of a rocket, then I shall paint it."

"Can I help you, Brian?"

"No, I want to do it myself. You can watch me, though."

Brian spread a sheet of newspaper on the kitchen table, opened his penknife and began chipping away at the block of wood, while his sister sat nearby watching him. After he had worked on his model for some time, Brian held it out for his sister to see.

"Does it look like a rocket?" he asked.

"Well," said Carol, "I would make the top more pointed if I were you."

"I think I will," said Brian, and he took up his knife once more to chip away a little more wood. At that moment the knife slipped off the edge of the wood and caught the top of Brian's finger. "Ouch!" he cried.

Mr. Brown hurried into the kitchen and examined his son's finger. "It's just a little cut," he said. "Let me bathe it and put a plaster on for you. In future, remember to be very careful when using your knife. The blade is very sharp."

As soldiers of Christ it is essential that we arm ourselves with the Sword of the Spirit, the Word of God, which is sharper than a sword and is our weapon against sin.

Sin separates us from God, so we need to be always on our guard against the bad things around us. Look to Jesus who died on the cross at Calvary, for, by His death, He set us free.



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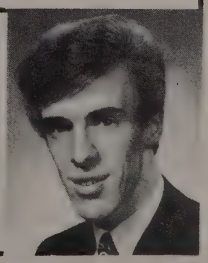
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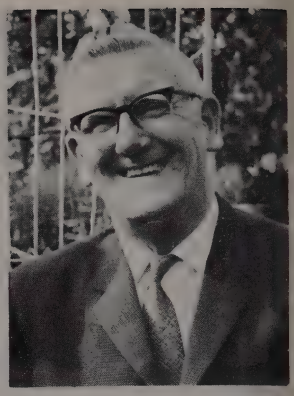
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Our Bounteous God



by James McAvoy

CHRIST'S command, "Love your enemies", was reinforced by the fact that God makes His sun to rise on the evil and on the good, and He sends rain on the just and the unjust. The overflowing wealth of His loving-kindness and gentle forbearance is intended to lead men to repentance. His patience and his provision for sinful humanity were prophesied by David: "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also" (Psalm 68:18). Those precious gifts for rebellious, backslidden revolters, the stubborn sons of darkness are superlative news from our sin-pardoning, reconciling Redeemer. Paul, one of the greatest trophies of grace of all time, comments that this was fulfilled when our Lord ascended in human form, exalted to the Father's right hand. The glorified, triumphant Conqueror over sin, death and Satan, received gifts for unlikely men (Ephesians 4:8).

The hesitant, astonished Ananias was commanded by the exalted Lord to visit this once murderous, blasphemous Saul that he might receive his sight and be filled with the Holy Ghost, for he was a chosen vessel "to bear My name before the Gentiles, and kings, and the children of Israel". "Though I formerly blasphemed and persecuted and was shamefully and outrageously and aggressively insulting (to HIM), nevertheless I obtained mercy. . . The grace of our Lord flowed out superabundantly and beyond measure for me" was Paul's testimony; "I obtained mercy for the reason that in me, as the foremost (of sinners), Jesus Christ might show forth and display all His perfect long-suffering and patience for an example to (encourage) those who would thereafter believe on Him"(1 Timothy 1:13-16, Amplified Bible). The strong man's house was raided and the chief of sinners was transformed into the chief of apostles. In Saul our Lord showed forth his perfect long-suffering and demonstrated His amazing grace for an example to us. Victorious monarchs, when they rode triumphantly in their chariots were attended by the most illustrious of their captives who were in chains, and the monarchs scattered their bounties among the soldiers and the spectators of their triumphs. So Christ Jesus, the celebrating Victor, led captivity captive and gave gifts to His wilful creatures.

A.T. Pierson in one of his hymns reminds us that: "He maketh the rebel a priest and a king; He hath bought us and taught us this new song to sing".

The variety of gifts are specified: "He gave some apostles,and some prophets, and some evangelists, and some pastors and teachers". These gifted men are derived from our bountiful King and are designed for mutual help in Christ's Church and for crusades among erring humanity. These special ministry gifts, "He HIMSELF appointed and gave men to us" (Amp.) from His heavenly throne with the intention of perfecting and fully equipping the saints for the work of the ministry. Paul wrote to the Thessalonians: "Esteem them very highly in love for their works' sake". "They are your spiritual leaders to keep you on the right path" (J.B. Phillips). "Recognize them for what they are, acknowledge and appreciate and respect them all, your leaders; hold them in very high and most affectionate esteem" (1 Thessalonians 1:12,13, Amp.).

These heaven-sent ambassadors should be more acknowledged for what they are and do and for what they teach, "being ensamples to the flock". Furthermore, they themselves should gratefully recognise each other's specific endowments. The wrong attitudes that prevailed in the Church of Corinth over personalities should be discouraged. The envious spirit that poisoned Cain must be avoided like the plague. "What hast thou that thou didst not receive?" asked the gifted apostle. "Be clothed with humility" Peter enjoins. The clothing with the garment of humility dispels any sense of superiority and pre-emminence. John the aged in the same chapter refers to two diverse characters, "Demetrius hath a good report of all men" and "Diotrephes, who loveth to have the pre-eminence among them". The Amplified Version vividly renders it: "Who loves to take the lead. . . put himself first. . . does not acknowledge my authority or refuses to accept my suggestions." Both these persons have their successors down through the ages. The remedy for such an arrogant, over-bearing manner was suggested by Paul: "Esteeming others better than themselves".

How often our self-pleasing mars the gracious work of God and hinders the progress of the message. In a hymn by Th. Monod we see the spiritual progress of God-pleasing saints. The last line of each verse ends "All of self and none of Thee"; "Some of self and some of Thee"; "Less of self and more of Thee"; "None of self and all of Thee".

John Wesley and George Whitfield of the Oxford Holy Club could have been of more mutual help had

the sweet fellowship of their earlier days continued throughout their life-times. George became Chaplain to Selina Hastings, Countess of Huntingdon, but John and she did not work in harmony. There appeared to be a clash of personalities which did not help the spread of the Gospel in the eighteenth century.

When Saul, the greatest monument of grace, came to Jerusalem, the disciples were afraid of him. He spoke boldly in the name of Jesus and disputed against the Grecians, but they went about to slay him. When the brethren knew, they brought him down to Caesarea and sent him forth to Tarsus, his home-town. Luke does not tell us why he was sent away. We can use our own imagination! The inspired recorder continues: "Then departed Barnabas to Tarsus, for to seek Saul, and when he had found him, he brought him to Antioch." He and Saul taught much people there for a whole year. The disciples were first called Christians then. Barnabas was a "good man, full of the Holy Ghost and faith" adds Luke. What a tragic loss to the Early Church if Paul's graces and gifts had not been allowed to function. Apparently there could have been closer friendship and companionship even among some of the apostolic party than there was.

It is sad reading of the contention which arose over John Mark which finally separated Barnabas and Paul. From then on Barnabas, the son of consolation, fades from the sacred record. Years pass and Paul writes in his last Epistle: "Take Mark, and bring him with thee: for he is profitable to me for the ministry". Did Paul regret in his old age the deep cleavage with his former co-worker over Mark?

"Take us little foxes, the little foxes, that spoil the vines", warns Solomon in his Canticle. The flesh even in the best of men can have an unsavoury and costly resurrection.

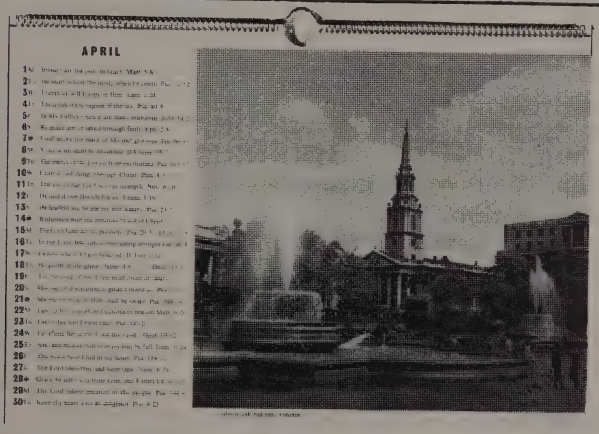
"It takes more grace than I can tell
to play the second fiddle well."

The dove-like spirit among Christ-appointed leaders enables them better to make His name glorious and gives Him all the pre-eminence. Between the varied gifts in 1 Corinthians 12 and 14 comes the choice epic in chapter 13.

The divine togetherness is a recurring theme in the Gospels and Epistles: "Ye also are builded together for a habitation of God through the Spirit" (Ephesians 2:22). In that fruitful atmosphere revival is fostered and maintained. A Pentecostal Bible expositor remarked: "If a gifted evangelist was in my Sunday evening service I would invite him to exercise his God-given skill". He recognised that distinctive varieties of talents were bestowed upon men by the bountiful, triune God for the spreading of the peerless message.

O may Thy members, mighty Christ,
Most earnestly desire,
Most covetously thirst once more,
Most fervently aspire
'Til each arises furnished new
With ministries of fire.

Harold Horton



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D.2921



Take away the stony heart

by Sheila M. Smeeton

Born in Nottinghamshire, I was converted at a Methodist Youth Camp in August 1950. The following year I received a definite call to serve the Lord and began to preach on the Methodist Plan at the age of sixteen.

My husband was converted through the ministry of a Salvation Army open-air meeting and God eventually led us to train as Salvation Army Officers. We were commissioned as Officers in May 1957. We served in various centres, the final appointment being at Louth in Lincolnshire.

We were both filled with the Holy Spirit while we were at Louth and resigned our Officership rather than compromise on Bible truth. God wonderfully opened up the way into the Pastorate of the Spilsby Assembly of God. Since December 1970 we have been at Uttoxeter where we are very happy serving the Lord with our three children, Nigel (15), Kathryn (13), and Richard (9).

I have been writing the Women's Feature in *Redemption Tidings* since July 1972.

Sheila M. Smeeton

HOW can we view the state of the Church today and be unmoved?

I am often amazed at the hardness of my own heart and the hearts of my fellow-believers as we go through our religious rituals – yes, even Pentecostal rituals – with hardly a flicker of real spiritual vitality. Prayer meetings are in decay or defunct and by our very attitude to prayer we tell God that He is out of business or that we can manage very well on our own. The supernatural slumbers while faith lies sleeping or dead. Empty altars declare our lack of zeal for evangelism. With spiritual barrenness on every hand, our stony hearts cannot wring out one sob and our dry eyes refuse to weep. "Truth without enthusiasm, morality without emotion, ritual without soul, are things Christ unsparingly condemned. Destitute of fire, they are nothing more than a godless philosophy, an ethical system, and a superstition", wrote Samuel Chadwick. How much we need a renewal of divine life within us!

In Ezekiel's day God gave a wonderful promise of restoration and renewal to His people who were in captivity because of their backsliding and idolatry: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezekiel 36:26,27). Though they had sinned, God was eager to restore them that His name might once again be honoured and revered. God would accomplish this renewal by a divine heart transplant – taking away the stony heart and giving them a heart of flesh. Hard hearts are unresponsive. The stony heart is completely unmoved in the presence of God and unblushing in the presence of sin, but not so the heart of flesh.

The heart of flesh is very sensitive to sin.

When Ezra discovered the lack of separation between God's people and the surrounding nations, he blushed to face God because of their sin (Ezra 9:6). Nehemiah wept because of the sins of his people, recognising and confessing that this was the cause of their distress. Do we ever weep over the tide of iniquity that is flooding our nation today and tremble at the terrible defiance of the Word of God? It is possible to become so hardened that the obscenities presented before us day by day no longer cause us to feel ashamed. If the unbeliever is to come under real conviction of sin, there must be a greater fear of God among His own. "Bend the Church, and save the people" was the motto of the Welsh revival. Ananias and Sapphira thought that they could act a lie, but God saw past all their pretence. If only we would call sin by its right name instead of excusing ourselves! The world would like to give the name of illness to such sins as homosexuality and like abominations, but do we not likewise try to cover up sins of the spirit? Our tempers may be excused as righteous indignation, our pride as simply a matter of superior taste, our stubbornness as strong convictions and so we could go on.

In *The Price they paid,* Norman Grubb includes this testimony of a missionary in India who, with others, was seeking revival: "While living alone I got desparate. God showed me first that my life was practically prayerless except for my anaemic morning and evening 'devotions'. I saw the need for intense and persistent intercession, so I gave myself to prayer. Then followed deep conviction of personal sin and backsliding. One thing after another had to come out, and my heart was completely broken as time after time I saw His wounds and heard His royal pardon."

The heart of flesh is quick to grieve over sin and seek the cleansing of the Blood.

I want a principle within
Of jealous, godly fear,
A sensibility of sin,
A pain to feel it near.

O may the least omission pain
My well-instructed soul
And drive me to the Blood again
Which makes the wounded whole.

This was Charles Wesley's plea for a heart of flesh. May it be ours!

The heart of flesh is also completely yielded to God's will.

C.H. Spurgeon wrote, "The natural will is cold, hard iron, which is not to be hammered into form, but the renewed will, like molten metal, is soon moulded by the hand of grace." Proverbs 21:1 tells us, "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." The heart of flesh is sensitive to every breeze of God's Spirit and under the perfect control of the Lord. Is this a picture of your heart? Many Christians are in constant controversy with the Lord, instead of meekly submitting to His Word and finding the fulness of His blessing.

It was said of David Brainerd, "God could flow unhindered through him. The omnipotence of grace was neither arrested nor straightened by the conditions of his heart: the whole channel was broadened and cleaned out for God's fullest and most powerful passage, so that God with all His mighty forces could come down on the hopeless, savage wilderness and transform it into His blooming, fruitful garden."

Jesus, fill now with Thy Spirit,
Hearts that full surrender know;
That the streams of living water
From our inner man may flow.

The heart of flesh is a tender, compassionate heart.

William Booth had a deep compassion for the souls of man. Of his first close contact with the slums of London he wrote: "I saw multitudes of my fellow creatures not only without God and hope, but sunk in the most desperate forms of wickedness and misery that can be conceived. I went out and looked out on the wretched sons and daughters of debauchery and vice and crime who were all about me. . . I not only saw but compassionated the people sunk in the sin and wretchedness that I beheld and the everlasting woe that I knew must follow." Much later he said that he would like to finalise the training of all his officers with twenty-four hours hanging over Hell, to see its eternal torment.

We need a vision of their lost eternity in order lovingly to point souls to the Christ of Calvary. All the great soul-winners have been men and women of compassionate hearts. John Welch soaked his pillows in soul-travail. Praying Hyde pleaded with dry, choking sobs for the salvation of souls. Dr. J.H. Jowett said, "the gospel of a broken heart demands the ministry of bleeding hearts. Tearless hearts can never be the heralds of the Passion.".

Except I am moved with compassion,
How dwelleth Thy Spirit in me?
In word and in deed
Burning love is my need;
I know I can find this in Thee.

Is it not high time that we awoke out of our Laodician complacency? So often the words of Revelation 3:20, "Behold I stand at the door and knock", are taken out of their context and used as a gospel message when they really present the sad picture of Jesus knocking at the door of the self-satisfied Laodicean Church – a true picture of the Church in our day – seeking to stir it to an admission of its cold, hard, empty, poverty-stricken state. Many say that we must not expect revival in these last days before Christ's return for it is predicted that there will be a falling away and that the love of many shall grow cold. I do not believe that God has forewarned us in order that we may apathetically await its fulfilment, but that we might indeed be zealous and repent. Jesus is not coming to call a lukewarm, ragged remnant to Himself. If the Laodicean Church did not heed the call to repent and seek Christ in a new dedication, they faced the Lord's judgment and rejection. Jesus is looking for a Bride who has made herself ready, not a dormant Church, but a militant Church, terrible as an army with banners. He is ready to take away the stony heart and give us a new spirit if only we will come to Him. Let us make the following prayer our own:

Melt the hardness and the coldness,
Mould the life I yield to Thee,
Mark for pureness and for boldness,
Make Thy presence felt in me.

ISLINGTON **Autumn Crusade** ISLINGTON

ELIM PENTECOSTAL CHURCH
Lennox Road, Finsbury Park, London N4
Conducted by Pastor Geoffrey Feasey

October 21st–28th
at 7.30 pm each night (Sundays included)

PLEASE PRAY FOR THESE MEETINGS
D.2944

With Ron Jones in Guyana

MEETING THE COUNCIL

JOHN MacInnes has gathered around him a fine group of Christian workers, some African some Indian, but all really zealous for the Master. They form the Council of the Elim Pentecostal Churches in Guyana. They meet once every two months for prayer and discussion. Len Magee and I are meeting them today. I would like you to meet some of them too. Please pray for them.



Picture of some members of the Council.
Front row (left to right): Brother Ramau, Sister Tempow, John MacInnes; back row: Brother Ally (who visited Great Britain last year), Ron Jones, Brother Ramdeen. The rain was pouring down and some of the members did not manage to get along.



A picture of Guyana Broadcasting house where history was made in the form of Elim's first broadcast in Guyana.

Elim's first Broadcast in Guyana

"This is the Day that the Lord hath made". Saturday, September 15th, from 9.15 a.m. to 9.45 a.m. is the scheduled time. We sit around the radio awaiting this exciting, historic event. Praise God, Elim is on the air in Guyana.

We have put a lot of prayer and planning into this effort. It might well be that in the economy of God our visit to Guyana has been delayed by about six weeks just so that Len and I could be here to help when this tremendous opportunity came. It might well be that God caused me to have a fair bit of broadcasting experience back home so that I could be on hand in Guyana "for such a time as this".

We spent some hours earlier in the week recording the service at the Guyana Broadcasting Service Studio. Now we wait. Has it been worth the effort and expense? "The time is 9-15", says the announcer, "This is your G.B.S. Station". A few strummed guitar notes and then over thirty youth voices burst into song, "Marching in chorus, Jesus before us, Elim Gospel workers are we. . .Jesus the Saviour. . .the Healer. . . Baptiser. . .Coming King". Surely, this is our message.



John MacInnes and Ron Jones making the first ever radio broadcast in Guyana.

Brother Mac introduces the programme and us. Len Magee sings and testifies. The Bristol City Temple congregation and New Creation singers take part with excerpts from their latest long-playing record and I have the terrific opportunity and responsibility of preaching the message. Let me just say that the Lord

has helped us all. We'll be on the air again for the next three Saturdays and then Brother John MacInnes continues for forty-eight more Saturdays!

It will mean much hard work and planning for him. PLEASE PRAY! It will also take a lot of hard cash, for each broadcast costs £13 – but what an opportunity. Perhaps you would like to help. If so send your missionary gift to Leslie Wigglesworth (who is also the chairman of our Elim Radio Committee) and mark it "FOR THE GUYANA BROADCASTS" – send to Elim Missionary Secretary, P.O. Box 38, Cheltenham.



John and Gladys MacInnes, Len Magee and Sister Matmil listen to Elim's first broadcast.

A personal Note of Praise

We had almost completed the fifty miles journey to the leper colony at Mahicah when it happened. John MacInnes was driving, but not one of us realised what it was. After tea we came to start the car for the journey to our evening service. There was no problem, until we tried to get it to move. John Mac called in a mechanic whose immediate comment was: "IT'S A MIRACLE THAT YOU ARE ALIVE; THE TIE BAR HAS BROKEN!". If this had happened almost anywhere else on the journey we would probably have been involved in a most serious accident.

John, Len and I thank God for His good hand upon us.

Please continue to pray for John and Gladys MacInnes and the trhilling Elim work in Guyana. Soon Ian and Valerie MacInnes will be returning to the field and I am sure that they will greatly appreciate your prayers, too.



This terribly leprous lady recited for us—she has no fingers, is almost blind and has one leg off.

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D.2905

From T. H. Stevenson

I HAVE heard a Congregational minister, who has a Pentecostal experience, a large congregation, and a daily, early morning prayer meeting, declare that there are more born again believers per square foot in N. Ireland than in any other place in the world. Some appearances, as I may illustrate, would tend to make it seem so, but, when one considers, for example, that Birmingham alone has a bigger population than N. Ireland and that Yorkshire is larger than N. Ireland, possessing also several millions of people, I hesitate at Mr. Workman's statement. Nor can one overlook that more than one-third of N. Ireland's people are Roman Catholics. Statistics can deceive even the very elect!

With more certainty one might presume that there are more preachers in the Province of N. Ireland in proportion to the population than elsewhere. A member of the Christian Brethren complained to me that their Fellowship is over-run with full-time evangelists, which reminds me that several years ago another Brethren member informed me there were some ninety evangelists among them in Ireland. Most conclusive of all, it appears that Belfast, with a declining population, now of just over 400,000, of which a large portion are R.Cs, must have more churches than any comparable city. In bygone years I have portrayed details of Church Notices taken from *The Belfast Telegraph* and, in the current issue before me, the list is formidable (despite the fact that neither the powerful R.C. Church nor the Church of Ireland use the press media). I counted sixty-six Presbyterian, thirty-three Methodist, twenty-three Baptist, twenty-three Brethren, seventeen Pentecostal, elevan Congregational, together with Evangelical Presbyterian, Reformed Presbyterian, Free Methodist, Salvation Army, City Missions, mission halls, etc, making a total beyond 200.

We have recently witnessed the Presbyterian Church, the Church of Ireland, and the Methodists, the three largest groups, meeting in Eire for discussions with the R.C. Heirarchy. I wrote but a few months ago that, in *The Famine and After,* the writer declared that the ecumenical trend was the first cause of the present unrest and voilence. Dr. Ian Paisley led 200 protesters from N. Ireland to Eire to make a protest, which took place without incident, a protest against the said Protestant groups, whose tenets pronounce against the R.C. Church (particularly the Presbyterian and the Church of Ireland). Dr. Paisley and his ministers shout from the house-tops. All other evangelicals sincerely keep quiet. Observing the scene, and remembering the Reformers and the Convenanters compulsory involvement in a similar situation gradually formulating, I tend to think that the "quiet ones" must say something, sometime. There may be times when a united voice on particular issues may even save Dr. Paisley from speaking so loudly, and enable all to be heard more effectively. Whatever reservations I may hold, I must witness to the rapid growth of the Free Presbyterian Church, and the many new, lovely churches being erected, perhaps outgrowing all others altogether.

Thoughts from the Book of Genesis

48 The Call for a Man of God (Genesis 41:14)

by F. Lavender, Pastor of our Croydon Church

TWO years after the release from prison of his butler, Pharaoh had a bad night, for he had two dreams which greatly distrubed him. He was aware that the dreams had a deep, ominous meaning, yet he could obtain no light and his wise men were unable to interpret the dreams. Pharaoh became very troubled. He realised that the dreams must have been a warning from God and that therefore only a man of God could help, yet it seemed that in all his kingdom there was no-one to declare the meaning. Then the butler remembered Joseph and told Pharaoh how the Hebrew prisoner had interpreted his dream and how the interpretation was exactly fulfilled.

We can see great distress and perplexity in the world around us; international, national, social, moral and personal problems of baffling complexity. The world is crying out for its wise men to interpret the problems and to find the answer, but politicians, scientists and psychologists do not know the remedy. The wise men of the world can observe the symptoms, but they cannot discern the real cause of the trouble. Behind the outward distresses of mankind lies a deep spiritual disease, sin. The conflict and unrest in the world are the outward manifestations of the spiritual war within men's hearts. Spiritual matters cannot be interpreted by the clever men of the world who are unable to take away sin and restore men to God. The things of God can be interpreted only by those in touch with God, those who are taught by the Holy Spirit. The world needs spiritual Christians who can show its need of Jesus Christ.



Margaret M. Ladlow's page

Willing to live honestly

Hebrews 13:18

FOUR hundred years ago Shakespeare wrote: "To be honest as this world goes is to be one man picked out of ten thousand". If honesty was such a rare quality in his day, how would our national bard react to today's low standards of honesty and integrity? We have only to read of the Poulson affair and of the questions now being asked concerning Spiro Agnew's integrity to feel saddened by the evidence as to the corruption in civic and political circles. Furthermore, the startling number of thefts by tourists in the West End of London this summer and the losses through stealing on the railways, in the docks, at the airports and throughout industry make us wonder if the people no longer believe that "honesty is the best policy".

There is a choice example of honesty and trustworthiness in the Bible: "Moreover they did not require an accounting of the men into whose hand they delivered the money to be paid to the workmen, for they dealt faithfully"(2 Kings 12:15, Amplified Bible). Godly King Joash supervised the repair of the great Temple of Solomon. It is fascinating reading to learn how the High Priest prepared a great chest and a collection was made. The money was handed to the supervisors of the work who paid the wages to the carpenters and masons. How delightful to discover such trust and integrity! Those in authority did not even demand a statement of account what a saving of time and paper!

If only such honesty were in vogue today, how much simpler and how much more satisfactory business transactions would be. Absolute honesty encourages mutual trust, but today these are sadly lacking and thus folk are suspicious and uneasy. In the early American settlements theft was almost unknown, for the pioneers brought with them the same rigid principles of honesty that they had previously maintained. A man in Mancoupin County left his waggon, loaded with corn, stuck in the prairie mud for two weeks near a frequented road. When he returned he found that some of his corn was gone, but there was money enough tied in the sacks to pay for what had been taken!

To some folk today such absolute honesty is ridiculous. Certainly the smart boys and spivs consider it to be weak. The general lowering of standards makes it easy to accept that dishonesty is the permitted norm. Let us all be on our guard against being conditioned to accept any doubtful practices in business or any temptation to indulge in personal dishonesty great or small. My heart warms to the sturdy statement by Paul in 2 Corinthians in the chapter dealing with financial matters. Referring to the funds gathered for the needy believers in Jerusalem, he wrote: "We are on our guard, intending that no one should find anything for which to blame us in regard to our administration of this large contribution. For we take thought beforehand and aim to be honest and absolutely above suspicion not only in the sight of the Lord but also in the sight of men" (2 Corinthians 8:20,21, Amplified).

It is obvious from these verses that Paul had high standards of honesty and was anxious that both in church affairs with fellow Christians and with outsiders, all money transactions should be scrupulously correct. We must do no less and, remembering the story of the unnamed men who were so upright when paying the Temple workmen, realise that, just as God marked their faithfulness and permitted it to be recorded for all time, so He will bless us as we "provide things honest in the sight of all men" (Romans 12:17).

CHRISTMAS GIFT APPEAL FOR MISSIONARIES

Only three months to Christmas and time to be thinking about something special for our missionary representatives. So that distribution of gifts can be made in good time please send donations to the Missionary Secretary, Elim Church Headquarters, P.O. Box, 38, Cheltenham, Glos.

D.2917

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

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JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request; if s.a.e., international stamp only. Tel.: 31135 Central. C.2781

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London – south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.2779

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs, etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.2764

CHRISTMAS CARDS: 36 for 50p, post paid. Send to M.G. North, 55B Johnson Place, Nr. Vauxhall Street, Norwich, Norfolk, NOR 34F. C.2950

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel. 01-574-1267. C.2878

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SILVER WEDDING

COWDERY–BROCK. On October 23rd; 1948, at The Elim Church, Swindon, by Rev. T.A. Carver, Leonard Peter to Margaret. At present at Elim Church Plymouth. EBEN–EZER (1 Samuel 7:12). C.2957

ROBINSON–YATES. The wedding took place between Ronald John Robinson and Ethel Olive Yates on October 16th, 1948 at the Ilford Elim Church, conducted by Pastor J. Tetchner. C.2945

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D.2766

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by Sydney Watson

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D.2925

MARRIAGES

McARDLE–SMITH. On September 15th, at our Selly Oak Church, Michael McArdle to Joy Smith, both Elim Crusaders. Officiating Minister: A.K. Chamberlain.

NORRIE–TURNER. On September 15th, at our York Church, Ian Anderson Norrie to Nancy Turner. Officiating Minister: I.W. Lewis.

POTTER–MAYLAM. On September 8th at The Temple Assembly of God (kindly loaned), Trevor William Potter to Irene Margaret Maylam. Officiating Ministers: F. Shadlock, E. Dainton and R. Knight.

BIRTHS

OZANNE. On August 29th, to Nigel (Vazon Crusader Secretary), and Sue, the precious gift of a son, a brother for Andrew.

POLLARD. On September 20th, to Barbara and Eddy Pollard of York, God's precious gift of a son, Grahame David, a brother for Christopher and Richard.

DEDICATIONS

NEWMAN. On Sunday, September 23rd, Christopher John Newman, baby son of David and Valerie Newman, members of our Southampton Church. Officiating Minister: Pastor W.J. Maybin. C.2959

SPENCER. On Sunday, August 12th, David Brent Spencer, baby son of Fred and Mavis Spencer, members of our Southampton Church. Officiating Minister: Pastor W.J. Maybin. C.2958

WITH CHRIST

CLONEY. On September 26th, Mr. Thomas Cloney, esteemed and faithful member of our Paisley Church, after much suffering patiently borne, passed into the presence of His Lord, aged 62 years.

HUMBER. On September 26th, Edith Humber, faithful member of our Plymouth Church, passed suddenly into the presence of the Lord in her 82nd year. Officiating minister at funeral: L.P. Cowdery.

LAMBERT. On September 23rd, Jack Lambert, aged 63 years, of our Sheffield Church, passed into the presence of the Lord after much suffering. Officiating ministers at funeral: J.T. Bradley and A. Brooks.

PHILLIPS. On September 5th, Ernest John, beloved husband of Molly, first Secretary-General of the Elim Pentecostal Churches and an Elim minister for over fifty years, passed peacefully into the presence of the Lord. Officiating Ministers at funeral: J.T. Bradley, H.W. Greenway, and John Lancaster. "Absent from the body, present with the Lord".

SHIRTCLIFFE. On September 27th, Florence Shirtcliffe, aged 87 years, faithful member of our Winton Church. "With Christ – far better". Officiating minister at funeral: G.N. Backhouse.

ITINERARIES

The President (J. Lancaster):
October 24, Letchworth; 27-30, Loughborough; 31, Ilkeston; November 1, Nottingham; 3, Burton upon Trent; 4, Long Eaton (a.m.), Derby (p.m.); 5, Beeston; 6, Ashbourne.

The London Crusader Choir with Douglas B. Gray:
October 20, Colchester; 27,28, Southend-on-Sea; November 20, Canning Town; 18, Reading; 25, Broadmoor Hospital; December 9, Croydon; 13 Croydon (Fairfield Hall); 16, Maidstone; 23, Wandsworth prison.

Miss Joan Caudell:
November 6, Swansea; 7, Pontardulais; 8, Port Talbot; 9, Neath; 10, Aberystwyth; 11, Dowlais; 13, Aberdare; 14, Merthyr; 15, Pontlottyn; 16, Llantrisant; 17, Treharris; 18, Caerphilly; 20, Cardiff; 21, Newport.

Ian MacInnes:
November 1, Springbourne; 2, Wimborne; 3, Christchurch; 4, Winton (a.m.), Parkstone (p.m.); 5, Canada; 6, Romsey; 7, Salisbury, 8, Southampton.

David L. Mills:
October 20, Rowley Regis; 21, Cannock (a.m.), Old Hill (p.m.); 22, Smethwick; 23, Erdington; 24, West Bromwich.

Joseph Smith:
October 20-25, Greenock.

COMING EVENTS

ABERDARE. October 24. Elim Pentecostal Church, Monk Street. Pre-Crusade visit of M.Sherwood. At 7. Pray for our March 1974 Crusade.

BELFAST. October 28-November 8. Elim Pentecostal Church, Ulster Temple, Ravenhill Road. Ravenhill Crusade conducted by Ron Jones. Soloist: Len Magee. Sundays at 7. Weeknights at 8.

BRECON. October 27,28. Elim Pentecostal Church, Brynmawr Terrace. Annual Convention. Preacher: G. Rutherford. Saturday at 2.30 and 7 (tea provided between services). Sunday at 11 and 6.30.

BURNHAM–ON–CROUCH, Carnival Hall, Arcadia Road, Series of Bible studies: "The Priesthood of Israel", with life-size replica of High Priest's robes. Every Thursday commencing November 1 for six weeks. Sundays: Sunday School and gospel service at 10.30. Communion service at 6.30.

CATERHAM. October 28-November 11. Elim Pentecostal Church, Homesdale Road. Campaign conducted by C.J.E. Kingston and P.F. Sanderson. Weeknights (except Fridays) at 7.45. Sundays at 6.30. October 29-November 2. Children's Campaign. Nightly at 6.30.

CLACTON. October 25. Elim Pentecostal Church, Hayes Road. Sisterhood Rally. Speaker: Mrs. F.F. Frost. Soloist: Mrs. E. Allbury. October 27,28. Thirty-Seventh Church anniversary. Preacher: F. Brown (Norwich A.o.G.), supported by "The Gospel Sounds". Tea provided on Saturday. Convener: P.K.G. Rose. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30.

CRADLEY HEATH. October 27. Elim Pentecostal Church, Bearmore Road. Monthly rally. Film night with Jeff Brown. Items by Evesham Church. At 7.30. October 28. Dedication of youth group by Mr. Hedger. At 6.

CROYDON. November 6-9. Elim Pentecostal Church, Stanley Road. Prayer and Study Week. Nightly at 7.30. 11-17. Youth week, conducted by Michael Moore. Sunday at 11, 3 and 6.30. Weeknights, Children's crusade at 6, youth at 8.30. 18. Preacher: J.C. Smyth. At 11 and 6.30.

EDINBURGH. October 27. Highland Church, Tolbooth - St. Johns, Castlehill (kindly loaned). Scottish Pentecostal youth rally. Speaker: Eldin Corsie (National Youth Director). Convener: Ian Allen (A.o.G.), with the Denton Sextette. At 3.30 and 6.30. October 28-November 7. Elim Pentecostal Church, The City Temple, George IV Bridge. Full Gospel Crusade conducted by E.R. Corsie with visiting choirs and groups. Sundays at 6.30 and 8.15. Weeknights (except Friday) at 7.30. Saturday at 7. Late Night Youth Specials each Monday, Tuesday and Wednesday at 9.45 with Marilyn Hutton and Jim Currie.

EPPING. October 27,28. Elim Pentecostal Church, Epping Hall, St. John's Road. First anniversary Services. Preacher: Robin Rees. Saturday at 7.30. Sunday at 11 and 6.30. Support welcomed.

ERDINGTON, Birmingham. October 20,21. Elim Pentecostal Church, South Road, off Reservoir Road. Gloucester Choir. Saturday at 7. Harvest Thanksgiving; Annual Gift Day. Preacher: T.J. Broomhall. Convener: Ken Smith. Sunday at 11 and 6.30.

GREASEBOROUGH, Yorks. October 21-26. The Town Hall, Revival and Divine healing crusade conducted by Peter Smith and party. Sunday at 8.15. Weeknights at 7.30.

HADLEIGH, Essex. October 20,21. Elim Pentecostal Church, Oak Road South. Fiftieth anniversary. Preachers: C.J.E. Kingston and A.F. Seeman. Saturday at 7. Sunday at 11.15 and 6.30.

HAYES, Middlesex. October 21. Elim Pentecostal Church, Keith Road. Preacher: J.A. Wright. At 11.30 and 6.30.

HULL. October 20,21. Elim Pentecostal Church, The City Temple, Hessle Road. Fortieth anniversary. Preachers: Pastor and Mrs. I.R. Moore. October 23-25,28. Preacher: R. Lighton. Sundays at 10.45 and 6.30. Weeknights at 7.30.

Please PRAY for

EDINBURGH

and the Full Gospel Crusade in The City

and the

Full Gospel Crusade in The City Temple

October 28–November 7

Conducted by ELDIN CORSIE.

D.2956

ILFORD. October 30. Elim Pentecostal Church, Clements Road. Film: "The Return", with comment by Hal Lindsey. At 7.30.

ISLINGTON, London. October 21-28. Elim Pentecostal Church, Lennox Road, London N.4. Crusade conducted by Pastor G.J. Feasey. Nightly at 7.30 (including Sundays).

LOUGHBOROUGH. October 27-30. Elim Pentecostal Church, Ashby Road. Church's twenty-fifth anniversary. Preachers: J. Lancaster (President) and W.J. Maybin. Saturday at 7. Northampton Choir. Sunday at 10.45 and 6.30. Weeknights at 7.30.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. October Youth Outreach. 19-21, Trevor Partington; 22, Jim Dick; 27, film: "Crowning Gift". Sundays at 6. Weeknights at 7.30.

SCARBOROUGH. November 2-4. Christian Alliance Hotel. Combined Tyne-Tees/North-East Presbytery Youth House Party. Speakers: A.L. Hawkes, E.T. Carter and Keith Lannon. Information and booking: Youth Commissioner, 138 Queen Mary Ave., Cleethorpes, Lincs.

SELLY OAK, Birmingham. October 20,21. Elim Pentecostal Church, Alton Road. Bible Week with Campbell McAlpine. Sunday at 11 and 6.30. Saturday at 7.30. October 23. Visit of Rev. Silas Hong from Hong Kong, with film: "The Chinese are coming". At 7.30.

SOUTHAMPTON. November 4. Elim Pentecostal Church, Park Road, Freemantle. Preacher: G.W. Gilpin (Principal of Elim Bible College). At 6.30. November 8. Missionary Rally. Speakers: Pastor and Mrs. A.I. MacInnes. At 7.30. November 9. Film: "The Return", narrated by Hal Lindsey. Preacher: Ronald J. Park (Boscombe Baptist). Convener: W.J. Maybin. AT 7.30.

SOUTHEND–ON–SEA. October 27. Cliff Town United Reformed Church, Nelson Street. Festival of Song. London Crusader Choir with D.B. Gray. Westcliff Male Voice Praise. Mrs. Thelma Beacham. Preacher: W.M.E. Plowright. Convener: A. Nicolson. October 28, in Elim Pentecostal Church, Windermere Road. London Crusader Choir. Preacher: W.M.E. Plowright. Saturdays at 7. Sundays at 11 and 6.30.

TREHARRIS. October 20-25. Elim Pentecostal Church, John Street. Bible prophecy convention. Preacher: D.M. Russell-Jones. Mountain Ash Elim Church Choir and other items. Weeknights at 7.15. Sunday at 11 and 6.

WINTON, Bournemouth. October 27-29. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Minister's fifth anniversary and convention. Preacher: W. Ll. Bell. Convener: G.N. Backhouse. Saturday: Singing by Wessex Gospel Choir, conductor D.S. House, at 7.30. Sunday at 11 and 6.30. Monday at 7.30: selected musical items.

WEYMOUTH. November 3. Elim Pentecostal Church, Belle Vue. Preacher: George Dolman, B.A. Items by Weymouth Salvation Army Band. At 7.

WAVELENGTH — ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at 12.15 a.m. Programmes are entitled "George Canty" with scripts and paintings.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called, "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Ron Jones is on Radio Bristol each Sunday during the month of October.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. – "Minus Eleven" – Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church – "Start the Day Right – With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M. 209.

Brazil

Radio Clube de Londrina - 5.45 – 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

ON September 15th Pastor W.R. Jones of Bristol will speak on Radio Georgetown in the inaugural Elim broadcast from that station.

Vacation Venture '73



VACATION VENTURE '73 was located in Jersey, Channel Islands. A group of thirty-five to forty young people from all parts of Great Britain came together under the supervision of Pastors L.E. Lambert and B. C. Vidamour. The Venturers came from as far away as Motherwell, Cardiff, and Macclesfield, and also from nearby places such as our sister Island of Guernsey. A fantastic time of blessing and refreshing was had by everyone, including the pastors.

We all stayed at "Bethel", a Girls' Brigade hostel in St. Clement, a few miles from St. Helier, the main town, and both the food, which was cooked by ladies of our Jersey Church, and the accommodation were excellent.

God's blessing was upon the entire holiday in a wonderful way, and was particularly evident in the morning prayer meetings from 8.30 to 9 a.m. In the first of these a Venturer was baptized in the Spirit. Praise the Lord! During the following week more than twenty others received the baptism at tarrying meetings, including some who were converted during the crusade.

Quite a number of both young and old came to the Lord in the nightly gospel rallies at which Pastor Lambert's inspired preaching of the gospel was supported by the singing of the Vacation Venture choir and various groups. "Spotlight on Vacation Venture" was a regular feature of these meetings giving each of us an opportunity to testify to the way in which God was blessing our lives. Singing was by two Jersey groups, "The Challengers" and "God's Ambassadors", and "The King's Messengers" and the Macclesfield group. In the second week soloist Kelvin Thomas was a great blessing to everyone.

The fellowship and unity between all the Venturers were really wonderful. We were friends before the first day was over. This fellowship was strengthened by the recreation times we spent together and also by the morning devotional sessions where we received instruction on such topics as door-to-door work, the gifts of the Spirit and children's evangelism. We also saw two excellent and faith-building films. These sessions were followed each day by practical experience in door knocking and children's work, which everyone agreed were a great source of enjoyment and strength, despite our knocking knees at the start. Many of those whom we personally invited to attend the gospel rallies did so.

Regular coffee bar evangelism was carried on also throughout the two weeks in the Cellar Bar, Hope Street, beginning at 9.45 p.m. This presented a real challenge, as it involved both going out on the streets to ask young people in and also personal witness to them in the coffee bar. It proved to be perhaps the greatest source of blessing, particularly when several of the young people contacted there gave their lives to the Lord. A nightly gospel spot involving witness box testimonies, lively music and a short, simple gospel message, were included in the coffee bar programme.

The Venturers and members of the Jersey Church took part in two marches of witness through the streets of St. Helier from Royal Square to the Elim Pentecostal Church, Stopford Road, prior to the Sunday evening services. These were wonderful opportunities to make a stand for the Lord Jesus and were the means of attracting much attention to the crusade.

Not only was Vacation Venture a chance to work

(Continued on page 20)

The National Youth Rally march of witness.

(This and front cover pic.: David Davenport)



The Family Altar

Scripture Union Portions — **Notes by Gerald L.W. Ladlow**

Monday, October 22nd — **Lamentations 3:34-66**

"Let us lift up our heart with our hands unto God in the heavens". (v.41).

IN Bible times the traditional attitude of prayer was to stand with hands outstretched with the palms turned upwards. Physical posture may seem to indicate that a person is engaged in prayer, but, unless the heart is lifted up to God, it is only a vain, empty exercise. Paul reminds us that we should "pray everywhere", but, as we do so, the hands uplifted must be holy hands free from "wrath and doubting" (1 Timothy 2:8), that is, "with no anger in the heart and no doubt in the mind" (Barclay).

I often say my prayers,
But do I ever pray?
And do the wishes of my heart,
Go with the words I say?

Tuesday, October 23rd — **Lamentations 5:1-22**

"Thou, O Lord, remainest for ever; Thy throne from generation to generation". (v.19).

IT is always good, when shocked at the passing of our great earthly rulers and leaders, or the collapse of kingdoms, the overthrow of governments and the reversal of policies, to look up and see the eternal God. All may change, but He remains ever the same. "I am the Lord, I change not" (Malachi 3:6). His throne is above all thrones and His governance is over all His creatures (Psalm 103:19). How satisfying it is to the believer to realise that, despite the seeming triumph of evil at the present time, "God is still on the throne".

Wednesday, October 24th — **Psalm 74:1-23**

"The foolish man reproacheth Thee daily" (v.22).

NOTE the progression in the attitude of the psalmist in his approach to God. In vv.1-11 he plies God with questions – why is evil allowed to triumph, why has God seemingly forsaken His people, why is deliverance withheld, etc.? In vv.12-17 he considers the greatness of God and His sovereign rule. In vv.18-23 he prays with mounting faith. The consideration of the character of God has turned a perplexed, doubting soul into a confident believer who realises that God is able to vindicate His own cause and that it is foolish of men to reproach God with seeming indifference (v.22).

Thursday, October 25th — **Colossians 1:1-8**

"The gospel. . .which bringeth forth fruit" (vv. 5,6).

ONLY a living plant can produce fruit and the quality and quantity of the fruit produced is the evidence of the strength of the life that is in the plant. The inherent power within the gospel produces the greatest fruit of all, for 1 Corinthians 13:13 declares that of all Christian graces the three that will abide are faith, hope and love, and Paul states here that these were the fruits produced by the gospel in the lives of the Colossians. Faith in Christ and love to the saints (v.4), the hope laid up in heaven (v.5) are always the results of the acceptance of the word of the truth of the gospel.

Friday, October 26th — **Colossians 1:9-14**

"We do not cease to pray for you. . .giving thanks unto the Father" (vv.9-12).

THERE is a vital connection between prayer and thanksgiving in all true worship in the New Testament. In v.3 notice that Paul commences with thanksgiving and then continues in prayer for these saints. Gratitude always intensifies the soul's dependence on God and prompts the cry for needed help. In vv.9-12 the order is reversed. Paul commences with fervent prayer for the saints and concludes by giving thanks to the Father. Earnest prayer will always glide into fervent thanksgiving. There can be no true prayer without thankfulness.

Saturday, October 27th — **Colossians 1:15-20**

"That in all things He might have the pre-eminence" (v.18).

IN the worship and work of the Church and in the life and witness of every believer this should be the ideal. When Jesus is given His rightful place as Lord, only what adds to His glory is permissible. As someone remarked: "Prior to the day of Pentecost, we are told that the Holy Ghost was not yet given because Jesus was not yet glorified and we can only know the full blessing of the gift of the Holy Spirit when Jesus is glorified". As we give Him the pre-eminent position in the Church we can experience true revival. As we allow Him to be Lord in our individual lives we will know true peace and happiness.

Sunday, October 28th — **Colossians 1:21-29**

"Christ in you, the hope of glory" (v.27).

THE term "mystery" is borrowed from the ancient religions in which certain rites and doctrines were communicated to the initiated. The Greek mysteries implied secrecy. The esoteric doctrines were muttered in the ear and the rites were carried out in deep obscurity. The Christian mystery is an open secret, namely, that, through the death of Christ, the sinner may be reconciled to God (vv.20,21) and the risen Christ may dwell within him. The certainty of our sharing in the glory of His heavenly kingdom is assured by the reality of His presence in us *now*.

The Gospel in a Nutshell



by A. S. F. Horne, Pastor of our Ipswich Church

A MONOGRAM is a character composed of two or more letters interwoven. Many who enter church buildings fail to see the gospel in the smallest possible compass, namely, in just three letters – I.H.S. Too many crosses are often on display; no wonder people believe in a dead Christ and fail to realise that He is alive, with all power to save the whosoever!

Here is our message – I.H.S., Jesus Hominum Salvator, Jesus Saviour of men. It takes a living Christ to be that! Between the faith that only receives Christ as a Teacher and that which acknowledges Him as Saviour, there is a gulf as wide as between Nicodemus who came by night for instruction and the thief upon the cross who cried out for pardon and received the gift of eternal life.

The gospel of Christ is not merely a higher, purer law. It does not come as God came to Moses with tables of stone to say, "Thou shalt and thou shalt not". Calvary is the consummation of Christ's work.

A physician wrote a treatise entitled, *How not to be sick.* It is a useful book for those who are not already sick, but he who is struggling with death needs cure, not prevention.

Moses told men how to avoid sin; Christ brought healing to those who were already sin-stricken. Moses told how not to wander from God; Jesus came to awaken in the heart reminiscences of home that might call the prodigal, famine-stricken and in a far country back home. Moses built the wall of the sheepfold; Jesus came to call to Himself those who had wandered beyond these walls, who were lost and dying in the wilderness. Moses warns of the fiery serpent; Jesus is the brazen serpent lifted up, that, whosoever is bitten and nigh to death, if they look on Him, they need not perish, but will have everlasting life.

Many offer a qualified homage to Christ as the Interpreter of the mystic language of nature and of life. The Delphic oracle must have its priests to interpret its blind sayings. Nature is an oracle whose revelations only the true poet comprehends. Belshazzar, startled by the mystic characters traced by a living hand upon the wall, demanded someone who could read the enigma to him. Nature is written all over with heiroglyphic language. Jesus gives to the unknown words their true significance. There never was such an interpreter as He. He is more than a Daniel to reiterate the warning which life and nature are perpetually intruding on our festal hours. He delivers Babylon from the doom that threatens it, erases with His blood the sentence, "Thou art weighed in the balance, and found wanting", and writes in lieu thereof, "There is therefore now no condemnation to them that are in Christ Jesus".

The gospel of Jesus Christ is more than a second law, more than a prophetic interpretation of the religion of nature. The cross of Christ is the hand of almighty God outstretched in answer to the despairing cry of man, already sinking beneath the tempestuous wave, "Lord save, or I perish".

To accept Christ as an interpretation only is not to accept Him at all. Only he received Jesus Christ who receives Him as his personal and only Saviour. In contrast with that ritualism which proffers man a priest and a ceremonial for his Saviour, and that rationalism which declares that every man must save himself, we are Foursquare Christians and have a Foursquare Gospel and put at our head I.H.S. – Jesus Hominum Salvator – Jesus Saviour of men.

He is also Healer, Baptiser and Coming King.

VACATION VENTURE *–from page 18*

for Jesus, it was also a great holiday. In the afternoons and on our free days we went together to the beach taking advantage of the sunshine and heat to delight in swimming, sunbathing and rounders. There were opportunities for shopping and organized tours around the island in two buses owned by the Jersey Church, which gave marvellous service and echoed continually to the strains of "Hallelujah" throughout the holiday. Other delights included two great barbecues and a late night party, not to mention a host of other, less-publicized activities.

Vacation Venture was action-packed and exhausting, but it was also a wonderful time of spiritual strengthening and recreation, from which we all made many new friends in the Lord. The thanks of all the Venturers go to everyone who contributed to make it such a memorable fortnight, but particularly to Pastor Lambert and Pastor Vidamour for their endless sympathy, patience and sense of humour. It only remains to say with great feeling, "ROLL ON NEXT YEAR!".

Julia Tomkinson

THE ELIM EVANGEL

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Induction service at Wells, Somerset

In the picture are (from left to right): Pastors T. J. Broomhall, R. J. Teague and T. McGuicken, Mr. E. R. Hodges, Mrs. McGuicken and Mr. E. Thorne (see report on page 3). *Photo: Eric Purchase*

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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Editorial

A COMMENTATOR on the Arab-Israeli conflict let drop a remark which can hardly be surpassed for cynicism. He said that the British Army must greatly regret the cancellation by the then Labour government of a delivery of a certain British tank and that the present government must share this regret. His reason was that a great opportunity had now been missed to test the effectiveness of this weapon in actual battle conditions.

It smacks of the Spanish Civil War of the 'thirties when Germany and Russia aided the opposing sides and tried out many of the techniques and weapons which were loosed upon the world in 1939. "Guernica" used to be an evocative name. This was the unfortunate Spanish town which suffered Nazi-type dive bombing and aerial blitzkrieg. The scale was minute compared with what all the combatant groups did to cities in the second world war, but the event was like a shock wave round the world at the time.

The questions and problems connected with war have divided Christians for years. On the one hand we have out-and-out pacificsts and at the other extreme charades like the so-called "blessing" of colours. The whole position is vastly complicated now, however. When countries become embroiled, everybody is in the front line. The last world war proved beyond doubt that large-scale pattern bombing of cities was regarded as a legitimate weapon. It has been said, for instance, that more people were killed in the air raids on Dresden than succumbed to the horror of the atomic bomb on Hiroshima. Once a nation is involved, women, children, and old people stand at risk. It is no longer just sending out "the boys" to a distant front; danger lurks all too menacingly above our very centres of population, often many miles from the scene of actual conflict.

It is alltooterribly complicated now by the possession by an increasing number of nations of atomic-type weapons and those ultimates in sheer, diabolical horror, inter-continental ballistic missiles, and the like.

Against such a desperate background it seems beyond description that strategists should be deploring the fact that their weapons cannot be tested because of a political decision which prevented their sale.

Do they not realise that the whole world is like a keg of gun powder living in fear of some mad fool dropping a spark?

"Pray for the peace of Jerusalem".

"Surely I come quickly. Amen. Even so, come, Lord Jesus".

Church Reports

WELLS **Pastor: T. McGuicken**

A GOOD number were gathered at our Wells Church for the induction service of the new Minister, Pastor T. McGuicken, his wife and family. Friends from Weston-super-Mare and Bristol joined with the people of Wells to welcome the new minister. Pastor T.J. Broomhall gave the charge to both Minister and Church. A word of welcome was given to the new Minister on behalf of the West of England Presbytery by Pastor R.J. Teague. There was a great sense of the presence of the Lord as Pastor and Mrs. McGuicken knelt and Pastors Broomhall, Teague, Ritchie, and Upton, with the brethren of the Wells Church, laid hands on them and committed them to the Lord in prayer.

We look forward to a rich time of blessing in the Lord with our new Minister, trusting and praying that souls will be won for Him.

R. THORNE

HEREFORD **Pastor: R. Griffiths**

WE praise God for the many blessings that attended our convention services. The Saturday evening was a foretaste of further blessing as Pastor J.T. Bradley so ably expounded to the Word of God. Singing items were rendered by our Crusaders and Male Voice Choir. On the Sunday we had a feast of good things, mainly from the Psalms and the Epistle of Romans.

What a day we had on August Monday! The Lord moved among us as backsliders were restored and others re-dedicated themselves to the Lord. Pastor J.B.D. Ritchie ministered with Pastor Bradley and his ministry was also very much appreciated. Singing items brought much blessing to all. Recitations were given by two sisters. A full tea was provided. We are grateful to all who helped.

A.E. TITTENSOR

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WESTCLIFF–ON–SEA **Pastor: J.J.B. Hounsome**

THE Church was filled to capacity at the commencement of our Bank Holiday Convention. The Chelmsford Choir thrilled us with their singing. Our Pastor convened the meeting and Pastor George N. Backhouse, who is no stranger to Westcliff, exhorted us to follow definite prayer with definite action. We were again blessed on the Sunday when Pastor Backhouse ministered both morning and evening. There were musical items from four young members of the Sunday school and our soloist was Elaine Burley.

Monday evening came all too soon. Pastor W.R. West opened the meeting with prayer, Pastor A. Nicholson read the Scriptures and Pastor D.E.Edmonds told us something of the moving of God at the recent Youth Camp in Maldon where thirty young people between the ages of ten and fourteen gave their hearts to the Lord Jesus Christ and many were baptised in the Holy Spirit. Mrs. Wilson sang and then Pastor Backhouse gave his closing address. He spoke of how God is continually speaking to us by one means or another.

The services were a source of real blessing and we thank all who took part and helped to make this convention memorable and precious.

L.A. PRATT

RYDE **Pastor: I.R. Hall, B.D.**

THE Field Superintendent, R.B. Chapman, was the preacher at the recent Pastor's Fourth Anniversary at Ryde. His forthright, inspiring ministry brought much blessing to the large congregations throughout the weekend. Mrs. Chapman ministered in song with her usual excellence. Other singing items were contributed by the Church quintet and quartet.

At the opening service Mr. H.G.W. Feasey, the Church Secretary, paid tribute to the four years of blessing under Pastor I.R. Hall's ministry and to Mrs. Hall's gracious support and, as a token of appreciation, presented them with an electric toaster on behalf of the Church. Pastor Hall in reply emphasised that all that had been accomplished was the Lord's doing in response to the congregation's prayerful support.

H.G.W. FEASEY

PONTYPRIDD **Pastor: R. Hughes**

THE Convention is always a highlight of our Church year and is always approached with prayer and careful preparation. This year, as the event drew near, God was pleased to pour out His Spirit on the Assembly and week after week it was our joy to see sinners saved, backsliders restored and a spirit of consecration growing in all the departments of the Church. Com-

plete families have come to God and a good number of believers have been filled with the Spirit. When that Pentecostal veteran and founder member of the Assemblies of God, John Carter, was joined by Elim's President, John Lancaster, scholarly, Spirit-directed ministry delivered under a rich anointing built up the saints and increased the blessing. We not only saw our Church filled and a near capacity crowd in the Town's main public hall, but we also saw sinners saved and one young lady filled with the Spirit at the end of one of the meetings. Musicians and members added their talents to make this an occasion to remember, but most of all we thank the Master who answered our prayers with his blessing (Luke 6:38).

ROMSEY **Pastor: P.G. Parsons**

OUR convention weekend started with a team of workers at the church early on the Saturday morning trimming hedges, cutting grass, and cleaning the grounds of the church.

The anointing of the Holy Spirit was upon the services from the commencement on the Saturday evening. All the items blended beautifully. One of Mrs. Joyce Colbourne's solos, "Amazing Grace", was followed by a stirring testimony by Pastor J. Osman. He told how one rather reserved Christian had won many for Christ recently, some of these new converts themselves becoming successful soul-winners.

Our convention speaker, Pastor F.A. Hodge, powerfully presented God's Word. The high standard of ministry in word and song (by various singers) continued over the weekend.

The Romsey Advertiser records: "On Bank Holiday Monday the convention moved to the Baptist Church which was kindly loaned, the Elim Church being too small for the large congregation. In the afternoon the balcony had to be used to accommodate the overflow from the main church, and in the evening almost every seat in the entire church was occupied. The enthusiastic singing from the crowded church could be heard far up the street. In the final meeting a lady from Canada gave a glowing report of a miraculous healing from congestion of the lungs, also a marvellous answer to prayer regarding a financial need. Pastor Hodge's closing address was on Peter."

RUGBY **Pastor: J. Whitehead**

MANY visitors helped to fill the church when Christians from local Elim Churches and from other denominations came to welcome Pastor John Whitehead and his wife as they took up their duties as Pastor. Greetings were read from Pastor D.C. Lewis, now in Colwyn Bay, Pastor Greenaway of the local Hillmorton Mission, and Pastor I.R. Moore, until recently of our Clapham Church where Pastor Whitehead was Assistant Minister.

The charge to the Church was given by Pastor D.E. Dean and to the new Pastor by Pastor R. Morrell. Rugby Senior Timbrel group rendered musical selections and two young men from Coventry sang duets. Pastor J.M. Cuthbert and R. Pearson joined their colleagues in laying hands on our Pastor – a moving scene.

After a few well-chosen remarks from their new Pastor, the Rugby members looked forward to Sunday with expectant hearts. They were not disappointed.

On his first Sunday, admittedly one of the most difficult in a minister's life, Pastor Whitehead lead his people through a busy, joyful day of praise, prayer and service, with the Lord obviously in charge. One lady responded to the appeal for which we praise God.

(Mrs.). I. McDONALD

NEWS FROM NEW ZEALAND

CHRISTCHURCH **Pastor: G.T.S. Dunk**

AT another baptismal service we rejoiced to witness this act of dedication by two of our young people, Carol Guerin and Louise Duncan. We have been greatly encouraged by the attendances at our Tuesday night Bible Studies, especially since our Pastor commenced his series on "The Tabernacle", with scale model and diagrams. The upwards of fifty present each night have rejoiced in the wonderful truths and types.

We are planning extensions to the Church, primarily to cater for our ever-expanding Sunday school and youth activities. Since it was opened seven years ago the one hall has served for all activities and this is becoming inadequate. Pray with us that the building permit application and the ways and means will be supplied.

WELLINGTON **Pastor: M.J. Frith**

WE are rejoicing in the work done in several lives and in the great awareness of God's presence in our services. Pastor Dal Walker shared details of his work in Indonesia. Dr. Bruce Thomson and his wife brought the needs and blessings in Ghana before us. We thoroughly enjoyed a visit from Mr. and Mrs. Harry Harris. Mr. Harris, a former Deacon, ministered very acceptably in the Communion service. It was a thrill to have a team from the Nurses' Christian Fellowship to take a service. These nurses, full of blessing of God, were a

great inspiration and blessing to us all. The latest Fact and Faith film, "The ultimate Adventure" was very good.

The response during the month to the needs in Japan was a real thrill. A record $126 was given for missionary support and an equally record $74 for the furlough fund.

BLENHEIM **Pastor: I.W. Bilby**

ATTENDANCE at our Sunday evening services has been between forty-five and fifty and much blessing has been reported. News of remarkable healings continues to filter back to us. Others have found a new joy in their Christian experience. Bible Teaching Seminars have started with a series on the Gifts of the Holy Spirit and will continue with studies of the Fruit of the Spirit and then topics such as guidance, finding your ministry, prayer and faith. The two seminars held so far have seen about thrity people in attendance.

It was a joy to have Pastor and Mrs. Dunk at our Sunday services recently. Mrs. Dunk's ministry in poetry and Pastor Dunk's rich unfolding of the Word brought us much blessing.

NELSON **Pastor: L. Covic**

THE emphasis has been on youth. The Friday night outreach has been blessed of the Lord with growing numbers and decisions for Christ. Some sixty or more teen-agers between eleven and eighteen years old have been coming each week to the "Crossroads". The varied activities have proved very popular with the young people and at times our hands have been full trying to handle the numbers present. Two special evenings were also held in our hall. The first night, the film "The Son Worshippers" was screened. The second night, the new Salvation Army rhythm band and singing group ministered. The challenging testimonies presented on both occasions touched many hearts and two young lads gave their hearts to the Lord. This is the first fruits after four months of witnessing.

We rejoice in the spiritual growth evident in many lives among the young people attending the Youth Club each week, when the main emphasis is Bible study.

Jim Hurn, Dean of Faith Bible College, Tauranga, led a seminar on Evangelism recently, and he was the guest preacher at our morning service where he brought a very timely challenge on the need for a teachable spirit. Later Mr. Hurn spoke to some sixty young people from the Assembly of God, Waimea Fellowship and Elim at a buffet tea in our Hall. In the evening the film "His Land" was screened to a very appreciative congregation of eighty. A combined missionary service was held at the Apostlic Church to see the film "Zaire River" from the Zaire Evangelistic Mission.

News from Japan

FRANK and Noeline Bickerton from our New Zealand churches report:

Pastor Usuda of Tomoika, where a crusade was recently conducted, has advised that, following the crusade, seven new adults are attending regularly and there are now over ninety children in the Sunday School. Praise the Lord!

At Itsukaichi there have been encouraging attendances lately. The people are studying prophecy and water baptism and there is a good spirit in the meetings. Pray that those who have not been baptised will soon be led to take this step.

At the Joy Bible Camp, where Frank ministered for two weeks in July, a good number surrendered their lives to Christ. By the time each camp finished there had been some tremendous changes and there was a complete new attitude.

IF you are emigrating to New Zealand or visiting that country your fellowship will be greatly appreciated by our Churches there. Enquiries will be welcomed by the Superintendent Minister, Pastor G.T.S. Dunk, 146 Grahams Road, Bryndwr, Christchurch 5, New Zealand. If you are going to other areas you may be helped by writing to one of the following:

Pastor M.J. Frith, 51 Hataitai Road, Hataitai, Wellington 3, New Zealand;

Pastor I. Bilby, 6 Gascoigne Street, Blenheim, New Zealand;

Pastor L. Covic, 3 Lemair Avenue, Stoke, Nelson, New Zealand.

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by Sydney Watson

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CRUSADE

4th November—18th November

Conducted by Pastors

D. Holmes, A. Johnston, D. Woodfield

D.2955

THE GIFTS OF THE SPIRIT—4

The Gifts of Healing

(1 Corinthians 12:9)

by Charles J. E. Kingston

GOD heals our bodies on three levels:

By natural healing. It has pleased God to place in our bodies the powers of self-healing; a cut will begin to heal itself. Doctors work in this realm. A doctor can say: "I dressed the wound. God healed it."

By spiritual healing. Healing on this level is governed by spiritual laws of which faith in God and confession of sin are both requisites. Healing in this realm is especially for members of a church fellowship, who are commanded to call for the elders to pray with them (James 5:14, 15).

By supernatural healing. The "gifts of healing" operate on this level. These are given in the sovereignty of God, the Holy Spirit, who divides as He wills (1 Corinthians 12:11), and are specially for the preaching of the gospel. Jesus sent His disciples out to preach and heal and the Early Church found that healings attracted people to hear the gospel. The late W.F.P. Burton stated that progressive work among the tribes in Africa was brought about by miracles of healing in the majority of cases.

1. The Gift explained

Scripture calls it the "gifts of healing", the only one of the nine gifts which is, in itself, a plurality of gifts. The one to whom this gift is given is able to bestow the gift of health. Thus Peter said to the lame man: "Such as I have, give I thee: In the name of Jesus. . .rise up and walk" (Acts 3:6). It seems that at times the Holy Spirit moves especially in the healing of one particular disease. Some years ago a blind man in Grimsby, called George Evison, was healed of blindness and received the gift of new eyes. Through his testimony fifty-seven other cases of blindness were healed.

2. The Gift is not for the healing of All

The possessor of this gift will not necessarily be able to heal all, indiscrimately. The late Fred Squire, much used of God in healing, said that he had prayed for hundreds of sick people. Sometimes there was no healing; at other times the power of God came down and many were healed. Even Jesus did not heal all. Though there were many blind, halt and withered at Bethesda, only one was healed. In Elisha's day there were many lepers in Israel, but only one, and he a foreigner, was healed. In the Corinthian Church, though this gift was in evidence, there were many "weak and sickly" among them. Then, as now, some were healed and some were not. If the conditions for healing are not fulfilled, then the Holy Spirit cannot work.

3. Conditions for this Gift to be manifested

The prime condition is faith in Christ's power and willingness to heal. His first question to those who came to Him for healing was: "Believe ye that I am able to do this?". His power to heal was limited by unbelief (Matthew 13:58). Lack of faith is a barrier which even Jesus did not break through.

Unconfessed sin is a spiritual hindrance. If sickness is caused by our failure to judge ourselves (1 Corinthians 11:29-31), then, before healing can come, there must be self-examination and the confession of any sin the Holy Spirit reveals (see James 5:15, 16). Many Christains cannot find healing, because they cannot find it in their hearts to forgive themselves or to forgive another who has wronged them.

The sovereignty of God. God is and must be sovereign in His gifts. Not every illness is brought on by sin, nor is unconfessed sin always the reason for non-healing. Jesus made this clear in the case of the man born blind (John 9:1-3). God's will, God's works, must be made manifest in us and our healing may be delayed that His purposes may be fulfilled. Catherine Marshall tells how she sought healing from tuberculosis, was rebellious at God for allowing her to be ill, and could not recover until she surrendered and told the Lord she was willing to die if that were His will. Then healing came.

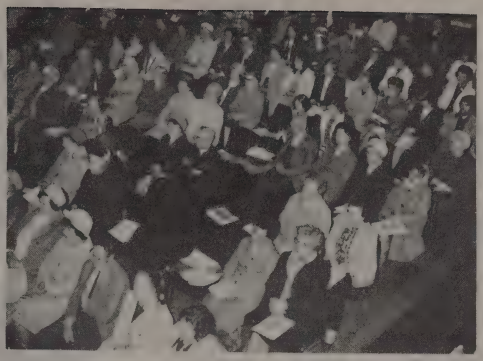
4. The Purpose of this Gift

To deliver from Satanic oppression. All sickness, like all sin, came originally from Satan and the gifts of healing are to deliver from Satan's power those who have been attacked in their bodies. Jesus healed the woman who had been bound by Satan for eighteen years. Peter sums up Jesus's healing ministry as healing "all that were oppressed of the devil". Though there are evil forces abroad today, "greater is He that is in you than he that is in the world".

To prove that Jesus is alive. There is nothing like a miraculous healing to prove that God is not dead, that Christ is alive. Modern materialism disbelieves the reality of the supernatural, but, when a lame man walks and leaps and praises God, they can "say nothing against it" (Acts 3:8;4:14).

To bring glory to God. When Jesus forgave his sins and healed the palsied man, the people "glorified God, saying: We never saw it on this fashion" (Mark 2:12). When God heals, it is that we may glorify Him, not the human channel by whom the gift came.

Crusade at Alloa, Scotland



Part of the audience at the Festival of Praise at Alloa.



Platform party at the Alloa Crusade. Peter Smith is leading the singing. Front row (seated): Mrs. Carol Horner, Pastors R. Lighton and T. J. Stevens, Mrs. Pat Mills and Ken Legg.

THE Town Hall, Alloa, was the venue for the revival and Divine healing crusade conducted by Richard Lighton and party.

Prior to the Crusade, almost 5,000 handbills were given out by the team helped by young folk from local churches. Newspaper coverage was excellent and articles referring to the Crusade were given some prominence.

It is always the hope in such a venture that the hall will be filled and that God will work in mighty power. In Alloa, God demonstrated His own sovereignty. Numbers varied from 30 to 140, but each night, the Lord graciously saved souls. Most of the forty-seven who decided for Christ were local people and our prayer is that God will establish them in the faith that the Fellowship in that area will be strengthened.

On the opening night we were joined by the Kilsyth Church of God Youth Choir under their conductor, Mr. John Mitchell. Their singing was a great blessing. A Festival of Praise was arranged for the following Saturday and good numbers attended to hear Mrs. Pat Mills sing and testify. Two singing groups from our Greenock Church took part and a feature of the evening was the playing of the bagpipes by Gordon Allan. Needless to say, "Amazing Grace" was on the programme! The final Saturday of the Crusade saw the Pioneer Choir from Stirling Baptist Church singing the gospel very acceptably.

Many came for prayer for healing and the Lord touched them.

The musical side of the team was Colin Smith at the piano and Walter Clark on the Wurlitzer. Their ministry in music was commented on several times.

Throughout the Crusade, Ken Legg was able to be present and he is now staying in Alloa to pastor the flock. Our prayers are with him that God will richly bless his follow-up work and enable him to strengthen the Church.

We thank God for His faithfulness in honouring His Word and in saving precious souls.

PETER SMITH.

Thoughts from the Book of Genesis

49. Joseph interprets Pharaoh's Dreams (Genesis 41:25)

by F. Lavender, Pastor of our Croydon Church

THE fact that Joseph was a prisoner did not deter Pharaoh. He summoned him to appear before him at once and told him of his remarkable dreams. They had been an insoluble riddle to Pharaoh and his wise men, but the solution was immediately made clear to Joseph by God, who gave the dreams. Joseph described to Pharaoh the years of plenty and the years of famine which were to come. Joseph was not only an interpreter of dreams, however; unlike visionaries and fatalists, he was a practical man with his feet on the ground. He gave sound advice to Pharaoh as to how he should prepare for and meet the coming crisis in Egypt.

In the days of Pharaoh only a handful of men were concerned to understand the truth. The majority of people in Egypt and Canaan went about their everyday affairs unconcerned. and ignorant concerning the coming disaster. The majority of people today are likewise unconcerned and ignorant. There are some, however, who are deeply troubled and perplexed as they see human solutions come to nothing. They feel that events in the world around them are of ominous, threatening significance. They face the future with deep foreboding. To such people the Christian can declare the meaning of what is happening, showing the sinister power of evil which is driving mankind toward disaster and the judgment of God that will come upon a lawless age, but also declaring how through Christ they can prepare to meet God and how by divine mercy they can be saved from the judgment to come.

Saying and Doing

Matthew 7:21



by F. Lavender

THE apostle Paul made a very clear statement in Romans 14:9 concerning the lordship of Jesus Christ. He showed that the divine purpose in the death, resurrection and risen life of the Lord Jesus was to make Him Lord of all. Nowhere does Scripture suggest any possibility of salvation by a person using the right words. The condemnation of Israel was that they honoured the Lord with their lips, but that they were far away in their hearts. If the Lord is to accept a person, their heart and will must be behind their words. The Bible shows that there are three steps of obedience required of anyone who would enter the kingdom of God. Apart from them you can never become a true Christian.

First, God's Word says that you must **repent of your sin.** The very first command of the Lord Jesus to men was: "Repent and believe the gospel" (Mark 1:15). You must recognise the fact of your sin and of your inability to save yourself or to please God by your own efforts. It is strange how folk resent the thought that they cannot save themselves from sin. If a man was sick with a serious disease and his doctor said that he was sending him for treatment by an eminent specialist, the man would not resent it and say: "Why can't I treat it myself? I will perform my own operation!". Yet when a faithful messenger of God says that a person is ill with the deadly disease called sin and that Jesus Christ is the only Specialist capable of treating the disease, they are angry and say: "I will treat it myself, I will make myself better!".

You must also be ready to forsake your sin, just as you would want to be rid of a cancer from your body, so the second step that you must take is to **receive the Lord Jesus as the Saviour** anointed by God to take away your sin (Matthew 1:21).

Some folk are very conscious of their sin, but they will not receive Jesus as their Saviour. In the Old Testament we read of a leper named Naaman; he certainly knew that he was sick. He wanted to be healed, but he was upset when he was told to dip himself seven times in what he thought was the muddy river Jordan. He thought of the rivers of his native Syria, Abana and Pharpar, and considered that they were much cleaner than Jordan,but he remained a leper until he obeyed God and washed in the despised river. Even so, people want to find their own way of salvation – good works, church attendance, charity, etc., but God says that Jesus is the only way by which men can come to Him (John 14:6) and that there is no-one else able to save them (Acts 4:12). He died for your sins and rose to deliver you from guilt (Romans 4:25). The old hymn says truly:

> There is a fountain filled with blood,
> Drawn from Immanuel's veins;
> And sinners plunged beneath that flood,
> Lose all their guilty stains.

Unless you are cleansed in that fountain you will remain a sinner. To reject the Lord Jesus is to condemn your own soul to eternal ruin.

The third step to salvation is to **crown Jesus Lord of your life.** When Saul was converted on the road to Damascus he asked at once: "Lord, what do You want me to do?". He gave himself immediately to the lordship of Jesus Christ. The Bible says that, when we become Christians we are no longer our own, we are bought with a price – not silver nor gold, but the precious blood of the Lord Jesus. Because you have been bought at such cost, you are now to find true, lasting pleasure in doing the will of the Lord. The Scripture says: "If you confess with your mouth **Jesus as Lord**, and believe in your heart that God has raised Him from the dead, you will be saved" (Romans 10:9).

Do you recognise your sin and your inability to save yourself? Are you willing to receive Jesus Christ as your Saviour? Will you give your life to the lordship of Jesus Christ and live for the glory of God? When you humbly and gladly say: "Yes!" to all three questions, then you will be a true Christian, a child of God with your name written in His book of life.

Will you now say "Yes!" to Jesus?

CHILDREN'S CORNER

My nice soft Pillow



Matthew 11:28

Words and drawing by Sheila Price

"THANK you for letting us stay up to finish the jigsaw, mummy."

"You have made a nice picture, children. Now you must drink your milk and get ready for bed. It is way past your bedtime."

"I feel a bit sleepy now," said Carol.

"So do I," said Brian, as he stifled a yawn.

The children put on their pyjamas, got into bed and began to say their prayers: "Lord Jesus, thank You for our happy day. Please bless mummy and daddy and help us to be always loving and kind. Thank You for our work and our play and. . .".

". . . And thank You, Lord Jesus, for my pillow. Amen," added Brian.

"Pillow?" exclaimed his sister.

"Yes," said Brian. "We always thank the Lord Jesus for our work and our play, but we never think to thank Him for our rest, do we? Well, a pillow is for rest, so I am thanking the Lord Jesus for my pillow. Don't you remember the story our Sunday school teacher told us? Miss Jones told us how Jacob had cheated his brother of his inheritance. Esau was furious when he learned what his brother had done and he planned to kill him."

"I remember," said Carol. "Jacob fled for his life and eventually, tired and weary, he lay down to rest. He spread some leaves on the ground and used a stone for a pillow, but it was uncomfortable beneath his head and his guilty conscience kept him awake."

"That's right," said Brian. "Miss Jones said that, because of his sin, Jacob could find no rest. Miss Jones said that it is important for our souls to find rest, too, and she spoke of the perfect rest that is enjoyed by all who love and follow the Lord Jesus. When we confess our need of Him, our burden of sin is lifted and we receive a perfect and lasting rest. I remember the text we learned in Sunday school, too!: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest'.

"I remember where the text is found, too," said Carol. "It is in Matthew 11:28".

"Goodnight, Carol!"

"Goodnight," said his sister. "Thank you for my pillow too, Lord Jesus. Amen."

Royal Albert Hall and Conference Record 1973

Side One

1.	*Chorus:*	LIFT JESUS HIGHER! *arr. Tom Saunders* *Conference Congregation*	
	Introduction:	Rev J.T.BRADLEY *Secretary General, Elim Pentecostal Church*	1.55
2.	*Hymn:*	LOOK, YE SAINTS! *(Tune* Regent Square*) T.Kelly; H.Smart* *Congregation, Royal Albert Hall*	2.19
3.	*Choir:*	GOD'S LOVE *N.J.Clayton* *Massed Youth Choirs, Royal Albert Hall*	3.15
4.	*Choir:*	GOD WILL GIVE AN ANSWER *C.L.Wright, Jr.* *Conference Mixed Choir*	2.39
5.	*Hymn:*	POWER IN THE BLOOD *L.E.Jones* *Conference Congregation*	2.42
6.	*Quintet:*	IF YOU BELIEVE *Anon* *The Woodvale Quintet (Alex McCarroll, Denis Kennedy, Campbell Archer, John Gardiner, George Whittley), Royal Albert Hall*	2.13
7.	*Hymn:*	GREAT IS THY FAITHFULNESS *T.O.Chisholm; W.M.Runyan* *Congregation, Royal Albert Hall*	3.42

Side Two

1.	*Hymn:*	CHRIST AROSE! *R.Lowry* *Congregation, Royal Albert Hall*	3.33
2.	*Choir:*	PRAISE HIM WITH MELODY *M.Long; C.D.Lowden* *Conference Mixed Choir*	3.34
3.	*Quintet:*	HE TOUCHED ME *W.Gaither* *The Woodvale Quintet, Royal Albert Hall*	2.53
4.	*Choir:*	I BELIEVE IN MIRACLES *C.C.Buck; J.W.Peterson* *Conference Mixed Choir*	3.08
5.	*Solo:*	MY JESUS, I LOVE THEE. *W.R.Featherstone; Trad.Welsh Air* *Clifford Hughes, Royal Albert Hall*	3.08
6.	*Choir:*	I GAVE MY LIFE FOR THEE *F.R.Havergal; A.Ovenden* *Conference Ladies Choir*	2.29
7.	*Hymn:*	AMAZING GRACE *J.Newton; Trad. American Air* *Congregation, Royal Albert Hall*	
	Closing Message:	REV. JOHN LANCASTER *President 1973/74* *Elim Pentecostal Churches* *General Conference*	2.57

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Tenth Pentecostal World Conference, Se
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PENTECOSTAL WORLD CONFERENCE SEOUL

2,300 men and women surrendered to Jesus Christ during the World Pentecostal Conference in Seoul. 65,000 people attended the final Rally. 8,000 shared communion in the Full Gospel Church. Tremendous Gospel sermon televised to the whole of Korea, both North and South. The whole of the Conference was on radio daily. G. Wesley Gilpin delivered a powerful and masterly message on the anointed Word. P. S. Brewster preached before the Supreme Judge and Judges of Korea and spoke to the businessmen of Korea. P. S. Brewster invited to stay on and preach throughout Korea. The tenth World Pentecostal Conference was an historic one, with representatives and delegates from thirty-seven countries.

As I saw it . . . by G. Wesley Gilpin

OVER 2,000 delegates from thirty-seven countries gathered in Seoul, S. Korea, during the third week in September for the tenth World Pentecostal Conference. Travel from the various countries was a combination of individual planning and group organisation. The party from Great Britain, led by Fred H. Coleman, left London Airport on Wednesday, September 12th, and flew via Zurich, Athens, Bombay, Bangkok, Manila and Tokyo. After a three-day stop in Japan, the party rendez-voused with the assembling groups in Seoul and were housed in central hotels in the City. The Conference was hosted by the Korean Pentecostal Church led by the talented Dr. Yonggi Cho, whose leadership over the brief period of twelve years has played no small part in the formation of many Full Gospel Assemblies throughout the country and in the erection of an auditorium seating in all 10,000 people. Transport from the City conveyed delegates each morning to this New Full Gospel Church at Yoido (a suburb of Seoul) and each morning from 9.30 to 1.30 saw 7-8,000 meet for worship and ministry in this delightful modern building, with every facility for housing and catering for large crowds. In the evening, masses of people from all over the area totalling up to 30,000 met in the Hyochang Stadium. Night by night, it was a scene never to be forgotten when, as the overseas delegates took their places on the covered platform and adjacent area, the local people crowded to the concrete terraces and sat in orderly fashion on the ground, row by row inside clearly defined areas (with aisles and adequate spacing). Each evening began with spontaneous singing taken up and led by competent leaders. Favourite songs were: "The Comforter has come", "Showers of Blessing" and "Heavenly Sunshine" and how these Koreans can sing! It has to be heard to be believed. The alacrity with which these vast crowds rounded into worship with hands uplifted to heaven when the opportunity was given (and this is a feature of Korean services for which the people eagerly wait) can only be compared to the "fly past" of a squadron of jet planes. Biblical description would be in the language of Revelation: "as the sound of many waters and the voice of mighty thunderings". They are equally obedient to the bell that signals "enough" and all settle down for ministry, punctuated when called for by thunderous "Amens" and "Hallelujahs".

The theme of the Conference was, "Anointed to preach". This was ably and forcefully presented at the opening service by the Chairman of the Conference. Rev. Tom Zimmerman. The scope of ministry on this theme is to be found either directly or by implication in Luke 4:18. Morning and evening the invited speakers developed their assigned subjects, preaching in English, interpreted by various professional people, who surround the leader in abundance. The emphasis in the stadium services was evangelistic. There were long sermons and short ones, but each night the credit must go to Dr. Cho, who, when he rose to his feet to emphasise the keynote of the message just given, pulled in the net in a masterly fashion until night by night 300-500 stood and then moved (many running, some with little ones on their backs) to the area in front of the platform. The way of salvation, and in some instances encouragement to seek the baptism in the



P. S. Brewster with Dr. Yonggi Cho in the Full Gospel Church



Programme cover of the Seoul Full Gospel Church, giving an impression of the building.

Spirit, were briefly explained. Women played an important part in the organisation. Along with the men they were strategically placed as counsellors and ushers throughout the great concourse of people. The offering was a feature in itself: collecting bags like butterfly nets on the end of rods were used and it was unique and impressive to see the streams of collectors return to "base" with the gifts of the people. Prayer is important in Korean gatherings – at the beginning of the service, before the offering, after the offering, before the sermon, after the sermon and at any other point when something "should happen": these are not brief invocations, but sermon-like harangues.


G. W. Gilpin addresses the Conference through an interpreter

Personal Impressions

by Ramon Hunston

THE immediate impression on arrival in Seoul, Korea, is how totally foreign everything is, from the indecipherable signs (to a European) on the shops, to the strange intonations of an oriental language.

We were taken to the Central Church, Yoido, Seoul for registration. This impressive, circular building outside the City, recently opened, was built to accommodate the many thousands of Pentecostal believers who are members of this church, of which Pastor Yonggi Cho is the Minister.

As we stepped into this great Church, all the strangeness disappeared; smiling oriental faces greeted us, hands reached forward to grasp ours and the only way we could communicate was by one word, "Hallelujah", as we went through to the registration hall. This universal greeting was heard everywhere; crowds shouted "hallelujah" as the delegates' buses passed the great throngs of people on their way through the typically narrow streets to the evening services in the Hyochang stadium. The great warmth of fellowship shown to us by the Korean people is something I will treasure for ever. We knew and felt that we were one in Christ.

My impressions of the Conference are a kaleidoscope of precious fellowship, sacred moments and awe-inspiring worship and the power of the Holy Spirit of God moving in the saving of souls, healing of the sick and the outpouring of the Spirit on believers. There was a wondrous sense of worship. I will never forget the great Communion service on Sunday morning in the Church, when delegates from thirty-seven countries joined with thousands of Korean brothers and sisters in worship. The beautiful singing of the choir filled the great auditorium with melody and praise; we did not understand the words, the music was unknown to us, but the presence of the Lord was so real as to transcend the barriers of language and culture and unite us in worship. Our Korean friends sang a hymn over and over again with such fervour and devotion as we shared Communion.

The evening services at the Hyochang Stadium were just as impressive, but in a different vein. There is such a great hunger for Christ that following the preaching of the Word to audiences of over 30,000 many stepped forward to receive Christ. I made personal enquiries and discovered that people were being saved and baptised in the Spirit as, at times, as many as 500 came forward. There were folk who were sick and as they stepped forward for salvation they were miraculously healed by the power of God.

Continued on page 20

Our Bridgend Church

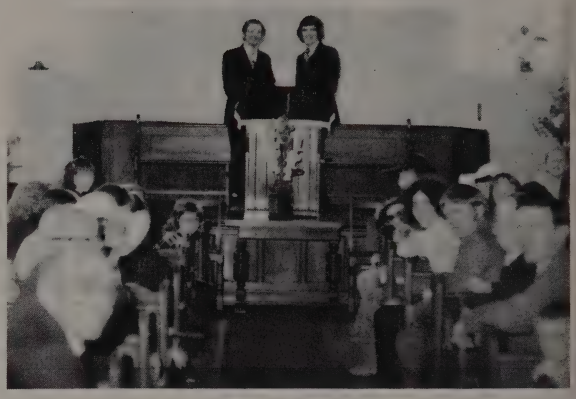
THE work in Bridgend began in 1955 with a pioneer campaign conducted by Pastor P.S. Brewster with the support of local Elim Pentecostal Churches. The campaign was a very lively one with a large number of converts. The Pentecostal message was received with great joy by many unconverted and by a number of Christians also. The first pastor was I. Wynne Lewis, who was a great tower of strength, and who worked with great zeal and enthusiasm.

In the early years great difficulties were experienced in obtaining suitable premises in which to worship. Among various halls used were the Town Hall, Palais de Dance, O.A.P. Hall, Civic Restaurant, Drill Hall, and finally the Unitarian Church. We have been extremely fortunate in being able to rent the latter at a reasonable price. We have the full use of the building except for half a day per month. Although the building is fairly small, it is in a central position in the town, and very conveniently situated for people who attend from surrounding districts.

The work at Bridgend has fluctuated over the years, with periods of great blessing and times of difficulty. In the last two years a gradual impetus has been experienced in all activities. At the last Annual Church Business Meeting, as reports from all departments were given, it became evident that we had entered a period of great blessing. Financially, there has been an unprecedented rise in offerings, more than to match increased expenditure. Attendances at all meetings have shown significant increases and in some cases have doubled. Youth outreach work is booming. Craft classes have commenced. Most encouraging reports were also heard from the Sunday School, Sunshine Corner, Junior Crusaders, and Youth Outreach. A film scheme using equipment donated by the Home Film Fellowship is progressing very well. The business meeting was suffused with an atmosphere of progress and expectancy. Several of those present had found the Lord as their personal Saviour during the preceding year.

Our Pastor is now Robert A. Holdstock and we look to the Lord for further blessing as we plan to continue and extend our evangelistic activities.

P.W.F. Higgins
Series researcher: P.G. Parsons



Scene at a youth crusade meeting at Bridgend.



Bridgend Youth Leader Gareth Evans leads a chorus session, assisted by Robert James. Pastor John Bristow and Keith Lannon join in the singing.

BIBLE ACROSTICS

By Arthur Campbell
("Uncle Arthur")

ESTHER

Exit Vashti (1:19);
Selection of Esther (2:17);
Trial of would-be murderers (2:21-23);
Hamon's promotion (3:1);
Enemy activities (3:5-15; 5:14);
Righteousness prevails (7:10; 9:1; 10:2,3).

Book Reviews

Satan is alive and well on Planet Earth, *by Hal Lindsay. Published by Marshall, Morgan and Scott, price 50p, postage and packing 8p extra.*

IN fourteen chapters Hal Lindsay takes the reader through the whole range of areas in which Satan operates, with the object of verifying the statement made in the title. A quote from the introduction reads: "This book is an attempt to define a personal enemy who rules our world system." The author does just this. It is a book that needed to be written and brings the reader face to face with forces active in the world both in the more obvious situations and in the unobtrusive and subtle.

He takes us through the drug scene, witchcraft and sorcery, and identifies the world systems, anti-Christian philosophies and mind-manipulation with Satanic dominion in the universe. In the less obvious fields he warns of deception from the devil in the exercise of the Gifts of the Spirit and miraculous ministry. Pentecostalists will recognise a bias against the teaching of the Baptism in the Spirit as an experience subsequent to conversion, with an erroneous (albeit well-meant) section on speaking in tongues. An appendix to the chapter on signs and wonders contains "old hat" arguments about the "Transitional Nature of the Book of Acts".

The book finishes on a positive note of guidance to victory by spiritual weapons and the power of the indwelling Christ. I commend the book as informative and important in an age when "Satan has come down unto you, knowing that he hath but a short time".

G. Wesley Gilpin

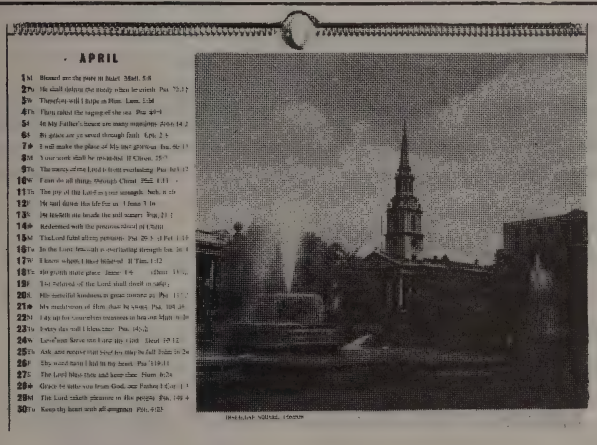
New man - new World, *by Leighton Ford. Published by Word Books, price 40p, postage and packing 7p extra.*

EACH chapter of this paperback is a sermon preached by the author over the radio on the "Hour of Decision", which is carried over 800 radio stations. They are typically American in their presentation - one can imagine their being preached in racy style - but they have excellent quality of content and are not just a string of stories. Well-seasoned with much Scripture, they keep to the point and bring home gospel truth in a practical manner.

Though not by any means a study book, it is inspiring and could well be left around in your home for the unconverted to read. Anyone thus reading it would certainly do so to their profit.

T. J. Broomhall

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Points for Preachers



by
J. Alexander Wright

An Outline

"Come and behold Him"

ALEXANDER Cruden quaintly defines "Behold" as: To look at a thing with our eyes and to think over a thing in our minds.

In these four "Beholds" we have the gradual, growing apprehension of Jesus Christ.

1. **"Behold the Man"** *(John 19:5):* **Fascinated by His Manliness:** "Is not this the Carpenter?". "Jesus of Nazareth, a Man. . .", the ideal Man, the incomparable One.

2. **"Behold the Lamb"** *(John 1:29):* **Moved by His Sacrifice:** A lamb for *an individual (Genesis 4:4);* a lamb for *a household (Exodus 12:3);* a lamb for *a nation (Isaiah 53:7);* a Lamb for *the world John 1:29).* George Tyrell said to Baron Von Hugel: "If only one could conscienciously wash one's hands of the whole concern, but then that strange Man upon His cross drives one back again and again."

3. **"Behold your King"** *(John 19:14):* **Yielding to His Sovereignty:** the world's undoubted true Monarch.

4. **"Behold your God"** *(Isaiah 40:9):* **Confessing His Deity:** Thomas said, "My Lord and my God." *John 20:28.*

A Quotation

"Wilt Thou be made whole?"

IN *Facing Life and Death,* Rev. L. Tizard tells how, when he was dying of cancer, his wife came into his room and said, "Paul has been talking about the will to live. He is sure you can win, but you'll have to fight. He has so much faith in you; you just can't let him down." Tizard says, "Perhaps my response was what she expected, for suddenly she shot a question at me: 'Do you really want to live?'. It hit me right between the eyes. For a moment I was shocked. It was an outrageous question. Suddenly it flashed into my mind that Jesus once asked that kind of question: 'Wilt thou be made whole?'. Of course! Why else was he waiting all the years? But Jesus didn't ask silly or purposeless questions. Had he lost the will to live? Settled down with his disability? Living on charity, no doubt. But he had no responsibilities, and no demands from life. Was it possible he was being resigned? It was the beginning of a fight which ended victoriously."

A new converts' handbook by the President

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by John Lancaster

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Margaret M. Ladlow's page

Peril in the Playground

MANY mothers welcome the return of their offspring to school with a considerable degree of relief. Certainly children become restless and bored towards the end of the long summer holiday, but unhappily the school and the playground are not always as satisfactory or as safe as parents would wish them to be. I learned recently of a very disturbing incident, witnessed by the young daughter of a friend of mine in a primary school playground. Watched by a crowd of children, an eight year old girl hypnotised another little girl and caused her to bark like a dog and bite a companion. The affected child appeared to be in a deep trance and the mother of the hypnotist had to be summoned to the school by the teacher to bring her back to normality. Two days later I read the following report in *The Daily Mail* and in view of what I had heard I felt it was a timely warning:

"Children are meddling with so many black magic games they are in danger of becoming hooked on evil spirits. A retired clergyman claimed yesterday that the games included ouija boards, palm reading and going into trances to contact spirits.

"The Rev. Charles de Cerjat, former vicar of Egg Buckland church, Plymouth, for sixteen years, said that worried parents and schoolmasters have told him that children were dabbling in the evil arts. He could not reveal the schools because he had been approached in confidence.

"He added: 'The children are just experimenting mischievously, although there is very real danger of their becoming seriously affected. It is shocking to me to hear that these youngsters could play around like this'.

"Mr. Cerjat, 78, felt that more people were beginning to dabble with black magic 'in this permissive age'. He knew of some who had been committed to mental institutions because they had become so badly affected. He said, 'Anyone who knows of this sort of thing going on in their district should contact a church minister because it is our job to fight evil'."

We agree wholeheartedly that the Church militant's job is to fight evil in all forms, thus it is necessary to recognise satanic power and activity. So subtle is the arch-enemy to-day that his seducing spritis are extremely busy. They are not only deceiving the non-Christian, but are also trying to mislead and hoodwink the believer.

I have talked with sincere Christians who are very sceptical about any reference to demon power and pooh-pooh the whole idea of witchcraft in these "enlightened days". Other lesser excursions into the occult are looked upon as harmless fun. There is no realization that these practices are just another way of playing with fire. There is no excuse for this attitude, for the Bible gives us ample warning and such verses as 2 Thessalonians 2:9-11; 1 Timothy 4:1 need no explanation, but are plain for all to understand. We must be aware of the dangers, if only to safeguard our children and young people, who are so vulnerable.

I believe, too, that Christian parents, by using the authority of Christ's name, can protect their little ones. Some years ago we had a visit from a Dutch couple who were engaged in evangelistic work which took them behind the Iron Curtain and thus made them targets for satanic power. They told us how the Lord had shown them that they could be protected from evil forces. In Matthew 18:18 our Lord gave his followers on earth, power to "bind in heaven", and they explained how the Greek word translated "heaven" is "ouranos" which also means "the air or sky". According to Scripture this is the domain of the Devil (the prince of the power of the air, Ephesians 2:2) and his legions of evil spirits (Ephesians 6:12). Daily, as they set out on their missions, they spent time in believing prayer in which they "bound" the spirits that would attack them. May we not in the same way protect our children each morning as they go to school?

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LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.2878

MARRIAGES

NISBET—STASIAK. On October 5th, at our Edinburgh Church, William Nisbet to Sarah Stasiak (both Elim members). Officiating minister: Brian J. Hayes.

PRESTON—MITCHELL. On September 27th, at our Vazon Church, David Preston to Aileen Mitchell. Officiating minister: A. Cecil Jarvis.

SMITH—BOWEN. On October 6th, at our Selly Oak Church, Phillip Smith to Grace Bowen, both Elim Crusaders. Officiating minister: A.K. Chamberlain.

SPILLER—HOWE. On October 6th, at the Parish Church of St. Mary the Virgin, Bransgore, Derek Mervyn Spiller to Susan Howe (pianist of our Springbourne Church). Officiating ministers: P.C. Elkins and J. Osman.

BIRTH

WHITEHEAD. On October 6th, God's gift of a daughter, Lynne Marie, to John and Esther (nee Bullock) of our Rugby Church.

WITH CHRIST

BARTLETT. On September 29th, Gladys Emily Maud Bartlett, aged 70, of our Springbourne Church, beloved mother of Jim and Jacqueline. Officiating minister at funeral: J. Osman.

FLETCHER. On October 9th, Alice, aged 81, loyal member and stalwart prayer warrior of our Rayleigh Fellowship. "Severed only 'til He come". Officiating minister at funeral: W. R. West.

MACDONALD. On September 28th, Douglas MacDonald, a faithful Deacon and Treasurer of our Rugby Church, passed into the presence of the Lord. Officiating minister at funeral: J. Whitehead.

MEATYARD. On September 1st, Clara Isabel Meatyard, aged 93, oldest member of our Springbourne Church. Officiating minister at funeral: J. Osman.

ITINERARIES

The President (J. Lancaster):

October 27-30, Loughborough; 31, Ilkeston; November 1, Nottingham; 3, Burton upon Trent; 4, Long Eaton (a.m.), Derby (p.m.); 5, Beeston; 6, Ashbourne; 7, Peterborough; 8, Nuneaton.

The London Crusader Choir with Douglas B. Gray:

October 27,28, Southend-on-Sea; November 10, Canning Town; 18, Reading; 25, Broadmoor Hospital; December 9, Croydon; 13, Croydon (Fairfield Hall); 16, Maidstone; 23, Wandsworth prison.

Miss Joan Caudell:

November 6, Swansea, 7, Pontardulais: 8, Port Talbot; 9, Neath; 10, Aberystwyth; 11, Dowlais; 13, Aberdare; 14, Merthyr; 15, Pontlottyn; 16, Llantrisant; 17, Treharris; 18, Caerphilly; 20, Cardiff; 21, Newport.

Ian MacInnes:

November 1, Springbourne; 2, Wimborne; 3, Christchurch; 4, Winton (a.m.), Parkstone (p.m.); 5, Canada; 6, Romsey; 7, Salisbury; 8, Southampton.

Joseph Smith:

November 10-15, Dundonald; 17-22, Apsley Street; 24-29, Alexandra Park Avenue; December 1-6, Larne.

Please PRAY for

EDINBURGH

and the
Full Gospel Crusade in The City Temple
October 28—November 7

Conducted by ELDIN CORSIE.

D.2956

WAVELENGTH ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at 12.15 a.m. Programmes are entitled "George Canty" with scripts and paintings.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Ron Jones is on Radio Bristol each Sunday during the month of October.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.

Brazil

Radio Clube de Londrina — 5.45-6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Radio Georgetown every Sunday at 9.15 a.m.

COMING EVENTS

BELFAST. October 28-November 8. Elim Pentecostal Church, Ulster Temple, Ravenhill Road. Ravenhill Crusade conducted by Ron Jones. Soloist: Len Magee. Sundays at 7. Weeknights at 8.

BRECON. October 27,28. Elim Pentecostal Church, Brynmawr Terrace. Annual Convention Preacher: G. Rutherford. Saturday at 2.30 and 7 (tea provided between services). Sunday at 11 and 6.30.

BURNHAM–ON–CROUCH. Carnival Hall, Arcadia Road. Series of Bible studies: "The Priesthood of Israel", with life-size replica of High Priest's robes. Every Thursday commencing November 1 for six weeks. At 8. Sundays:Sunday School and gospel service at 10.30. Communion service at 6.30.

CATERHAM. October 28-November 11. Elim Pentecostal Church, Homesdale Road. Campaign conducted by C.J.E. Kingston and P.F. Sanderson. Weeknights (except Fridays) at 7.45. Sundays at 6.30. October 29-November 2. Children's Campaign. Nightly at 6.30.

CLACTON. October 27,28. Elim Pentecostal Church, Hayes Road. Thirty-Seventh Church anniversary. Preacher: F. Brown (Norwich A.o.G.), supported by "The Gospel Sounds". Tea provided on Saturday. Convener: P.K.G. Rose. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30.

COLERAINE. November 3-8. Elim Pentecostal Church, Pates Lane. Evangelistic Crusade. Evangelist: Derek J. Green. Sunday at 6. Weeknights at 8.

CRADLEY HEATH. October 27. Elim Pentecostal Church, Bearmore Road. Monthly rally. Film night with Jeff Brown. Items by Evesham Church. At 7.30. October 28. Dedication of youth group by Mr. Hedger. At 6.

CROYDON. November 6-9. Elim Pentecostal Church, Stanley Road. Prayer and Study Week. Nightly at 7.30. 11-17. Youth week, conducted by Michael Moore. Sunday at 11, 3 and 6.30. Weeknights, Children's crusade at 6, youth at 8.30. 18. Preacher: J.C. Smyth. At 11 and 6.30.

EDINBURGH. October 27. Highland Church, Tolbooth St. Johns, Castlehill (kindly loaned). Scottish Pentecostal youth rally. Speaker: Eldin Corsie (National Youth Director). Convener: Ian Allen (A.o.G.), with the Denton Sextette. At 3.30 and 6.30. October 28-November 7. Elim Pentecostal Church, The City Temple, George IV Bridge. Full Gospel Crusade conducted by E.R. Corsie with visiting choirs and groups. Sundays at 6.30 and 8.15. Weeknights (except Friday) at 7.30. Saturday at 7. Late Night Youth Specials each Monday, Tuesday and Wednesday at 9.45 with Marilyn Hutton and Jim Currie,

EPPING. October 27,28. Elim Pentecostal Church, Epping Hall, St. John's Road. First anniversary Services. Preacher: Robin Rees. Saturday at 7.30. Sunday at 11 and 7.30. Sunday at 11 and 6.30. Support welcomed.

ERDINGTON, Birmingham. November 10. Elim Pentecostal Church, South Road, off Reservoir Road. United baptismal service. Preacher: S.J. Brown. Convener: Ken Smith. At 7.

EVESHAM. November 10. Elim Pentecostal Church, Masonic Buildings, Swan Lane. Monthly rally. Graham Street Choir. At 7.

GUILDFORD. October 27,28. Elim Pentecostal Church, Martyr Road. Evangelistic Weekend conducted by F. Lavender. Saturday at 7.15. Sunday at 10.45 and 6.30. Pray for Guildford, please!

HANLEY, Stoke on Trent. November 2. Victoria Hall. Visit of David G. Hathaway. At 7.45. November 4. Elim Pentecostal Church, Bucknall Old Road. Preacher: D.G. Hathaway. At 6.30. November 17. Film: "Crowning Gift". At 7.45. December 8. Film: "Mission to Hell". At 7.45.

HULL. October 28. Elim Pentecostal Church, The City Temple, Hessle Road. Preacher: R. Lighton. Sunday at 10.45 and 6.30.

ILFORD. October 30. Elim Pentecostal Church, Clements Road. Film: "The Return", with comment by Hal Lindsey. At 7.30.

LLANELLI. November 11. Elim Pentecostal Church, Island Place. Preacher: W. Ll. Bell. At 10.30 and 6. November 17. Film: "Sound of the Trumpet". At 7.30.

LOUGHBOROUGH. October 27-30. Elim Pentecostal Church, Ashby Road. Church's twenty-fifth anniversary. Preachers: J. Lancaster (President) and W.J. Maybin. Saturday at 7. Northampton Choir. Sunday at 10.45 and 6.30. Weeknights at 7.30.

NEWTOWNARDS. November 3. St. Mark's Parochial Hall, William Street (kindly loaned). Annual Elim Women's Fellowship Rally. Speaker: Mrs. W. Ll. Bell (Swansea). Convener: Mrs. W.H. Holohan. At 7. November 4. Elim Pentecostal Church, Court Street. Preacher: Mrs. W. Ll. Bell. At 11.30 and 7.

NORWICH. November 4,5. Elim Pentecostal Church, Trory Street (Vauxhall Street). Anniversary. Preacher: A.J. Taylor. Norfolk Voice of Praise Team. Saturday at 7. Sunday at 11 and 6.30.

OXFORD. November 10. Wesley Memorial Church (kindly loaned), New Inn Hall Street. Visit of The Liverpool Christian Chorale (formerly the Merseyside Youth for Christ Choir). Conductor: Ron Jones. At 7.30. Sunday November 11. Elim Pentecostal Church, City Temple, Botley Road. At 11 and 3.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. October Youth Outreach. 27, film: "Crowning Gift". At 7.30.

PORT TALBOT. November 10-12. Elim Pentecostal Church, Margam Terrace. Annual convention. Preacher: R.B. Chapman. Saturday: Anniversary tea for Pastor and Mrs. A.J. Taylor at 3, service at 6.30. Sunday at 10.30 and 6.30. Monday and Tuesday at 7.30.

ROMSEY. November 10. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Preacher: John Burgan. At 7.30.

SALISBURY. November 4-6. Elim Pentecostal Church, Milford Street. Church anniversary services. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: Peter Smith. November 7. Ian and Valerie MacInnes (Guyana). At 7.30.

SCARBOROUGH. November 2-4. Christian Alliance Hotel. Combined Tyne-Tees/North-East Presbytery Youth House Party. Speakers: A.L. Hawkes, E.T. Carter and Keith Lannon. Information and booking: Youth Commissioner, 138 Queen Mary Ave., Cleethorpes, Lincs.

SMETHWICK. November 10. Elim Pentecostal Church, Woodland Drive. "Light up the Fire" - Evangelistic Barbecue. Music and testimony by the Shemenai Sound Gospel Group. At 7.

SOUTHAMPTON. November 4. Elim Pentecostal Church, Park Road, Freemantle. Preacher: G.W. Gilpin (Principal of Elim Bible College). At 6.30. November 8. Missionary Rally. Speakers: Pastor and Mrs. A.I. MacInnes. At 7.30. November 9. Film: "The Return", narrated by Hal Lindsey. Preacher: Ronald J. Park (Boscombe Baptist). Convener: W.J. Maybin. At 7.30.

SOUTHEND–ON–SEA. October 27. Cliff Town United Reformed Church, Nelson Street. Festival of Song. London Crusader Choir with D.B. Gray. Westcliff Male Voice Praise. Mrs. Thelma Beacham. Preacher: W.M.E. Plowright. Convener: A. Nicolson. October 28, in Elim Pentecostal Church, Windermere Road. London Crusader choir. Preacher: W.M.E. Plowright. Saturdays at 7. Sundays at 11 and 6.30.

WINTON, Bournemouth. October 27-29. Elim Pentecostal Church, Hawthorn Road, Peter's Hill. Minister's fifth anniversary and convention. Preacher: W. Ll. Bell. Convener: G.N. Backhouse. Saturday: Singing by Wessex Gospel Choir, conductor D.S. House, at 7.30. Sunday at 11 and 6.30. Monday at 7.30; selected musical items.

WEYMOUTH. November 3. Elim Pentecostal Church, Belle Vue. Preacher: George Dolman, B.A. Items by Weymouth Salvation Army Band. At 7.

YEOVIL. October 27-November 3. Elim Pentecostal Church, Southville. Crusade conducted by J.G. Cooper. Sunday at 6.30. Weeknights (excluding Friday) at 7.30.

CHRISTMAS GIFT APPEAL FOR MISSIONARIES

Only two months to Christmas and time to be thinking about something special for our missionary representatives. So that distribution of gifts can be made in good time please send donations to the Missionary Secretary, Elim Church Headquarters, P.O. Box, 38, Cheltenham, Glos.

D.2917

THE PRINCIPLES AND PRACTICE OF YOUTH WORK

by Eldin R. Corsie, National Youth Director

LESSON 3 *Community Evangelism*

YOUTH workers must explore ways and means by which young people can make their contribution, not only to the local church, but also to evangelism in the community – not only by normal evangelism, but also by social evangelism.

Britain has enjoyed affluence and comfort for many years, yet it is estimated that in this country there are 400,000 children in want and 675,000 old folk shut in their homes, many of them lonely and depressed. In addition to these, thousands of people have become social outcasts for one reason or another.

In the Salvation Army report "Tragedies of Affluence" the following summary is presented:

Children

"It is estimated that there are about 885,000 children in fatherless families, of whom about 400,000 are probably suffering from some kind of deprivation. The law governing the legal rights of a mother and her children to be supported is out of date. A man can leave his wife and family and not be located by any authority. The Salvation Army has been tracing fathers and believes that the unofficial approach yields better results. The Army has thirteen maternity homes, two hospitals and three hostels for mothers and babies; more are required.

The Teenager

"Experts state that young people reach adulthood much earlier and have better health; they are impressed by their vitality and idealism. 'A moral vacuum has been created and until it is filled the present trends are likely to continue'.

The Homeless

"The number of homeless men (which is on the increase) is estimated at about 35,000, consisting of men looking for work, ex-prisoners, vagrants, physically or mentally handicapped, men from broken homes and old-age pensioners. There are also many homeless women.

The Elderly

"The elderly (over-sixties) form an increasing proportion of the population, having risen from 2.4 million to 5.9 million in forty years. It is estimated that ninety-six per cent live in their own homes, of whom ten per cent – or 674,464 – are housebound because of illness or infirmity. This may well be the biggest welfare problem of the future.

The Outcasts

"**Alcoholism.** There are over 400,000 alcoholics and the number is increasing, costing Britain between £30 million and £40 million annually. This is now recognised as a disease requiring expert treatment.

"**Prostitution.** This appears to be on the increase and is a problem needing constant attention.

"**Ex-prisoners.** More needs to be done to help these individuals to make good.

"**Suicides.** The numbers are increasing and anti-suicide work must be expanded."

In addition to those listed by the Salvation Army there are special services to be rendered from time to time. There are emergencies caused by fire, floods, national disasters, etc.

The sense of social responsibility was briefly referred to in Lesson 2 under the heading "The Range of Programme Planning". The subject is now elaborated with practical details to help young people of all age-groups to work for the Church and the glory of God.

Our first responsibility is to place whatever plans we have before God in prayer. It is no good attempting anything of a spiritual nature without first seeking the approval and blessing of God, but, while we saturate everything we do with prayer, we must not stop there. "Faith without works is dead"; we require both. Dr. Stanley Jones tells of being driven over a dangerous winding road in the Himalayas. The driver of the bus was not accustomed to these mountainous passes and on his first trip the previous day he had almost gone over one of the many terrifying cliffs. So, before starting back, he stood in front of the engine and folded his hands, saying a prayer for safety. Then he started off, but he had not gone far when the engine began to overheat. There was no water in the radiator! This was remedied and the journey was resumed, but, when still many miles from his destination, the machine stopped while going uphill. There was no petrol in the tank and there the bus was marooned. The driver's prayers had not been joined to the works!

It is of very little value merely to pray for the needy and destitute. Something must be done to help them.

The following list will provide ideas for reaching and helping those who are requiring special assistance.

continued next week

The Family Altar

Scripture Union Portions — **Notes by Gerald L.W. Ladlow**

Monday, October 29th — **Colossians 2:1-7**

"In whom are hid all the treasures of wisdom and knowledge" (v.3).

HIDDEN TREASURE! – what exciting pictures are conjured up by these words! What a thrill there is to be had in discovering such riches. How thrilling and exciting life can be for those who are willing to search for the treasures that are in Christ Jesus. Superficial Christians never discover them; they can only be found by the diligent seeker. Wisdom is the practical application of knowledge, the attainment of the highest moral results by the best means. That such treasure can be ours is a certainty, for Christ "is made unto us wisdom, and righteousness, and sanctification and redemption" (1 Corinthians 1:30).

Tuesday, October 30th — **Colossians 2:8-15**

"Beware lest any man spoil you" (v.8); "having spoiled principalities and powers" (v.15).

THE Greek word translated "spoil" in these verses is a military word meaning to spoil in the sense of *plunder* or *rob*, as when plunder is taken by an invading army. The Colossians were warned against the philosophies of Grecian rationalism and the traditions of Jewish ritualism, for both would strip them of their faith and hope as surely as aggressive armies rob a country of all that is valuable. We have seen the havoc wrought by modernist theologians and ritualists in the Church today. The only safeguard is to rest in the victorious work of Christ who has "plundered" the kingdom of Satan and secured our salvation so that we are complete in Him (v.10).

Wednesday, October 31st — **Colossians 2:16-23; 3:1-4**

"If ye then be risen with Christ" (v.1).

THE resurrection of Christ is both a truth which we believe and an experience in which we share. The acceptance of His salvation not only makes us "dead to sin" but also "alive unto God", so that we now live in this world by the power of eternal life imparted to us. The results are that we have: *a new aim,* aspiring to heavenly things (v.1); *a new heart,* so that the things of Christ's kingdom have first place in our affections (v.2); *a new life,* so that we are completely hidden in Christ (v.3); and *a new hope,* our appearance with Christ in glory at His second advent (v.4).

Thursday, November 1st — **Colossians 3:5-17**

"Let the peace of God rule in your hearts" (v.15).

THE N.E.B. translates this: "Let the peace of God be the arbiter in your hearts". The Amplified Bible has: "Let the peace of God act as umpire in your hearts continually". The figure is that of the judge at the games looking down on the arena, watching the contestants, seeing that they obey the rules and adjudicating for the prizes. The question as to the will of God in one's life or as to the right course of action to take, often worries Christians. Here is the answer. When contending impulses and reasons distract and seem to pull in opposite directions, the inward peace of Christ should decide which is to prevail.

Friday, November 2nd — **Colossians 3:18-25; 4:1**

"Whatsoever you do, do it heartily, as to the Lord" (v.23).

THE exhoration was primarily addressed to slaves, who no doubt found their position both degrading and irksome, but the application of this principle immediately transformed it. This far-reaching principle should apply to everyone of us. Personal relationships and duties of the home, as set out here, and all our work in the world and in the Church can become holy when they are regarded as service for Him. Nothing truly done for Him is ever done grudgingly, but "heartily" and in consequence receives a reward from His hand (v.24).

Saturday, November 3rd — **Colossians 4:2-9**

"Redeeming the time" (v.5).

THE same expression is used in Ephesians 5:16. In both instances the expression means "to buy up or seize the opportunity". Instead of waiting for opportunities to serve the Lord and help our neighbour, wise men seek to turn every moment to good account and *make* more opportunities than they find. Time must be redeemed because it cannot be recalled; once it is gone, it is gone for ever. No amount of feverish working to "make up for lost time" can ever bring back opportunities that the time lost brought with it.

Sunday, November 4th — **Colossians 4:10-18**

"Always labouring fervently for you in prayers" (v.12).

BISHOP Hamilton, one-time Bishop of Salisbury, used to say: "No man is likely to do much good in prayer who does not begin by looking upon it in the light of work, to be prepared for and persevered in with all the earnestness which we bring to bear on subjects which are the most interesting and necessary". The expression used here denotes the energy with which wrestlers bend and writhe and stretch every joint of their bodies. Such prayer was offered by Jesus in Gethsemane (Luke 22:44).

Tenth Pentecostal World Conference *(continued from page 11)*

PENTECOSTAL WORLD CONFERENCE SEOUL

The daily sessions of the Conference gave a new insight into the magnitude of the Pentecostal outpouring as delegates greeted each other, renewed old friendships that spanned the globe and listened to the exposition of the Conference theme, "Anointed to Preach" by speakers from all parts of the world.

The responsive attitude of the Korean Christians to the Word of God is self-evident, not only in their faith, but in the expressions of joy as preachers touched some chord of experience. How thrilling to see and share in the uninhibited worship as thousands of men and women raised their hands to heaven and audibly magnified the Lord. There were some hymns that we could share. "The Comforter has come" was sung so often in the Hyochang stadium and in so many different languages that it seemed at times the theme song of the Conference.

When a man becomes a Christian in that part of the world his decision must be clear cut and this is expressed in the great desire to witness fearlessly for Christ. On one occasion, with Pastor F.H. Coleman and an American friend, we decided to return to our hotel on a normal service bus, instead of by the delegates' special coach, to meet the ordinary man in the street. It was quite an experience, terrifying at times, as the bus weaved through the traffic at a great speed. There seemed to be no rules as to how many could get one! If you got aboard it was all right, although you paid more if you managed to get a seat. We were packed tight like sardines and while travelling through the city a man started to shout. We had no idea what was happening, until our guide said that he was preaching the Gospel. It seemed no surprise to anyone to have a preacher on the bus!

I reflected on the background to the blessing. In Pentecostal churches there is a prayer meeting every day at 4 a.m. and many thousands gather to wait on the Lord. The faith of our brethren there is simple and uncomplicated. They just believe God. So often we become complex in our thinking and belief and questioning in our attitudes.

I could not help being deeply moved as I discovered the price some, if not most, Christians pay. When a man or woman becomes a Christian it can mean the total deprivation of family. Food is offered first to an image or to the spirits of ancestors and then is eaten by the family. A Christian cannot eat this food offered to idols and the family refuse to serve any other, so the Christian goes hungry. I spoke to a fine young lady, who had nothing to eat for twenty-three days after becoming a Christian until her mother relented and put some food aside for her before making the offering. For some, it is harder still; they are disowned and hated by the family and turned out of their homes, yet these were the men and women who greeted us with such joy as we arrived. *What price are we willing to pay in Britain for revival?*

Following the Conference, it was a privilege to visit Hong Kong and to minister for two nights in the Wai Tsun Church, where our Sister Vera McGillivary has laboured so faithfully. What a joy to see a fine crowd of young people there and the older folk who have served the Lord so faithfullly. The same atmosphere and joyous welcome was in the Church as I arrived and joined in fellowship with Chinese Christians there, as members of our Elim family on the other side of the world, and I was asked to bring the Christian greetings of love from Pastor Chung and the members of the fellowship to the Elim churches in Great Britain.

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THE ELIM EVANGEL

Vol. LIV No. 44 November 3rd, 1973 5p



The new building which houses the Elim Pentecostal Church, Rayleigh, Essex.

Proclaiming the Truths of Pentecost

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Editorial

WATERGATE — will the truth ever be known? The sad events in that great country, the U.S.A., make melancholy reading and listening. The resignation of their Vice-President and all the queries and comments regarding Richard M. Nixon, their President, have come at a most difficult time in world history. If ever a firm, publicly-supported regime were needed in Washington, D.C., the time is now. Despite all the British government's fanfares regarding the Common Market, the European powers seem to have done precious little — though, to be fair, one never knows what goes on behind the scenes — France seeming to support the Arabs and the remainder of the Common Market saying little or nothing and Britain trying to remain neutral insisting the while that Israel's boundaries are inviolable. It is ironic that the U.S.A. and the U.S.S.R. appear to have been the front runners in making for peace, though who can tell?

In a day when public men say so much to such small effect, mouthing their platitudes and prognostications into any available microphone at any and every major airport at any and every hour of the day or night, strong, righteous, firm, wise pronouncements are vital. If the U.S.A. is the leader of the so-called Western world — and her might seems to demand it, if nothing else — her influence is absolutely fundamental. It is tragic that the leadership crisis has overtaken her at such a time as this. One cannot escape the feeling that the news media must take much blame for their relentless pursuit of the subject and of the characters involved in it, but their right to retail truth is allegedly one of democracy's safeguards, or so they claim.

Christians are often in a difficult position, however. Party politics being what they are — and perhaps what they always have been — how does a born again believer make his voice heard? The party system has bedevilled the whole scene. If Christians conscientiously opt out, though, how can they complain if their views are disregarded? On the other hand, should the true Church not be doing much more, especially in writing, to get Bible truth across to the world at large?

We can take comfort in the effectiveness of prayer, but we need to look again at our divine role of being the salt of the earth and the light of the world.

How do you read silence? You can take it both ways — or either way, for that matter!

If ever we needed to pray for those in authority over us that time is today. The pressures must be unbearable.

Church Reports



The old building at Rayleigh, Essex *(see front cover picture).*

Birmingham Presbytery House Party

A PARTY, consisting mainly of young people from our Churches in the Birmingham Presbytery, spent a wonderful holiday at Pressland House, Hatherleigh. We shared fellowship with new-found friends from the London, Colchester and Exeter areas and within hours of meeting we were completely at home. We were received with open hearts. The food and accommodation were excellent.

We shared fun and fellowship, but the most tremendous thing was the deepening of our spiritual experiences. Pastors T.W. Jacobs and D.D. Phillips ministered the Word of God each evening in the power of the Holy Spirit and signs followed the preaching of the Word. Young people were saved, healed and baptised in the Holy Spirit. Those whose experience had become a little dry and barren found liberty and joy in the Holy Spirit. There was a rising tide of blessing as young people sang and told of what the Lord had done for them.

We express our thanks for the hospitality given to us at Pressland House and at our Exmouth and Plymouth Churches. I am sure I express the thoughts of all who participated with these words: "Praise God, from Whom all blessings flow".

MARGARET HILL (Miss)

BEXHILL–ON–SEA

THE new Bexhill Church celebrated their opening day on Sunday, October 7th. A Crusade is planned for next April. The building, a former Methodist Church, built in 1901, stands at the junction of Belle Hill and Barrack Road on the main A259 through Bexhill. The morning service was conducted by L.S. Jackson of Bexhill and the evening service, which was attended by about thirty local people and friends from Hastings, was conducted by H.A. Court from Brighton.

L.S. JACKSON

SOWERBY BRIDGE **Pastor: M. Sherwood**

A VALEDICTORY service was recently held for Miss Ruth Pearson, who is a past two-year student of Elim Bible College. On September 23rd, Miss Pearson flew to Singapore and then on to Bangkok prior to working as a missionary nurse in central Thailand.

The service was conducted by Pastor G.H. Wallace. The Church Secretary, Mr. N.M. Butterworth, spoke on behalf of the Church. Miss Pearson was received into membership of The Overseas Missionary Fellowship by Rev. N.D. Carr, Home Director of the Society, who also gave the address.

The soloist was Mrs. Gilling and the pianist was Mrs. N. Butterworth.

N.M. BUTTERWORTH

GOVAN, Glasgow **Pastor: G. Girvan**

A WONDERFUL event in our Church was the night of the Introductory Service for our new Pastor, namely Pastor George Girvan. Mr. T. Stewart, our Deacon, who has worked tirelessly in the past, opened the service with praise and extended a warm welcome to Pastors F.W. Jones and T.S. Miles and to the new Pastor.

In making reference to Pastor Girvan's untiring work over many years and his devotion to the Lord's work, Pastor Jones finished his address on Unity in the Church. Pastor Miles also paid tribute to Pastor Girvan's hard work and faithfulness and remarked on

the challenge that lies ahead for both Pastor and congregation.

We are delighted to have Pastor Girvan with us and will give him every help. We thank God for this wonderful blessing and for prayers answered.

Our Church is due to be demolished in the near future as the area comes under Glasgow's redevelopment plan. We will be grateful for your prayers. We need a new place in which to worship and we are sure that God will provide again.

W. GIBSON

COLWYN BAY **Pastor: D.C. Lewis**

THE Elim Pentecostal Church, Erw Wen Road, Colwyn Bay was filled to capacity for the induction service of Rev. David C. Lewis as minister.

The meeting was convened by Rev. John Seaman of the Elim Church, Wigan, supported by Rev. George Evans of Holyhead, who introduced Mr. Lewis as a former minister and missionary to India for twenty-two years. He had also held pastorates at Wimbledon, Hanely, Staffs., and recently at Rugby.

Pastor Daniel Garratt, former pastor of the Church at Colwyn Bay, welcomed Mr. Lewis on behalf of the fellowship of the church and the charge to the congregation was given by Rev. Laurie Lambert, district superintendent of the Elim North West Presbytery.

Ministers and members of local churches were also present to welcome Mr. and Mrs. Lewis and their daughter Gwyneth.

On Sunday, there were large congregations at the morning and evening services, the first to be conducted by Mr. Lewis.

Among those present was the Superintendent of the Pentecostal Mission of Hong Kong, who was on holiday in the area.

—Colwyn Bay Pioneer

WEST BROMWICH **Pastor: R.M. Kingsbury**

SUMMER Bank Holiday 1973 was yet another milestone in the history of our Church. On the Sunday Pastor A.R. Williams conducted his final services, bringing to a close a ministry of over five years. Over eighty gathered for his farewell service in the evening. At the end of the service presentations were made to Pastor and Mrs. Williams and to Helen Claire.

On the following Thursday, Pastor R.J. Morrison (the Birmingham Presbytery D.S.) conducted the induction service of our new minister, Pastor R.M. Kingsbury. The Church Treasurer, Mr. E. Wilson, welcomed Pastor and Mrs. Kingsbury and Lois on behalf of the Church members. Solos were rendered by Mr. C. Evans and Mrs. F. Halliday. The preacher was Pastor R.T. McDonald, a friend of Pastor Kingsbury. He spoke of the responsibilities of both minister and church members. Pastor and Mrs. Kingsbury both said how happy they were to come to West Bromwich, Pastor Kingsbury quoting the text "The Lord working with them", and Mrs. Kingsbury expressing a desire to work together to lead many to Christ.

PHILIP JOHNS

ALEXANDRA PARK, Belfast **Pastor: E.McComb**

AT a recent service, Pastor McComb and friends of the Church paid farewell tributes to Mr. Thomas McGuicken and his wife, Eileen, who have been faithful to God's call to full-time service. Both were saved during Pastor Streeter's Ministry here. They have three children – Julia, Keith and Mark. A cheque from the Church was given to Mr. McGuicken as was an anonymous gift. The Ladies' Fellowship gave Mrs. McGuicken a cash gift.

Our loss here will be gain to Wells. Both were involved in Crusaders and in Sunday school work. Our prayers go with them, knowing that God will honour the sacrifice and trials of two years of living by faith while Mr. McGuicken was training in Elim Bible College.

R. ROBINSON



Pastor E. McComb shaking hands with Pastor T. McGuicken whose wife shares the happy occasion.

BIRKENHEAD **Pastor: P.A. Epton**

HOW exciting it is to be part of something new, and Elim in Birkenhead is new! Almost everything we do is done for the first time and a recent Saturday was no exception. Our first Sunday school outing saw seventy crowding into coach and cars. Prestatyn was chosen

as the venue and a glorious day was had by all. Parents were amazed when they were told that the outing and tea were free for the children and on the Saturday and Sunday following the outing we saw four parents attend our Church for the first time.

On the following Saturday members of our Aberdare Church were with us for the afternoon and evening. Thirty-five people travelled up with a song in their hearts which was soon being sung by Birkonians. The evening service was convened by Mr. Peter Brake B.A., and the speaker was Mr. Mansel Jones. Truly the blessing of God came down and the service, timed for one and a half hours, lasted two and a half hours! Thank you, Aberdare, for coming. Thank you, people of Elim, for praying. We believe that these blessings are just the beginning of great things in Birkenhead.

HUDDERSFIELD **Pastor: B.L.T. Wall**

IT was a sad occasion for the Huddersfield Church as Pastor and Mrs. John Fry and their family bade farewell after six years of happy ministry in the Church. We thank God for a faithful shepherd who constantly sought to lift up the name of Jesus and build up the work here.

After paying tribute to the unstinted service given by Pastor Fry, the Church Secretary called on representatives of the various departments of the Church to present their tokens of appreciation. The Church Treasurer, on behalf of the Church, presented a cheque to Pastor and Mrs. Fry. Mrs. Fry received a clock from the E.W.M.A. and gifts to the children included Bibles from the Sunday School and books from the Girls' Club and Sunshine Corner.

Four weeks later came the induction of our new Minister, Pastor B.L.T. Wall. The Church was full as Pastor G. Harpin led the congregation in singing the hymn, "I stand amazed in the presence of Jesus the Nazarene". A sense of the presence of the Lord was very evident throughout the meeting. We were blessed by the anointed ministry in song by Lella and Reka Molnar from Bradford.

Pastor Harpin welcomed Pastor and Mrs. Wall and their family into the Presbytery and a word of greeting on behalf of the Church was given by the Church Secretary. Pastor John M. Cuthbert gave the charge to the Minister and the congregation.

The Annual Convention which followed proved to be a time of rich blessing as Pastor Cuthbert preached the Word of God with clarity and power.

We believe that God has great things in store for us. We look to the days ahead under the ministry of Pastor and Mrs. Wall with prayer and confidence knowing that our God is able (Ephesians 3:20).

J. HAIGH

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THE GIFTS OF THE SPIRIT— 5

The Working of Miracles

(1 Corinthians 12:10)



by Charles J. E. Kingston

THE Bible has a word for it. They were "powers", "explosions of Almightiness", which dwelt in the messenger; "wonders", spectacles which attracted the onlookers; "signs", which showed what God could do (Acts 2:22). Christians often ask, like Gideon, "Where be all His miracles?" and receive the same reply: "Go in this thy might. . . surely I will be with thee". God with us is the origin of a miracle.

1. What constitutes a miracle?

Any act of the Holy Spirit which overrules or sets aside natural or providential laws creates a miracle. For instance, Saul the persecutor was converted by a miracle. The deliverance of a drug addict or alcoholic or any other sinner today is a miracle. Because all "by nature" are dead, all need the miracle of God's grace to live.

2. What law operates a miracle?

Can natural laws be altered? To change water into wine (as Jesus did) is no more wonderful than for the God of nature to change rain and sunshine into grapes; or, for that matter, to change whisky into tables and chairs as He did for one alcoholic, converted by the grace of God. Laws of nature are constantly being superseded by the imposition of a stronger law. By your will you raise your arm and temporarily defeat the law of gravity. An aircraft does the same when it lifts many tons off the runway.

Jesus and Paul tell us of the spiritual law of faith (Mark 11:22-24; Galatians 3:5). When faith operates, waters have to divide, lame men get healed, cancers melt, human impossibilities become divine realities. "Miracles of earth are the laws of heaven". As the Bible puts it: "The law of the Spirit of life. . . hath made me free from the law of sin and death".

3. The use of miracles

God works miracles to attest the authority of His gospel. Pharaoh said: "Show me a miracle". Trench remarks: "It was right for him to require this. Moses came saying he had a message from God for him and it was his duty to put him to the proof". Can it be that the Church has lost the power of proof? In the baptism in the Spirit we enter a new dimension in God and should evidence something of God-likeness. The off-spring of a bird looks like a bird, acts like a bird, sings like a bird; the off-spring of God should reveal God-like characteristics.

4. Some Scriptural illustrations of this gift.

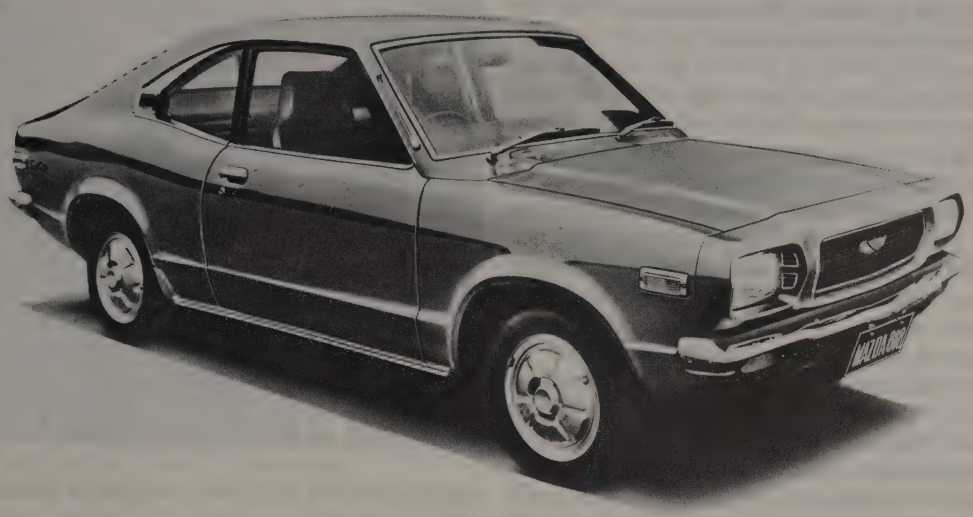
The gifts of miracles and healings differ. The latter are for deliverance from various diseases; the former operates in other ways.

Miracles in the human body. The healing of the man born lame was called a miracle; so also were the special miracles wrought by God when Paul's handkerchieves brought freedom from sickness and evil spirits; the casting out of demons, Jesus said, was a miracle (Mark 9:38,39).

Miracles in inanimate objects. Moses' rod turned serpent; water was transformed into wine; Elisha made the iron swim; these are all miracles. Concerning the latter, Sir Ambrose Fleming stated that, when by electro-magnetic action they could cause a metal ring to float in air, they could not say the story of Elisha making the iron axehead to swim was impossible because they did not understand it.

Miracles of provision. The thirsty multitude were supplied with water from the rock and with manna sent down from the skies; the widow's meal and oil lasted for the duration of the famine; the multiplication of the loaves and fishes by Jesus; these were miracles of God's provision. Muller experienced miracles constantly in the feeding of the orphans. Dennis Bennett tells how he brought sixteen people home to lunch without warning his wife. She had only a meat casserole for six people prepared and had no time to buy more. "I stood in the kitchen", she said afterwards, "and said, 'Lord, you know I don't have enough food for so many. I'm going to put the food on the table and trust you to do the rest'. I watched that food go round and round. They kept digging in and digging in and everyone seemed to get enough to satisfy him. And there was enough over to feed two more who arrived later!". The God of miracles dwells with-

Continued on page 16



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Our Pontardulais Church

Researcher: Philip G. Parsons

AN article appeared recently in the *West Glamorgan Chronicle* concerning our Pontardulais Church. The article made this statement: "The Beulah Elim Church stands today in the residential area of Twyniago Road, its history and its place in Pontardulais is one of the modern miracles of modern times."

In 1916, Mr. Llewellyn Bell was gloriously saved. Finding that no chapel in the village could 'feed him on the finest of the wheat', he and a few others joined together in his home in Goppa Road. Soon a few more were attracted by the freedom of worship and a building was prayed for to accommodate this new church. The answer came in the shape of a small shed, twenty-four feet by twelve feet, and in this humble way, a baby was born, a baby that would grow quickly into the strong healthy body of today.

The passing of time brought better conditions. In 1926 the Church moved to its present position, having acquired new premises. Now the church stood as a young child. Willing hands erected a permanent building which proudly received the name "Beulah Chapel". Rapid growth, a good number of healings, and God's guidance brought great blessing upon this wholesome venture.

1935 saw a giant stride forward when Beulah was joined to the Elim Pentecostal Movement. With the arrival of Elim pastors, the work took on a greater stability, and the witness widened. Pastor P.S. Brewster conducted a campaign in the Tivoli Cinema and this enhanced Beulah's testimony. Many Elim ministers have given of their best; all have helped to establish the saints of God in their faith.

The members of Beulah cherish the fact that Stephen Jeffreys preached his last sermon from their pulpit. Pastor F.H. Coleman was the Pastor at the time and convened the service. The text of the message was, "The Glory of God", a theme that has continued to this present day. Many other spiritual giants have given of their ministry to this corner of God's vineyard.

These early meetings were characterised by typical Welsh fervour. This, united with Pentecostal fire, brought blessing which not all could understand. This led to resentment and criticism, but the saints persevered, and are to be admired, for Beulah is alive and well today.

One of the outstanding testimonies is that of John Clement, a village drunkard and reveller, who, coming into touch with the ministry of Beulah, was soundly saved and called to the mission fields of Japan. Several



others have left the church to take up full-time ministry in various places.

Membership since the war has fluctuated. 1950 saw an increase as Beulah welcomed some Salvation Army soldiers into fellowship when the Army ceased its work in Pontardulais. The last few years have seen marked improvement in membership, youth work and outreach. An outstanding feature this year was a gigantic silver cross which enabled the message of the gospel to reach approximately 7,000 people in the local carnival.

A good number have been saved recently and testimonies to healing have helped to promote an atmosphere of faith in the meetings. Many chapels around ask, "What is the secret of success?". Pastor G.J. Feasey, the resident Minister, replies, "Total dependence on the moving of the Holy Spirit, freedom to allow God to move in any way, at any time, at least three prayer meetings every week, and the retention of old-fashioned ways. There are no gimicks at Beulah, just the powerful presentation of the message of the gospel, and the God of blessing does the rest".

Pentecostal worship with its freedom is one of the most holy things on earth. We must at all cost contend for this - the loss of it would endanger every assembly.

A book could be written on all the work of Beulah, and the closing chapter would have to be, "To God be the glory, great things He heath done".



CHILDREN'S CORNER

A Pair of Shoes

Exodus 12:11

Words and drawing by Sheila Price

THE Prodigal Son, dressed in his finest clothes, put on his best pair of shoes, took his share of money and left home to seek a new life for himself. For a time he was happy in his new surroundings with his new-found friends, but soon all was changed. His money had gone and so had his friends. They did not want to know him now that he no longer had any riches to share with them. He was alone and hungry and longed for the comforts of his father's house. "What a fool I've been!" he cried. "I will swallow my pride and return home to ask my father's forgiveness."

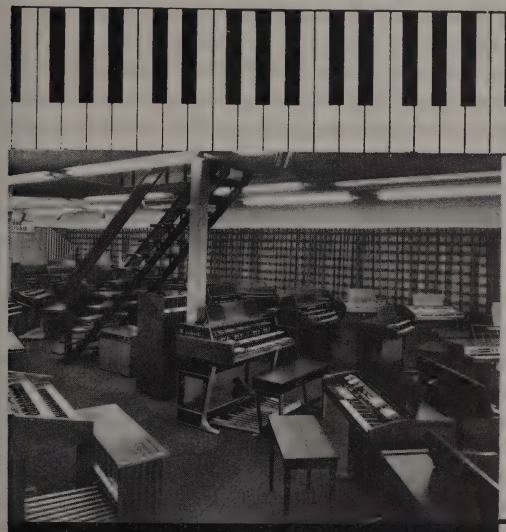
He looked a different man from the one who had started out. He was no longer smart. His fine clothes had been reduced to rags and, as for his shoes, well, he did not have any! They had worn out a long time ago and he had been forced to throw them away. Now he looked and walked like a tramp. As he turned the corner, his father came running to welcome him. "My son has returned!" he cried happily. "Prepare a party! Bring the best robe! Put a new pair of shoes on his feet!".

The shoes were the final proof of his father's forgiveness. Once more he was free to walk in his father's house.

Like the Prodigal Son, the Children of Israel once walked barefooted. King Pharaoh was afraid of the great number of Hebrews, so he made them his slaves, divided them into groups and put them to work in different parts of the country. All through the long, hot days the Hebrews toiled - digging the fields, making bricks out of the Nile mud, building castles, forts and walls. They worked in bare feet for, as slaves, they were not allowed to wear shoes.

When at last Pharaoh allowed them to leave Egypt, God directed them to wear shoes and to go forth as a free people.

When Jesus comes into our hearts He forgives us and sets us free from all our sins. He welcomes us into His family and we walk through life side by side with Him.



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A Letter from th

My dear friends,

Greetings in the Name of the Lord Jesus to our ministers, missionaries and members throughout the world!

I am writing this during a short spell back at Eastbourne in between itineraries. As you can imagine, it is good to be at home with my family for a little while and also to be in my own Church again. I am so grateful to the members of my Church for the way they stand by me in prayer and also loyally support the work of the Assembly during my absences. What encouragement a praying Church gives to its pastor!

So far I have visited seven Presbyteries and have been glad to see many of our churches making great efforts to spread the gospel. It has been a joy to renew fellowship with many of our ministers whom I have known for a long time and also to stay in the homes of quite a few of our younger ministers, from whom I have received a welcome that has been heartwarming. May God give them much encouragement in their labours.

It is inevitable, I suppose, that in the course of a Presidential itinerary certain points of emphasis begin to emerge. I have found this during the last few months. Increasingly my thoughts have been turning to the importance of the local church and the vital role of the individual member within his own assembly. Another theme that has been forcing itself on me is our need to guard against the menace of materialism and it is this that I would like to highlight in this letter.

You will have noticed, as much as I have, the way in which our modern society is obsessed with material possessions. We live not only in the "permissive society" but also in the "possessive society". I am not sure that the latter is any the less destructive of spiritual life than the former. Like the galloping consumption that brought disease and death to thousands of homes years ago, this mad obsession with consumer goods is bringing all kinds of spiritual and moral ills in its wake.

I have before me a colour supplement packed with glowing adverts that assure me that I cannot possibly live without spending a mint of money on all kinds of products and "special offers". A central heating firm assure me that they will protect my pocket and my peace of mind, while the French Government Tourist Office are actually offering to rent me Paradise for £18 a day (which sounds cheap, only I have discovered, like the dying thief, how to get there free)! Cars, freezers, unit trusts, colour TV, stereo record players, cutlery, tobacco, whisky, clothes, shoes, caravan holidays, furniture, insurance, even the transformation of my figure are offered to me in page after page of arm-twisting persuasiveness. These same people like me so much they shout at me from the hoardings and smile at me from the TV commercials. I didn't know that I was so popular!

Now the disturbing thing about all this is that many people, including, I'm afraid, quite a proportion of Christians, have begun to believe that you cannot have the good life without possessing many of these things. Please don't get me wrongly. These things are not wrong in themselves, indeed many of them make life easier and more enjoyable. The trouble lies in that we are tempted to think that material possessions are essential to successful living and personal happiness. From there it is only a step to seeking them above everything else - and this leads to the sin of idolatry.

I remind you of some words of the Lord Jesus. "Take heed," He said, "and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). These words were spoken to a man who asked Him to take his part in a squabble over a will and they were followed by that parable about the rich fool who stored up an abundance of goods, but who lost his own soul in the process.

This, it seems to me, highlights the dangers of our possessive society. It is so easy to become so involved in buying and possessing things that the really important, spiritual issues of life get forgotten. Some people are far more concerned with the family budget than they are with the family Bible; some Christians are more interested in gadgets than in God. Talk to them about mortgage rates, mail order catalogues, bargains at the cash-and-carry centre, miles per gallon, gardens, children or holidays and they're positively fluent - but start talking about spiritual things and it's like playing a piano that's affected by damp: hardly a sound, and what there is is woefully out of key.

In the parable of the sower, the Lord pointed out that the Word of God can be choked by "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in" (Mark 4:19). Likewise, Paul warned Timothy that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts" and he went on to point out that many have been seduced from the faith and pierced themselves through with many sorrows because of an inordinate love of material things (1 Timothy 6:6-10). Thus the New Testament continually warns us about the danger of getting so

esident



John Lancaster

wrapped up in this world and its advantages that we lose sight of the things of God.

This temptation can come to us all. It can come to you, my brethren in the ministry. In a world which judges a man by the cut of his suit, the size of his car and the quality of the carpeting in his home, you can be tempted to feel that the status symbols of success are necessary to your image. But to our own Master we stand or fall and His judgment is based on the state of the heart and the integrity of the spirit, not on the outward appearances of material comfort.

It can come to you, young people. Living, as you must, in the restless atmosphere of a world which regards success in education or business as man's chief end and the attainment of all the luxuries of life as his supreme reward, you may be tempted to feel a social outcast unless you own your own home, drive your own car and surround yourself with all the so-called essentials of modern living. But again, we must humbly learn from the lips of our Lord and Saviour that men cannot live by bread, that is, by the satisfaction of his physical and material desires alone.

It can come to you, older Christian. You may congratulate yourself in that you have escaped from the restless immaturity of youth and have settled into a more reasonable pace of life and yet even for you the lure of material things - the additions to the house, the possibilities of travel and the involvements that business and social advance demand - can become a snare.

As I see it, the danger does not lie in the ambition to succeed or the possession of the material benefits of life in themselves. It is not wrong to be successful nor is it wrong to possess beautiful things. The Bible places no special value on poverty, indeed it assures us that God has given us richly all things to enjoy (1 Timothy 6:17). Paul reminds us in Philippians 4:12 that he has "learned how to be content in any circumstances. I know how to live with less than enough, and I know how to live with more than enough. I have learned the secret of how to live in any situation and in all circumstances" (Wm. Barclay's Translation.) The danger lies in allowing our sense of values to become more important to us than the eternal, spiritual things. As a pastor I have watched with sorrow some who have laid aside their active involvement in the assembly, disrupted their home life, and in some cases, threatened the security of their marriage because they have been unable to resist the lure of material possessions. "Better a little with reverence for the Eternal, than large wealth with worry. Better a dish of vegetables with love, than the best beef served with hatred" (Proverbs 15:17, Moffatt).

As we pick our way through the advertising jungle, let us remember that we are but strangers and pilgrims here. Let us keep our spiritual perspective. We are called to "seek first the kingdom of God and His righteousness". This is our first priority. Millions of our fellow-men are puffing and blowing in the rat race of earthly success; they worry, live on sedatives, suffer heart attacks, sometimes die prematurely, mostly because they are anxious to get on in the world at all cost. The foolish, tragic thing is that the houses they have struggled to purchase will not be theirs in, say, fifty years' time, the cars that they have so much prized will be crushed and made into gadgets for the possession of which a future generation will drive itself crazy, and most of the other things for which they have sold their souls will lie useless and forgotten in the junk yards of tomorrow's world. Let us take heed lest we find ourselves caught up in the same futile materialism.

I was reading a book the other day in which the author said that God had made us a little lower than the angels, but most of us were interested only in being a little above the Joneses. Again, let me stress that a responsible attitude to material well-being is very important, and things like good investment, home ownership and the possession of the things that make life a little more comfortable are not to be considered as wrong for the Christian. The trouble lies in that so often these things become more important to us than our spiritual privileges and responsibilities. The historian, S.T. Bindoff, in his book *Tudor England,* points out that the Church in Tudor times had lost its spiritual authority, and comments: "The faith which had once moved mountains had been corrupted by the life of the plains.". This is the thing that concerns me about our times. I feel that individually and as a Movement we need to pray much that we may be kept from the corrupting influence of materialism and that we may be enabled, by seeking first the kingdom of God and His righteousness, to keep in the place where God can use us to meet the very real and distressing needs of our generation.

Continued on page 16

"If . . . then"

2 Chronicles 7:14



A sermon preached recently at the Elim Pentecostal Church, Erdington, Birmingham, by the Minister, Ken Smith.

THERE is evident concern for our nation among both young people and older friends, for I am sure that we all realize how relative the word "peace" really is.

There is much strife in our land today – industrial strife, social strife, and that ever-present spectre of political strife in Northern Ireland. Never forget that Belfast is as much part of the United Kingdom as Birmingham; our City is as prone to bombs as Belfast has been shown recently, for even Erdington had its bomb scare! At the risk of being called a Jeremiah, a prophet of gloom and doom, one needs to remind God's people of the situation.

Take the political scene, for our nation is very much disillusioned and bored with both major parties as every opinion poll proves. This is the breeding ground for anarchy and dictatorship. There seems to be no political leader who emerges as a statesman on the national scene. To me, everyman's politics is his pocket, or am I too cynical?

Consider the industrial scene, for this is even worse, if this is possible, for anarchy is evident. Some unions and workers show little sense of responsibility, let alone the socialism they profess. Rather, pure selfishness inspires their antics. Capitalist society is no better and both sides seem bent on killing the goose that lays the golden egg of prosperity. *The seeds of industrial unrest are part of a deliberate campaign of satanic disruption in our country.*

What about the economic scene? Mortgages! – have you had your note from the building society about the increased charges? This is not even to mention inflation and the cost of living!

As a nation, among a decadent Western civilisation, we are reaping our godlessness, for "Righteousness exalteth a nation: but sin is a reproach to any people" is still in Holy Writ (Proverbs 14:34).

What is the answer? Of course "Christ is the Answer" we sing, and this is true, but we must be more specific. "**If** My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, **then** will I hear. . . forgive. . . and. . . heal their land" (2 Chronicles 7:14) was a message primarily for the nation of Israel, but the principle is the same for us, as God's people. The Spirit of God has often used this verse to bring about revival among His people. The little word "If" in the previous verse presupposes the possibility of divine judgment and we cannot opt out of the danger of it because we are British. In v.14, the possibility of human repentance is seen.

"My people. . . called by My name", says the Word, and in this sense the key to the situation is in our hands, and the responsibility, too. It is not in Heath's or Wilson's hands, nor anyone else's, for *the people of God are the saving factor in any nation.* Only a spiritual answer can meet a spiritual problem, for the political, industrial, and social unrest are but the consequences of our spiritual condition as a nation.

What should we do? Lobby M.P.s, shout slogans, wave banners, have demos to Westminster? This verse gives the fundamental answer. God has spoken in His Word, so let us take heed to it.

Humility, prayer, and seeking the face of God are the direction we must take, for Isaiah 55:6,7, so often used for the sinner, has a message for God's people: "Seek ye the Lord. . . call upon Him". Turn it up and read it for yourself. Real prayer seems scarce these days, if one can judge by the conditions around us, for we confer, organise, protest, complain - anything but pray! Do you notice how real prayer humbles us?

In prayer we acknowledge our sinfulness and His holiness, our impotence, and His omnipotence, our failure and His faithfulness. The need of the Holy Spirit is absolutely fundamental in this and in every other aspect of the Christian life.

We need to turn from our sin and repent and we must do so, for repentance is not just a word for the sinner. Four times in the Book of the Revelation, the Lord Jesus Christ commands the Churches to repent. The Church at Ephesus needed to repent of its lovelessness, Pergamos of its permissiveness, Sardis of its carelessness, and Laodicea of its worldliness. Lovelessness, permissiveness, carelessness, and worldliness – what an idictment these are against the people of God in any age. If we do not repent of all known sin, then

all our praying is hypocrisy, and we are playing, not praying! Quitting sin is the best evidence of sorrow for our sin. IF – the conditions are clear; THEN – the consequences are equally clear. Look at them, for He will "hear. . . forgive. . . heal". The order is right, for God has a deaf ear and a blind eye if we pray, conscious of sin, but with no repentance of heart. Not that He is blind to that sin, but He is deaf to our prayer. If the conditions are fulfilled, however, then He will hear and forgive. The Reformers rescued Europe from the Dark Ages and the Wesleys saved England from a terrible revolution, with their message of repentance and forgiveness. If we turn from our sin, blessing will descend upon our nation, but, if we continue, as a people, to turn from the Saviour, our nation will be cursed, as every other people who turn their back on God, including Israel, of old.

Have you prayed for revival today?

Have you prayed for our nation today?

Have you forsaken any sin that God's Spirit shows you hinders Him from working in your life?

"IF. . . THEN"! Prove it!

PRAYER AND PRAISE



by F. H. Coleman

"IS your hotel room air conditioned?". "Does your window open?". "Can you hear the traffic on the streets?". These were questions asked by Koreans Christians in Seoul. My room was air conditioned and how glad I was, because of the heat! I could not hear the traffic in the twenty-third floor room I occupied, nor did the windows open. "What a pity!" I was told. I asked why. I was told that I would not hear the church bells ringing at 4.30 a.m. every morning, seven days a week, the time when Korean Christians of every denomination go to early morning prayer meetings to pray for revival.

These early morning prayer meetings have been going on for some twenty years. Thousands in Korea are praying every morning for revival. That revival has come and what a thrill it was to see hundreds responding to the appeal each night in the Pentecostal World Conference rally in the Hyochang Stadium, which has a seating capacity of 100,000.

Just over twenty years ago the communists came from the north to take over this little Nation. They destroyed 2,000 churches and killed 500 pastors. The widows of those pastors started early morning prayer meetings for revival. Soon others joined them, until today thousands gather each morning before going to work to pray for revival. God is surely answering prayer, for the Christian churches are filled to capacity. What a blessing it was to be in the Sunday morning Communion service in the Central Full Gospel Church, which seats 10,000 people. Not only was the auditorium full, but three chapels besides, seating another 1,100 people, were full, where friends enjoyed the service over closed circuit television.

I am sure that we could have revival in Britain if we are prepared to pay the price and pray!

Thoughts from the Book of Genesis

50. The Exaltation of Joseph (Genesis 41:40)

by F. Lavender, Pastor of our Croydon Church

THIS is surely one of the most remarkable scenes recorded in the Bible! Joseph, still smelling of the prison, stood before Pharaoh and with divine wisdom counselled the king and elders of Egypt. They all recognised and approved him as the servant of God. We are not told whether the Council knew why he had been imprisoned, but they were determined that he should not return there. Instead Pharaoh appointed Joseph to be his chief minister, second in authority only to Pharaoh himself. The Lord brought him out of prison and set him over princes. In this wonderful way He brought to pass the promise that He had made to Joseph (Psalm 105:17-22).

When the Lord Jesus was crucified it seemed that the Word of God had failed, but we know that the Father overruled and shattered the powers of darkness. As His Word foretold, He has exalted the Lord Jesus to supreme authority (Philippians 2:9-11). He will bring to pass the promise which He has made to us for, despite the apparent impossibility, "God is able". At the moment, Christians are despised like Joseph, but soon all Creation will recognise the sons of God (Romans 8:19). This exaltation will take place with dramatic suddenness, in a moment, in the twinkling of an eye (1 Corinthians 15:52). Those who have suffered with Christ will reign with Him (2 Timothy 2:12)!

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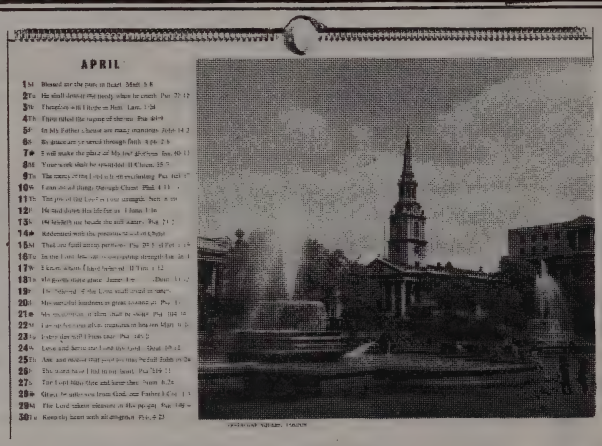
From T. H. Stevenson

AT the Conservative Conference our local M.P. for Worcester, Mr. Peter Walker, Secretary for Trade and Industry, received a standing ovation for a speech he made. A particular section of that speech interested me, though with scarce a thought for the political aspect.

Mr. Walker said: "Of all the economic systems known to man, capitalism is the system which most encourages the individual to develop his talents and apply them and his energies to the full. It creates the maximum of freedom for the individual citizen. Capitalism also has disadvantages, however. Modern capitalism's essential weakness is that it fails to generate ideological commitment. The strength of socialism has perhaps been its idealistic appeal."

My comments are not concerned with politics, if only that we now seem to have numerous Conservative-Socialists and Socialist-Conservatives. The achievements of Communist China and Russia and of small Sweden with Socialism are examples that perhaps all economic systems in their own ways equally encourage the individual to develop his talents and his energies to the full. Mr. Walker continued to remark that, with all the massive reforms of the past, "we have so far failed to achieve genuine equality of opportunity. We must be ruthless in securing a greater equality of opportunity."

Thinking of the Christian Church and particularly of Elim, some of Mr. Peter Walker's claims for his Party and criticisms of it, and his concessions to socialism's appeal to idealism, we might profitably consider salient points which need to be pronounced. We, as in the New Testament, must "encourage the individual to develop his talents and apply them and his energies to the full." We must not fear to "create the maximum of freedom for the individual" even in Pentecostal churches. My observation in general is that the potential of excesses is minimal. We too must sincerely ("ruthlessly" was used by Peter Walker) seek to give greater equality of opportunity. Mr. Walker's statement that capitalism's essential weakness was that "it had failed to generate ideological commitment." This is not isolated to one system. In the Church of our Lord we are aware that there are too many professed believers who come far short of "absolute surrender" to Christ and His service. To be short of this standard is to come short of God's will for us and our work for Him.



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Margaret M. Ladlow's page

Festival of Flowers

ENTER this door
As if the floor
Within were gold,
And every wall
Of jewels all
Of wealth untold;
As if a choir
In robes of fire
Were singing here.
Nor shout, nor rush,
But hush . . .
For God is here.

I recently went to the Cathedral in my native City of Sheffield. It was the occasion of the Flower Festival and was, I discovered, a veritable feast of beauty. Grey stone provides a perfect backcloth to the rich hues of autumn flowers and foliage. My eyes delighted in the crimsons, golds, purples and rosy pinks of dahlias, chrysanthemums, michaelmas daisies and carnations. The floral arrangements were superb and were the work of 100 pairs of dedicated and skilful hands. Every display was created to blend with the part of the Cathedral where it was displayed or with the character of the area. Thus the organ had lovely flowers entwining harps, framing violins, recorders and trumpets. There were even cleverly curled wheat stalks, quite realistic replicas of crotchets and quavers!

A milk can spilled over with white chrysanthemums; lilies and carnations and fat cheeses completed the picture. One glorious arrangement incorporated black grapes, red peppers, sweet corn, garlic and ears of wheat. Another single display in front of the silver Communion plate held a collection of leaves, ferns, poppy-heads and seed pods all shining with aluminium paint and most effective to the eye.

After gazing at all the splendour, I fully endorsed the words written at the top of the open book of anthems in front of the musical instruments: "All thy works shall praise Thee, O Lord, and Thy saints shall bless Thee" (Psalm 145:10). In a world full of cruelty, violence and sudden death, where man creates ugliness and pollution, it was a joy to linger where beauty dwells and where prayer is wont to be made.

On the B.B.C. 9 p.m. news the same day I saw a ship on fire in Plymouth Sound, a mighty tanker on the M5 overturned and belching poisonous fumes, and a gigantic fire in a Slough oil depot. I heard, too, the story of the diabolical cruelty perpetrated when a young woman was forced to pour petrol over herself and thus perished when her attackers set her alight. All this evil made me so thankful for the loveliness of God's handiwork which veritably breathes peace, cleansing and sanity in a world gone mad. May we ever "consider the lilies of the field" and rejoice in all that God has created for His children to enjoy and with which our lives may be enriched.

A personal Prayer

"Grant, O Lord, that everyone who has to do with me this day may be happier for it. May it be given me moment by moment what I should say and may I have the wisdom of a loving heart to say the right thing rightly. Help me to enter into the mind of everyone who talks with me and keep me alive to the feelings of others. Give me a quick eye for little kindnesses, that I may be ready in doing them and gracious in receiving them. Give me quick perception of the needs of others and may I be eager-hearted in helping them, for Christ my Saviour's sake. Amen".

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ITINERARIES

The President (J. Lancaster):
November 3, Burton upon Trent; 4, Long Eaton (a.m.), Derby (p.m.); 5, Beeston; 6, Ashbourne; 7, Peterborough; 8, Nuneaton.

The London Crusader Choir with Douglas B. Gray:
November 10, Canning Town; 18, Reading; 25, Broadmoor Hospital; December 9, Croydon; 13, Croydon (Fairfield Hall); 16, Maidstone; 23, Wandsworth prison.

Miss Joan Caudell:
November 6, Swansea, 7, Pontardulais; 8, Port Talbot; 9, Neath; 10, Aberystwyth; 11, Dowlais; 13, Aberdare; 14, Merthyr; 15, Pontlottyn; 16, Llantrisant; 17, Treharris; 18, Caerphilly; 20, Cardiff; 21, Newport.

Ian MacInnes:
November 3, Christchurch; 4, Winton (a.m.), Parkstone (p.m.); 5, Canada; 6, Romsey; 7, Salisbury; 8, Southampton.

Joseph Smith:
November 1-15, Dundonald; 17-22, Apsley Street; 24-29, Alexandra Park Avenue; December 1-6, Larne.

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United Kingdom
George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at 12.15 a.m.. Programmes are entitled "George Canty" with scripts and paintings.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.

Brazil
Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana
Radio Georgetown every Sunday at 9.15 a.m.

THE WORKING OF MIRACLES—*from page 6*

in us by the Holy Spirit; then let us expect miracles!

Warning against Satanic miracles. Satan spawns "miracles"; Jannes and Jambres duplicated Moses' signs; Antichrist, in his bid for world worship, will perform "miracles".

The teaching it upholds tells the origin of the miracle. Whereas the miracle of the Holy Spirit's baptism makes us love God and Jesus more, the false "miracles" of spiritism, Christian Science and Satanism, done to uphold doctrines contrary to God's Word, beget belief in a lie and final damnation (2 Thessalonians 2:9,11, 12).

Lying wonders are immoral, idle or useless. The so-called revelations of spiritist mediums are infantile. The "wonders" of Indian fakirs buried alive, walking across hot coals, sleeping on nails, show no lasting result, save to add to the prestige of the perpetrator. On the contrary, the miracles of Moses led to the birth of a nation dedicated to the worship of the one true God. The miracles of Jesus and the early Christians resulted in the birth of the Christian Church. God-given miracles today prepare for the moral victories of the Christian gospel.

LETTER FROM THE PRESIDENT—*from page 11*

Let us all, ministers and people, remember that spiritual things must come first in our lives. Let us refuse to be sucked into the mad vortex of possessiveness that swirls so perilously close. Let us insist that nothing shall be allowed to interrupt our fellowship with God, nothing shall rob the local assembly of what we can and ought to give to it in terms of time, abilities, energy and money, and nothing shall prevent us from reaching out in compassion to the Christless men and women whose pathetic, materialistic lives are flickering out all around us.

God keep Elim from ever deserving the condemnation of Laodicea: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17).

My prayer is that God will help us all to get our priorities right and to keep ourselves open and responsive to what the Holy Spirit is seeking to do in our day and age.

Yours sincerely in Christ's dear name,

JOHN LANCASTER

COMING EVENTS

BELFAST. November 3-8. Elim Pentecostal Church, Ulster Temple, Ravenhill Road. Ravenhill Crusade conducted by Ron Jones, Soloist: Len Magee. Sunday at 7. Weeknights at 8.

BURNHAM—ON—CROUCH. Carnival Hall, Arcadia Road. Series of Bible studies: "The Priesthood of Israel", with life-size replica of High Priest's robes. Every Thursday commencing November 1 for six weeks. At 8. Sundays: Sunday-school and gospel service at 10.30. Communion service at 6.30.

CATERHAM. November 3-11. Elim Pentecostal Church, Homesdale Road. Campaign conducted by C.J.E. Kingston and P.F. Sanderson. Weeknights (except Fridays) at 7.45. Sunday at 6.30.

COLCHESTER. November 3,4. Elim Pentecostal Church, Walsingham Road. Church's forty-second anniversary. Preacher: Harry Shaw (Dean), with I.B.T.I. students. November 24,25. Youth weekend. Carol Horner and A.P. Atkinson (Saturday), Irene Warner (Sunday). Saturdays at 7.30. Sundays at 11 and 6.30.

COLERAINE. November 3-8. Elim Pentecostal Church, Pates Lane. Evangelistic Crusade. Evangelist: Derek J. Green. Sunday at 6. Weeknights at 8.

CROYDON. November 6-9. Elim Pentecostal Church, Stanley Road. Prayer and Study Week. Nightly at 7.30. 11-17. Youth week, conducted by Michael Moore. Sunday at 11, 3 and 6.30. Weeknights, Children's crusade at 6, youth at 8.30. 18. Preacher: J.C. Smyth. At 11 and 6.30.

EDINBURGH. November 3-7. Elim Pentecostal Church, The City Temple, George IV Bridge. Full Gospel Crusade conducted by E.R. Corsie with visiting choirs and groups. Sundays at 6.30 and 8.15. Weeknights (except Friday) at 7.30. Saturday at 7. Late Night Youth Specials each Monday, Tuesday and Wednesday at 9.45 with Marilyn Hutton and Jim Currie. November 10. Film, "The Return". At 7. November 11-13. Rev. and Mrs. R. Michalaski (Canada). Sunday at 11, 6.30 and 8.15. Monday and Tuesday at 7.30. November 14. Phil Booth of Radio Worldwide. At 7.30.

ERDINGTON, Birmingham. November 10. Elim Pentecostal Church, South Road, off Reservoir Road. United baptismal service. Preacher: S.J. Brown. Convener: Ken Smith. At 7.

EVESHAM. November 10. Elim Pentecostal Church, Masonic Buildings, Swan Lane. Monthly rally. Graham Street Choir. At 7.

GRIMSBY. November 17,18. Elim Pentecostal Church, Tunnard Street. Preacher: J.T. Bradley (Secretary-General). Saturday at 7. Sunday at 11.15 and 6.30.

HANLEY, Stoke on Trent. November 4. Elim Pentecostal Church, Bucknall Old Road. Preacher: D.G. Hathaway. At 6.30. November 17. Film: "Crowning Gift". At 7.45. December 8. Film: "Mission to Hell". At 7.45.

LLANELLI. November 11. Elim Pentecostal Church, Island Place. Preacher: W. Ll. Bell. At 10.30 and 6. November 17. Film: "Sound of the Trumpet". At 7.30.

NEWTOWNARDS. November 3. St. Mark's Parochial Hall, William Street (kindly loaned). Annual Elim Women's Fellowship Rally. Speaker: Mrs. W. Ll. Bell (Swansea). Convener: Mrs. W.H. Holohan. At 7. November 4. Elim Pentecostal Church, Court Street. Preacher: Mrs. W. Ll. Bell. At 11.30 and 7.

NORWICH. November 4,5. Elim Pentecostal Church, Trory Street (Vauxhall Street). Anniversary. Preacher: A.J. Taylor. Norfolk Voice of Praise Team. Saturday at 7. Sunday at 11 and 6.30.

NOTTINGHAM. November 8. Elim Pentecostal Church, St. Mark's Street. C.W. Smith video-tape ministry. At 7.30.

OXFORD. November 10. Wesley Memorial Church (kindly loaned), New Inn Hall Street. Visit of The Liverpool Christian Chorale (formerly the Merseyside Youth for Christ Choir). Conductor: Ron Jones. At 7.30. Sunday November 11. Elim Pentecostal Church, City Temple, Botley Road. At 11 and 3.

PORT TALBOT. November 10-12. Elim Pentecostal Church, Margam Terrace. Annual convention. Preacher: R.B. Chapman Saturday: Anniversary tea for Pastor and Mrs. A.J. Taylor at 3, service at 6.30. Sunday at 10.30 and 6.30. Monday and Tuesday at 7.30.

ROMSEY. November 10. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Preacher: John Burgan. At 7.30.

SALISBURY. November 4-6. Elim Pentecostal Church, Milford Street. Church anniversary services. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: Peter Smith. November 7. Ian and Valerie MacInnes (Guyana). At 7.30. November 21. C.W. Smith video-tape ministry. At 7.30.

SMETHWICK. November 10. Elim Pentecostal Church, Woodland Drive. "Light up the Fire". Evangelistic Barbecue. Music and testimony by the Shemenai Sound Gospel Group. At 7.

SOUTHAMPTON. November 4. Elim Pentecostal Church, Park Road, Freemantle. Preacher: G.W. Gilpin (Principal of Elim Bible College). At 6.30. November 8. Missionary rally. Speakers: Pastor and Mrs. A.I. MacInnes. At 7.30. November 9. Film: "The Return", narrated by Hal Lindsey. Preacher: Ronald J. Park (Boscombe Baptist). Convener: W.J. Maybin. At 7.30.

WEYMOUTH. November 3. Elim Pentecostal Church, Belle Vue. Preacher: George Dolman, B.A. Items by Weymouth Salvation Army Band. At 7.

YEOVIL. November 3. Elim Pentecostal Church, Southville. Crusade conducted by J.G. Cooper. Sunday at 6.30.

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by Eldin R. Corsie, National Youth Director

LESSON 3 *Community Evangelism*

1. Making Contact with the Home

Door to Door Evangelism

EVERY door in the community is a door of opportunity.

Young people of every age-group must be impressed with the importance and urgency of influencing their community for God. Door-to-door evangelism is the answer. This type of programme is nothing new; it was practised by the Early Church. About 120 began the first church (Acts 1:20). About 3,000 souls were added to it (Acts 2:41). Then 5,000 souls were added (Acts 4:4). In Acts 4:32 it had grown to a multitude. In Acts 5:14 it had increased to multitudes. In Acts 6:1 it was multiplied. In Acts 6:7 it greatly multiplied. It has been said that the first church in Jerusalem reached a possible membership of more than 65,000 in less than six months. One authority estimates it at 250,000.

W.T.H. Richards has produced a special booklet, *Door-bell Evangelism,* which gives details of how this method of evangelism can be implemented. It is obtained from Ambassador Productions, Gospel Tabernacle, Pitts Road, Slough, Bucks.

Literature Evangelism

Christian literature is one of the most powerful weapons in the armoury of heaven. Selling literature from door-to-door is one of the methods of sects like Jehovah's Witnesses, Seventh Day Adventists, etc. It is possible to find responsible young people who can do this work with great effect. It is helpful to use Elim Publications for free distribution, like THE ELIM EVANGEL and *Elim News.* A word spoken at a door can reach one person; a piece of literature may reach a whole family. Many of the political organisations are selling their newspapers in the streets. Why not set up an Elim newspaper stand?

Family Contact Evangelism

The following ideas will help to focus the importance of using every young person's home as a base for evangelism. If the young people are Christians their homes can provide many evangelistic opportunities in conjunction with the pastor.

Special prayer meetings for specific young people can be held. Use prayer cards to list the requests.

Write letters to other young people enclosing tracts and invitations to the meetings.

Use the telephone to 'phone young people and talk to them about Christ.

Conduct a child evangelism class in the home. It is sometimes possible to do this in the homes of Sunday school scholars whose parents are unsaved.

Conduct Bible discussion groups. Scripture Press and Scripture Union have handbooks of special subjects with instruction on how to conduct such a meeting. As well as Bible discussions, evangelistic recordings and tape-recordings, flannelgraphs, gospelgraphs and pictographs can teach evangelistic truths.

Entertain unsaved people to tea and tactfully speak to them about spiritual matters or invite them to the meetings. Utilise opportunities to introduce unsaved people to the minister or some experienced fellow-Christian.

Show evangelistic and missionary films in the home.

2. Calling at social Meeting-places.

There are many places where people are crowded and congregated together. These centres are ideal for evangelism.

Public Houses

Very young people will not be able to take part in this work. It is better if singing parties visit public houses. A selection of well-known favourites such as, "Rock of Ages", "Abide with Me", "The old Rugged Cross", "The Lord's my Shepherd", and "What a Friend we have in Jesus", will provide a popular introduction to personal contact.

Before the young folk enter the pub the leader should contact the manager or owner and gain his permission. It is important to state who you are, what you want to do and the length of time you require. A few guitars or an accordion provide excellent accompaniment. Three or four songs interspersed with short snappy testimonies are all that is necessary. Be careful not to condemn beer or cigarettes otherwise the opportunity will be curtailed. You can deal with these evils in private conversation.

Continued next week

BIBLE ACROSTICS

By Arthur Campbell
("Uncle Arthur")

JOB

Joy of godliness (1:10);
Overwhelmed by disaster (1:13-22; 2:7);
Blessing at end (42; "I know", 19:25).

The Family Altar

Scripture Union Portions — Notes by **Gerald L.W. Ladlow**

Monday, November 5th — **Philemon 1:1-14**

"I thank my God, making mention of thee always in my prayers" (v.4).

OTHER translations render this: "I never mention you in my prayers without thanking God for you". When others pray for us, do they have cause to "make their requests known with thanksgiving"? Is it always a source of pleasure to them to remember us at the Throne of Grace? When we pray for fellow-believers do we do so out of a sense of duty or even sometimes with an aggrieved spirit? Let us so live that, not only will others give thanks to God for us, but also that we may see the best in others and give thanks to God for them.

Tuesday, November 6th — **Philemon 1:15-25**

"Put that on mine account" (v.18).

PAUL became surety for Onesimus, taking upon himself the responsibility of his past wrongdoing and his future obedience, guaranteeing to Philemon that he would not be at loss in receiving again one who merited nothing but punishment from him. Paul was following the example of our Lord who died for us. Our every indebtedness has been put to His account in the records of eternity. Such a display of love should surely awaken within us a deep love for Him and inspire loyal, untiring service in gratitude.

Wednesday, November 7th — **Habakkuk 1:1-17**

"For lo, I raise up the Chaldeans" (v.6).

IN vv. 1-4, the prophet asks a series of questions because of the seeming indifference of God to the sinfulness and backsliding of the nation. In reply the Lord reveals that His sovereignty can overrule the affairs of mankind and that even the invasion of the land by the heathen Chaldeans can become an instrument of His judgment upon the nation. We cannot always see the direct intervention of God in our situations in answer to our earnest prayers, but this is no evidence that our prayers are not being answered. God has His own way of working out His designs. Through what may appear to be natural events He accomplishes His purposes.

God moves in a mysterious way
His wonders to perform;
He plants His footsteps on the sea
And rides upon the storm.

Thursday, November 8th — **Habakkuk 2:1-20**

"Though it tarry, wait for it; because it will surely come" (v.3).

HOW impatient we so often are! We want to see the immediate working out of God's plans. When nothing seems to be happening, we are tempted to think that there is some mistake, either in the message or in the interpretation of it. Just as the prophet learned that he must wait patiently for the Lord to speak and reveal His plans, he is now instructed to wait patiently and unquestioningly for their fulfilment. One thing is made certain: no matter how long it may tarry, the fulfilment of God's Word will come to pass. The acceptance of this can give us peace and inspiration when all things appear to be contrary to the declared plan of God.

Friday, November 9th — **Habakkuk 3:1-19**

"Although. . . yet I will rejoice in the Lord" (vv. 17,18).

THE prophet has learned that behind the inexplicable things of loss and failure there moves the perfect love of God fulfilling itself in perfect wisdom and that therefore he can sing his song of rejoicing no matter how difficult the circumstances of life may be. Like the Palestinian hind which reaches rocky heights because of the perfect correlation between its front and rear feet, so, when the belief of the mind and the faith of the soul are in perfect agreement, we can stand on "our high places" and sing our praise to God (v.19).

Saturday, November 10th — **Ezekiel 1:1-14**

"The hand of the Lord was there upon him" (v.3).

THROUGHOUT the whole of this book we constantly read of the hand of the Lord being upon the prophet. Though he was a captive in a strange land surrounded by distasteful circumstances, nearer to him than these was the presence of the Lord. So near did he feel God to be that he can only describe it as the feeling of His hand laid upon him. The result was that he was restrained from sinking to despair, constrained to give forth His message, emboldened, inspired and comforted. To live with the consciousness of His hand upon us is surely the ideal for every believer; then we know that we are in the centre of His will and can sing:

Oh, the touch of His hand on mine!
There is grace and power
For the trying hour
By the touch of His hand on mine.

Sunday, November 11th — **Ezekiel 1:15-28**

"Upon the. . . throne was the likeness as the appearance of a man" (v.26).

THIS strange vision of the cherubims and the wheels contains much that is difficult to understand but, when we come to the description of the throne and the One who sat upon it, there is no such difficulty. He has the appearance of a man. How good to know that He who rules the universe is one who lived among men and "was found in fashion as a man" and therefore fully understands human frailty. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:16).

Are Ministers necessary?

Does the Church need a Ministry?

by A. S. F. Horne,
Pastor of our Ipswich Church

I BELIEVE that a healthy, devoted ministry will produce a healthy, vigorous, joyful church.

It is not the age of the minister, but his God-given gifts of ministry that are important.

The Jewish Priesthood stood between God and the people. Through them the blessings came and through them Israel approached God. *I believe that the same principles exist now.* This does not invalidate the fact that true believers are a spiritual priesthood, each having the privilege of free access to the throne of grace, as certainly as the Jewish High Priest had exclusive right to approach the mercy seat on the great day of atonement. This privilege implies that the power is conferred upon believers by grace of bringing down upon themselves a glory excelling the glory of the Shekinah. It remains a fact, however, and one of vast importance, that a holy ministry is essential to Church prosperity. That we may have a right perception of this subject, it will be needful to understand the following things.

God has ever had His people in a Community

Under the old dispensation, God's people were the children of Abraham, distinguished by the right of circumcision, the seal of the covenant which God made with their father. Though most of them lived very disobediently, He yet recognised them as His, and spoke of and acted towards them as He did not to the rest of mankind. In this dispensation, God has a people, represented in their corporate capacity by a vine, a building, a temple, a body and a kingdom, a people marked off from the rest of mankind by baptism, the seal of the new, better covenant.

This Body is edified through divinely-appointed Ordinances

These are: the preaching of the Word of Life; those who preach it; the exercise of worship: the continuing steadfastness in the Apostles' Doctrine, Breaking of Bread, Prayer, Baptism and Fellowship.

No-one who is truly saved can use these and other means and fail to be built up in the faith, while those who despise these ordinances, or any of them, must lose spirituality. Praise God that they can be restored to the faith by true repentance!

Each of these Ordinances has its own Place and Power

The efficacy of any one is not affected by the loss of power in any of the others. For example: should the ordinance of a living ministry become weak or corrupt, that does not lessen or destroy the power of the gospel.

This is a great blessing, for in all ages the ministry has varied and often a whole nation has been affected by an inconsistent or an inefficient ministry. God has none the less honoured His Word, even when it has been preached by those who do not know its power in their own hearts. Had this been otherwise, what a terrible evil it would have been to the Church – the people would have perished. Still there has been lurking in such cases the good which a devoted spiritual ministry imparts.

A revived and holy Ministry leads to a joyous Church

The welfare of the Church is involved in the ministry. If we take the similitude of a vine, the ministry is the roots; or that of a body, the ministry is the joints and bands, which, Paul says, not only keep and knit all together, but they minister likewise nourishment and strength. Now if the roots of a vine do not get water, how can the vine have its sap replenished? If the joints and bands of the body be dislocated or diseased, the body is weak and disordered.

When Jesus had ascended up on high, He gave certain ministers to the Church, that through them the Church might be edified and taken up to the stature of a perfect man in Christ Jesus. Hence the need for revival when the ministry becomes weak and diseased. The Psalmist prayed: "Revive us again". Like other men, ministers are weak. Infallibility is not theirs, for they are subject to the infirmities of the flesh, the deadening actions of the world and the deluding temptations of the devil. Should they be smitten by any of these evil agents, the Church under them will soon languish.

The prosperity of the Church depends instrumentally on the healthy piety of the ministry, for, though God will still bless His own Word, even though it is preached by unclean servants, much of its power and blessing is lost.

A minister can only give what he possesses, hence, if he is worldly or sensual, if he lacks personal spirituality, his perceptions are dim, his experience is barren, his acts are careless and the church to which he ministers will sink down to his level.

In our next article we will consider the effects of a revived ministry.

THE ELIM EVANGEL

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The scene at the presentation of the Shield to the Silverdale team after the inter-church quiz conducted by the West Midlands Presbytery. In the picture are: (left to right) David Dickenson, Lynne Hulme, and Paul Heath (the Longton team), Pastors F.J. Day, A.R. Thomas and D.S. Williams, and the Silverdale team - Shelagh Jepson, Anthony Dalgano and David Wright (see report on page 3). Photograph: *Staffordshire Sentinel*

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

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Editorial

A B.B.C. news commentator said on the radio that, if you kept £100 for ten years from now, and if the present rate of inflation continued for that period, the comparative value of the £100 at the end of ten years would be 91p – yes, ninety-one PENCE!

Apart from the fact that every housewife could have told him so. . . there is a fundamental thought here.

A man had his house burgled only two weeks ago. He and his wife were robbed of their life-savings of £7,000. He said, "I always intended to put it into the bank, but I never got round to it.".

The Christian Church is seen at its worst when it gets bogged down with minor doctrinal aspects, matters of government, methods of procedure. How many groups there are who have the same doctrinal emphases, but who zealously and jealously guard their independence on the ground of some governmental emphasis probably based, if they did but realise it, not any real Scriptural foundation, but arising from their (if they will pardon the word!) evolution. Many protracted discussions on constitutional niceties are almost totally unproductive. They serve to confirm the parties in their original conceptions and do little or nothing towards letting in fresh air and new light.

Yes, the Church is at its worst when it is intent on saving its life. The capital soon becomes run down in value. We do not have what we appear to have, only memories of what was, nostalgia concerning its hoped-for return, and a preoccupation with conserving.

It is said (though this would need to be proved) that the Christian Brethren generally feel that an assembly of fifty demands that another group be started in the vicinity. It certainly seems from Church history that God has moved in power from time to time at least to stir up the nest and to send out some of the young to start nests of their own!

"I have declared unto them Thy name, *and will declare it"* said the Lord (John 17:26). Our task is to declare to the world salvation in and through the Lord Jesus Christ, indeed to proclaim HIM, Himself. The more we do this and the more we open new centres of witness, the greater the tendency that what we have will grow. The outward vision, indeed the *world-wide* outward vision, leads to inward growth.

The saddest man in Scripture must have been the man who carefully preserved the one talent and handed it back intact, but unused. He lost everything. He had what he had **to use.**

If we merely keep what we have and do not grow - and do not expand our witness - we shall find £100 worth of experience degenerating into ninety-one pence worth of value.

Ordination Service 1973

Our Reporter: J. Osman

A CAPACITY congregation crowded our Clapham Church, London, for the Ordination Service, which surely ranks as one of the most important services in Elim's national calendar. The interest and importance of the occasion had been heightened by a letter from the Secretary-General informing us that members of our late beloved brother Pastor E.J. Phillip's family and the Executive Council had decided to incorporate a memorial section into the Service.

Expectation ran high as the church started to fill long before the announced time of commencement. Families of the ordinands, friends and members of their congregations came from far to support and to pray for them on this vital day. Ushers busily shepherded folk to their seats. Older ministers recalled the time of their ordination. Douglas Fincher arranged and re-arranged the Elim Bible College Choir. Every space was filled as extra chairs were squeezed in here and there. From the vantage point of the platform one could see the seating flowing out into the vestibule. Upstairs and downstairs were choc-a-bloc. At last we were ready to begin.

From one corner of the gallery Douglas Fincher expertly conducted the Choir in singing: "What a wonderful Day" and "I've got Peace like a River". This splendid ministry was followed closely by the appearance of the twelve ordinands who occupied their reserved seats on the front row, and the Executive Council accompanied by the preacher, Pastor J.A. Wright. The President, Pastor John Lancaster, welcomed the tightly-packed congregation and led the singing of the opening hymn, "Praise, my soul, the King of Heaven". We responded heartily to Pastor T.W. Walker's fluent prayer as he led us fervently to seek that God would make us conscious of His presence, give unction to the speaker and cause that everyone present might receive something from His liberal hand. We lustily sang, "Unto Him who hath loved us and washed us from sin" and settled back to enjoy the Choir rendering "Our great Saviour". What a splendid sight they made, filling three rows from wall to wall! One could not help rejoicing in the thought that many of them are divinity students. It augurs well for the future manpower of Elim.



Eleven of the ordinands

Pastor J.T. Bradley deputised at short notice for Pastor D.B. Gray who had been taken ill and unfortunately was unable to fulfil the commitment of paying tribute to our former Secretary-General, Pastor E.J. Phillips. Pastor Bradley tendered apologies on his behalf, then made affectionate reference to our dear brother "E.J.", who is now triumphant in Glory and rejoicing in the presence of God. We were reminded that we are made partakers of God's eternity, trinity, sovereignty and creativity. "E.J." would not have wanted tributes. He considered the greatest work to be winning souls for Jesus Christ and to this work he gave unreserved enthusiasm, working efficiently and zealously behind the scenes from 1919 to the time of his retirement. He occupied several posts in Elim, but it was as Secretary-General that he did his greatest



work, giving himself assiduously to the task, often labouring night and day. Tribute was also paid to his widow, Mrs. Molly Phillips, who had been such a faithful helpmeet, and we echoed "Amen!" to the expressed wish that God would bless, strengthen and comfort her in the Holy Ghost. Miss Mabel Dalton had travelled up from Bournemouth, where she is now spending her retirement, and she was fittingly commended for her faithful and efficient work as E.J's secretary for so many years. E.J's humour (not always recognised) was referred to by Pastor Bradley who related a personal anecdote concerning a letter he received from E.J. telling him that he would have a year-long honeymoon, having been appointed to Springbourne, Bournemouth instead of to Barnsley. Said Mr. Bradley, "We look forward to reunion when we rise". A telegram "of thankful memory and prayerful sympathy" was received from the Scottish Presbytery. The congregation stood and shared Pastor Lancaster's prayer of thanksgiving and dedication.

Four students sang in close harmony that touching piece, "On a rugged hill".

Stirring singing of the hymn "Come Jesus Lord with holy Fire" created a reverent atmosphere as Pastor J.A. Wright stood to preach. In his introductory remarks he indulged in some reminiscence (which of us would not have done the same?) This veteran minister was ordained forty years ago in Kensington Temple. His text was Romans 1:1, where the punctuation marks indicate the four dimensions of a preacher's life, viz: Selfward; Godward; Othersward and Bibleward. The message will appear in a later EVANGEL.

Appropriately we sang two verses of Pastor E.C.W. Boulton's choice hymn, "Called to Separation".

At this stage in the service, Pastor R.B. Chapman, the Field Superintendent, introduced each ordinand with a brief summary of their Elim service to date. Concisely and sincerely in alphabetical order they took their turn to testify, before individually responding to the three questions posed by the President, which are a necessary prelude to ordination:

1. As a Minister of Christ to you pledge your loyalty to God and to His Holy Word?

2. Do you promise by the help of God to honour Christ and His Gospel by your life and ministry?

3. Do you affirm loyalty to His Church and in particular to that branch of His Church in which you are called, namely the Elim Pentecostal Church, accepting unreservedly its fundamentals, its constitution and discipline?

Space forbids more than a passing reference to the testimonies, but perhaps the following phrases were keynotes among the expressions of gratitude for parents, wives, pastors, churches, etc.: J. Bristow – God's choice; R.L. Currie – God's guidance; P.A. Epton – God's continual moving; G.J. Feasey – God's grace in answering prayer; J.J. Glass – God's challenge and call always in his soul; J.J. Henderson – God's evident leading; F.J. Livings – God's wonderful providence and provision; T.P. Mullen – God's call and enablings to minister; G.H. Neale – God's marvellous change wrought in his life; P.T. Niblett – God's glory his desire; P.G. Parsons – gratitude to God; P.J. Thompsett – God's gracious gifts. The President reminded us that our ordination was but a recognition of HIS ORDINATION. The brethren kneeled whilst senior ministers laid hands upon them and, in the most moving moment Pastor Ron Jones passionately prayed. Some sentences are easily recalled: "In these sophisticated days we are nothing apart from the Spirit". "We are moving in the orbit of His Omnipotence". The service concluded fittingly with the last two verses of "Called to Separation". The chorus sings on in our souls:

Step by step with Jesus
All along life's way.
Now the cross and conflict,
Then the perfect day.

It was all over. We dispersed in good time, to share additional fellowship over the refreshments so kindly provided by Pastor J. Fry and the Clapham members, happy in the knowledge that we belong to God and to the Elim family which He has created.

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Church Reports

W. Midlands Presbytery Quiz

LONGTON and Silverdale teams fought out the final of the inter-church quiz organised by the W. Midlands Presbytery. Here is another view of the successful Silverdale team, with the runners-up, the Longton team:



Left to right: Lynne Hulme, Paul Heath and David Dickenson (Longton), quiz master Pastor A.R. Thomas, and Anthony Dalgano, Shelagh Jepson and David Wright (Silverdale).

The final round of the quiz was on the Book of Esther and the score was: Silverdale 41, Longton 31. The questions were set by Pastor M.J. Baker.

(Mrs.) FREDA DALGANO

EALING, London **Pastor: F.F.L. Frost**

EARLY in September we celebrated the forty-third anniversary. of the Church and Pastor and Mrs. F. Frost's first anniversary with us. We were delighted to have Pastor and Mrs. J. McBurney back with us for the weekend, bringing back happy memories to many present of their ministry at Ealing from 1954 to 1959. On the Saturday the sisters prepared a splendid tea of which over 100 participated.

Mr. McBurney's ministry was of the highest standard imparting uplift and challenge. Mr. L.W. Groves, the Church Secretary, welcomed the guests. Bouquets were presented to Mrs. McBurney and to Mrs. Frost; and a monetary gift to our Pastor.

We are grateful to God for Mr. and Mrs. Frost's faithful fruitful ministry throughout the past year and we look forward to a real move forward under their continued ministry.

God is still blessing the youth work here. Four coach-loads of children, parents and teachers, comprising the Sunday School at Ealing and the branch at Hanwell, went on their outing to Walton-on-Naze. Our outstanding event was the annual Open Evening for the Primary, Junior and Intermediate Crusaders when parents and members had an opportunity to see what happens every Wednesday evening of the year, when the children (ages ranging from three to fourteen) learn of the wonder of God's love.

During our Pastor's holiday, Pastor J.J. Way, who is now retired and who is no stranger to Ealing, took over the pastorate. It was a great joy and blessing to sit under his ministry.

Mr. and Mrs. Fred Ursell's farewell service on their returning as missionaries to Spain for their third term of service was conducted by Mr. Way. Mrs. Ursell was a Member of our Church, while Mr. Ursell came from the Leeds Church. They are working under the auspices of Assemblies of God.

We also said goodbye to Mr. V. Anderson (Crusader Secretary), who entered Elim Bible College the next day. Pastor Frost and the Deacons committed him and his family to the Lord. In the evening we were thrilled with a welcome return visit from Pastor D.B. Gray and the London Crusader Choir. By their high standard, they make a bigger impact and give a greater uplift on each successive visit.

H. J. SILLENCE

BROADSTAIRS **Pastor: B. Grist**

A CHILDREN'S campaign was held here recently. It proved to be a blessed and profitable venture. It lasted for five nights and had a very varied programme. Attendances were excellent and consistent, ensuring an influx of children into both our Sunday school and our midweek meeting. We rejoice in having children to teach and willing, capable helpers. The campaign was run by the Minister and Members of the Church.

Another blessing was the visit of Mr. C.W. Smith of our Swindon Church who came with video-tapes and films of Elim's 1973 major gatherings and events. It was good to recapture some of the events at which one had been present. The tapes were very enlightening and educational to those who had never attended such gatherings. They were a great blessing to our assembly. The scope of this equipment in regard to teaching and evangelistic possibilities is immense.

B. GRIST

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THE GIFTS OF THE SPIRIT– 6

The Gift of Prophecy

(1 Corinthians 12:10)



by Charles J. E. Kingston

THE gift of prophecy takes precedence over the other gifts of utterance. The Bible emphasizes it: "Desire spiritual gifts, but rather that ye may prophesy".

1. The words used by the Holy Spirit express some thing of its glory.

The Hebrew word means "to cause to bubble up", and so to pour forth words abundantly as is done by those who speak with divine inspiration. Water seeking an outlet bubbles up. We will have nothing to "bubble up" about unless we have an overplus seeking an outlet. It is difficult to witness of Christ without a real overflow of the Spirit. Then it becomes delightfully easy. The Old Testament prophets were "moved by the Holy Ghost" and so they move us.

The New Testament Greek word implies speaking under divine influence, whether as foretelling future events (as Agabus did) or exhorting as the interpreter of God's will. The prophet was God's spokesman. In the absence of the written Word of God available to the ordinary person, the Old Testament prophets gave exhortation and guidance as to the will of God. Since Pentecost, individual believers have the promise of guidance by the Holy Spirit (John 16:13).

2. The Decay of the Prophets.

We need prophets who will not be afraid to speak God-given words; whose healing, rectifying words will turn pale the cheeks of sin and cause hell to vomit its chosen victims! Where are our prophets? Why is there this decay of prophesyings in the power of the Holy Spirit? What means this craven cowardice which closes the mouths of our prophets? The gift of prophecy should follow the baptism in the Holy Spirit. At Pentecost, dispersed Jews heard the disciples speaking their native languages. To them it was prophecy; to the speakers it was unknown tongues. Women, as well as men, prayed and prophesied: Evangelist Philip had four daughters who prophesied in the Church at Caesarea, which we may suppose had been opened through the evangelistic efforts of their father (1 Corinthians 11:5, Acts 21:9,10).

3. The Use of the Gift.

The Church must preserve prophecy; barren times in the history of the Church have always been marked by the decline of its prophets. Three specific uses are given in 1 Corinthians 14:3:

a. To edify the Church. The word literally means "to build a temple". The prophet is a bricklayer; so get your hod and trowel, prophets, and get busy! The inspired written Word preached and the inspired spoken word of prophecy complement each other. Significantly, often those who decry the gifts of the Spirit soon discard the written Word; doubters are not usually found among those who accept the supernatural gifts of the Holy Spirit.

b. To exhort the Church. The word means "to call near". A cognate word describes the Holy Spirit's office of Comforter or Advocate, thus reflecting the healing work of the Spirit Himself.

c. To comfort the Church. Ellicott renders the passage: "Building up; stirring up; cheering up" – a blessed gift, indeed!

d. To convict unbelievers (1 Corinthians 14:31). Principally for believers, it convicts unbelievers made conscious of the presence of God. They will report "that God is in you of a truth".

4. Some Observations on this Gift.

When God took of the Spirit that was upon Moses and gave it to the seventy elders, they prophesied. Two were not present at the climactic moment, however, yet did not miss the blessing, but prophesied in the camp. When one asked Moses to rebuke them, he replied: "Would God that all the Lord's people were prophets!". At Pentecost, Moses' prayer was answered.

a. The gift of prophecy does not supersede the written Word. Prophecies will fail, but the Word of God abides for ever. The last Book of God's completed revelation forbids adding thereto. This puts out of court the so-called "Book of Mormon" and any superstitious tendency to put prophesyings on a par with Scripture.

b. The prophets should speak in turn. Evidently, the Holy Spirit provides for the ministry of more than

Continued on page 12

Children's Safety Corner

by Uncle Archie



DO you watch the adverts on television? The other day I saw one about Road Safety.

It was the story of a boy who was led by his parents into very dangerous situations because they did not observe the rules of the Safety Code. They crossed the road at the wrong time and places. They even stepped out into the road from between two cars and were nearly knocked down by an oncoming car driven by –guess who? Those parents were a menace to the boy and all concerned. It looked so real, although, ,of course, it was made as a story to warn us, as well as to encourage us all to keep to the rules of the road.

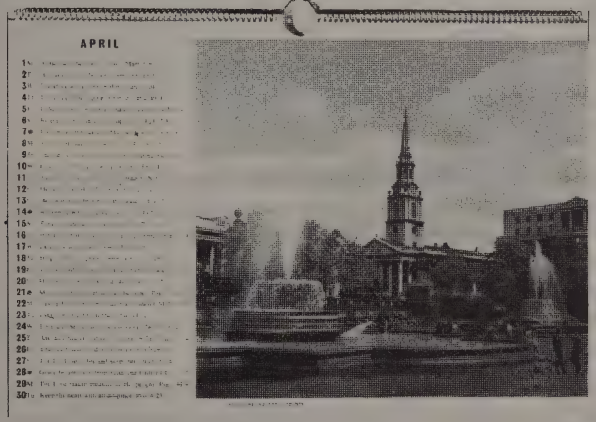
I would not like any of you to be injured or to land up in hospital, so I have made up a story about Jack and Jill. All you have to do is to fill in the blank spaces. Each line is a letter.

Jack and Jill decided to play in the park which was not far from their home. They raced down the garden path and would have – – – into the – – – –, but they pulled up at the – – – – just as a big lorry raced past them. Standing perfectly still they remembered their – – – – drill. Eyes – – – – –, eyes – – – –, eyes – – – – – again, if all – – – – – walk across. They did this and reached the other side safely, but then they began to – – – – with a – – – and narrowly escaped injury when running into the – – – – after it. Eventually they arrived safely at the park and had a great time together. And so they – – – – – happily ever after. See that you do the same by keeping the Safety Code on the road.

There are rules in the Bible which we need to keep in order to live a good, happy, long lives. In Psalm 23 we are told that, if Jesus is our Shepherd, He will lead us in the paths that are right. Is Jesus your Shepherd?

In Psalm 17 we are told that, if we pray, the Lord will see to it that our footsteps will not slip into wrong doing. Do you pray?

In John 10 we are told that, if we follow the Lord, He will call us by our names and we will be led into the way of abundant life. Are you following the Lord?



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The George Canty Viewpoint



. . . On seeing Ourselves

IN America, everything that goes, goes, as far as television is concerned, if you pay the required tol s. With enough cash, churches are able to show their entire neighbourhood how pointless it would be to go there. After listening to a Bible broadcast on the Number of the Beast, my American host proudly suggested that we couldn't get that kind of thing across on British radio. I indicated that we had mercifully been preserved from such foolish people in Britain and that we needn't worry about the British public being further alienated by such nonsense than they already are.

I wish some American broadcasters could see themselves as the British see them. However, it is as hard to get on British television – unless you are a freak or a Tariq Ali – as into Buckingham Palace. All unsuspecting, therefore, I made a little nervous approach and found myself landed with an alarming contract to appear thirty times on the television screens from Wales to Anglia, from the Derbyshire peaks to the Cotswolds.

Well, without instruction or previous experience, I was in the studio, surrounded by three cameras, and all the unbelievably numerous people that are required – producer, floor manager, design man, lighting, sound, make up, props, controllers. There could be no rehearsal, no editing (as with radio), no second chance; just go ahead, paint a picture and preach a sermon in four and a half minutes, not one second more. My brain, a whirl of cameras, voices, brushes, dim memories of a long-ago written script, time signals (upraised finger only, which I never saw), was also saying, "George Canty you're expecting too much of one brain; I'm giving up. Nobody but you would be irresponsible enough to expect me to do fifty things at once.".

But one thing I must not forget – smile!

Now we all have some physical limitations. Some people have that set of arm which couldn't throw and hit the Royal Albert Hall from three yards away. Smiling for me is an achievement which ranks in effort with Edward Whymper's feat in climbing the Matterhorn. I wasn't made that shape. I grin (I think) and people ask me what's worrying me. I'm convulsed with merriment inside and outside I register as if my death sentence had been confirmed. The whole audience roar, and I think I'm joining in, but somebody asks me if I heard the joke. A friend of mine glows, his beaming eyes and creasing smile turning his round face into a sun-bathed landscape. But – he is a manic-depressive.

When others see us! I'm usually happy, filled with a sense of God's wonderful goodness to me. But my soul looks out of a body that is singularly uncooperative in registering what I experience. I love people and they wonder what I've got against them. "We are all lonely islands, and we shout to one another across seas of misunderstanding".

So, today, I watch myself at home. That mouth-drooping, unsmiling man, daubing Prussian blue on a canvas and talking about repentance – me. . .? That superhuman effort to smile – and it produced that look...! True, painting and preaching was something not even Paul would have attempted, but – he'd have smiled even in that circumstance, I'm sure.

Let us draw a veil over my mortification, and hope the rapture will take place before I am forced by the sheer horror of it to watch myself talking to me from that remorseless truth-telling screen again. Truth-telling? It lies. I felt gloriously thankful I'd finished in time!

It was Robert Burns who said "Oh would some power the giftie gie us, to see ourselves as others see us". He got it back to front. I wish the giftie would give other people the power to see us as we see ourselves: when our best intentions to please only make folk bristle; when our would-be good is taken ill; when motives are misinterpreted, and self-sacrifice is looked upon as exhibitionism. I take heart from the promise that "We shall know even as we are known" – known that is, by the Lord. Our present reputation is based upon outward, superficial appearance. Our back-slapping and bonhomie – it could be a facade for self-promotion – or genuine. Who knows? Our sadness-seeming could be merely our concern for others.

Let me admit, however, that there are times when even I become radiant, with all my facial limitations for registering any feeling whatever. Sometimes when the Spirit of God rises in me like a gusher and the Word of God grips me like the hand of the Almighty, even I break forth into laughter. "God has made me to laugh" said Sarah. That's God all right.

George Canty is seen on ATV Network, Midlands, every Tuesday at 12 noon and 12.15 midnight, under the feature entitled "George Canty", painting and talking.

The BBC feature, planned to be broadcast on October 7th, which was to include our President-Elect and the Sparkbrook Church, was postponed until December as the BBC wished to give immediate coverage to a programme which had won an international prize. It is expected to be heard in December. An announcement will be made later.

Book Reviews

Your Guide to the Christian Life, *by John Lancaster. Published by Grenehurst Press, price 5p, postage and packing 3p extra.*

THE new convert will benefit greatly from the concisely presented subjects of repentance, faith, acceptance of Christ as Lord, prayer, Bible reading and witnessing. Additional subjects are: baptism, breaking of bread, church fellowship, giving, the baptism in the Spirit, living a separated life, and dealing with temptation. The back page is usefully printed as a decision card.

This Pentecostal booklet will prove even more valuable than the evangelical materials already available, due to its broader contents and its definite teaching on the baptism in the Spirit. At 5p a copy this is just the tool for which our Christian counsellors have been waiting.

A.K. Chamberlain

The Acts of the Apostles, *by William Neil. Published by Marshall, Morgan and Scott, price £3.50, postage and packing 12p extra.*

THIS latest volume in the New Century Bible series is written with that lucidity and succinctness characteristic of the erudite neo-orthodox scholar Mr. William Neil. His Introduction in particular, drawn from his earlier *The Truth about the Early Church* (1970), provides a valuable survey of recent scholarship and eludidates the concepts underlying his commentary.

Dr. Neil considers that Luke has arranged his history to provide "a re-enactment of the Gospel story and of the great themes of Old Testament redemptive history", and in the text he gives some interesting cross-references.

The early Christians' power was the Holy Spirit, he acknowledges, but the enduement "is thought of as accompanying baptism on admission into the new community (2:38)." The Scriptural instances indicating its distinction from Water-baptism and the evidence of glossolalia are seen as exceptions to the norm. He accepts the miraculous with reservations: "No doubt some of the stories that came to Luke, like some of the miracle stories in his Gospel, had lost nothing in the telling, and pious regard for the Apostles had added its quota of imaginative embellishments."

While this work can give the well-informed reader healthy mental exercise, it lacks the weight to be a reference volume.

Ian R. Hall, B.D.

Record Review

Let's Celebrate, *Sharon L.P. Record, price £1.32, postage and packing 13p extra.*

THIS is a happy, refreshing record. The Bristol City Temple celebrates twenty-one years of its history this year and there are great plans in hand for a new church building and other developments. This disc has been made as part of the celebrations.

The items are almost entirely by young people. Many of the pieces will be new to most people. There is a lilt about them all and I can recommend this Christian record. It will particularly attract young people.

T.W. Walker

All books reviewed or advertised in "Elim Evangel" are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

Opportunity Knocks

by W. Ronald Jones

MAKE no mistake about it, Guyana is a land of tremendous opportunity for God. Len Magee and I took part in over sixty services of one sort or another before we had been there for four weeks. It is not so much the number of services, but the variety of opportunities that delight me. Let me take you on a short conducted tour of "OPPORTUNITY LAND".

This is the Radio Demerara Studio. It is 8.30 a.m. Any minute now we are to commence recording two half-hour services that will be broadcast in a few weeks' time on Saturday mornings. These will reach thousands. Elim Broadcasts have already brought great blessing to many people. Next Saturday's will be only the fourth Elim Half-Hour, but there will be at least another forty-eight, because John MacInnes, man of vision and faith that he is, has signed the contract that will make this possible. *To seize this opportunity is costly, but to miss it would be criminal!* Please pray and give.

"Meet with Patricia" is broadcast live every morning and now we are in her studio. Pat is reputed to be a hard character, but she is a first-class interviewer. For twenty-five minutes we tell of Elim and its message and talk of the world and its need. We even get to play a band from Len Magee's latest long-playing record and one from the recently-released "Let's Celebrate" Album, featuring the Bristol New Creation Singers. While listening to this, Guyana's top radio disc jockey, Bertie Chancellor, invites us to be special guests next Saturday morning on his two-hour "Teensville" Show. Here is yet another heaven-sent opportunity.

Just about everywhere we go we hear the same kind of greeting, "Hello, Brother Mac"; "Good morning, Brother Mac"; "How are you today, Brother Mac?". Is there no-one in Georgetown who doesn't know this now-fattening Scotsman? God has graciously given to these Elim missionaries much success, and that's the next stop on our conducted tour.

Success is a large village of a couple of thousand inhabitants, just six miles from the capital City, Georgetown. When I was here three years ago, this work was very much in its infancy, for Ian MacInnes had just gathered together about half a dozen Indian young men who were keen to know about the Bible. The other evening I preached to a congregation of about fifty. That's good progress in three years, and that's not the end, not by a long way. They also have five Sunday Schools in various parts of the village and



John and Gladys MacInnes show Len Magee the plot of land that we have purchased in Success.

already a large piece of ground has been purchased. Our workers are just waiting for cash that will enable them to build a new Elim Church in Success. Yes, opportunity certainly knocks in Success!

Now, how about a *visit* to Georgetown Prison. It is certainly a foreboding kind of place even at 9 o' clock on a sunny Sunday morning. One of the warders opens the chapel. There is no compulsion on the prisoners, but they are coming in, seventy four of them in all. Len Magee sings. I bring a very "straight down the line" gospel message and make an appeal for those who will commit their lives to Jesus to stand, while all the other prisoners look on. Forty stand! I find it difficult to believe, and ask them to sit down while I explain it once more, but the same forty stand again. One prisoner, who must be at least twenty-two stones, is very moved and tells us of a dream that he had the previous evening. He saw himself on a screen. He was sinking, and sinking fast. It was so vivid that, when he awoke, he had to get a Bible and pray. I am old-fashioned enough to believe that God did a work of grace in some, at least, of these men. Brother Mac has this open door of opportunity at least four times a year.

Well, let's continue our tour. This rather old-looking wooden building is the Cambridge Academy. It's three o'clock on Wednesday afternoon when we arrive for a get-together with the 100-plus students. The Headmaster is a fine Christian and a goodly number of the students are, too. There are a few more now, for today five young folk have committed their lives to the Lord Jesus Christ. Here is something

wonderful. Brother Mac has an open door into eight such schools. *If ever a mission field cries out for more workers, Guyana does.*

It's Sunday afternoon. A young fellow named Ron opens his car door for me. You jump in, too, and come along with me. We are off to a large trading estate the name of which is Ruimveld. Here's a familiar sign: "ELIM – THE MISSION WITH A MESSAGE". We are visiting a new Sunday School, no more than six months old. Osrene is in charge of this. She is one of the most dedicated young Christians I have ever met. Osrene is a nurse and works nights regularly so that she can be free to get to all the services. She has a class on Sunday mornings at 10 a.m. in the main Sunday School at Albert Street and then comes out to this Estate in the afternoon to run this Sunday School. Today there are fifty children present, the biggest number since the effort commenced. The children look lovely in their brightly coloured dresses and shirts and how well they listen. When I was in Guyana three years ago, there were nineteen Sunday Schools, now there are twenty seven, with an average weekly attendance of around 1,300 scholars. There is ample opportunity to open more Sunday Schools if only there were more workers.

I am not quite sure whether you would wish to join us on the next part of our tour. We are going to the leper colony. There are some dreadful cases here, but our Elim missionaries are there every Sunday and every other Friday. It's only twenty-five miles from Georgetown, so it won't take us too long. When John MacInnes first found the door of opportunity open to him, it took him much longer for he had to do the



John MacInnes and Ron Jones wait to enter the open door of opportunity in Georgetown Prison.



John MacInnes and Ron Jones ready to enter the open door of opportunity of THE CAMBRIDGE ACADEMY.

journey on a bicycle! Today we hold a service in the chapel and there is a decision for Christ. Before we leave, however, I want you to meet Cameron. He can't get along to the service, so we will have to go to his ward. There he is. You've already noticed how badly distorted are his mouth and lips and how very badly pitted is his black-skinned face. You've probably noticed, too, that he has no fingers or toes. Perhaps you haven't noticed yet that he has no eyes, only empty sockets! That's how he was when I first met him three years ago, but he's worse now: His right leg has gone, but, as he sits in his wheelchair, there is something radiant about him. "Would you sing for us, Cameron?" we ask, and away he goes, "He touched me, He touched me, and oh the joy that fills my soul". What a testimony, what a convert, and all because many years ago an open door of opportunity was accepted. We mustn't miss them today, either!

How would you like to finish up at a Guyanese wedding? Come on, then! We must not be late. The ceremony commences at 4 o'clock. Many guests are already there. So are the Minister, Marriage Officer, John MacInnes, the preacher, named Ron Jones, and the soloist, Len Magee. Four o'clock comes and goes. So does 4.30. It's 4.45 p.m. and "Here comes the bride". She looks a picture, dressed in her long, flowing wedding gown, but in all my experience I have never known a bride so late. She sets off on a further five-minutes taxi ride, simply because THE BRIDEGROOM HASN'T TURNED UP YET! Back she comes, but still no bridegroom. Off goes the bride on another little excursion around the block. Five o'clock has struck and here at last comes the

bridegroom, all spic and span. All's well that ends well. In addition to the couple being safely and satisfactorily joined together, there are thirteen who make decisions for Christ. Even being a Marriage Officer seems to open up doors of opportunity for Brother Mac!

So they come, opportunities galore, opportunities among children, teenagers, prisoners, lepers, on the radio, in our churches and in day schools. More men and more money will be needed if we are going to make full use of these God-given opportunities. We must pray that the Lord of the harvest will thrust out labourers into His harvest field AND WE MUST BE WILLING TO PLAY OUR PART, TOO.

It has been a pleasure to be your guide. Thank you for coming. I trust that you enjoyed it. By the way, just send the guide's tip to the Elim Missionary Society, Elim Headquarters, P.O. Box 38, Cheltenham and mark it "FOR OPEN DOORS IN GUYANA".



Elim's newest Sunday School at Ruimveld. Osrene is the young lady standing on the left at the back

Letter to the Editor

Dear Editor,

I would like to pass on a few thoughts from having attended various meetings on Saturday evenings outside my own Church. Sad to say, I have sat in the various Churches before and after meetings and, apart from the Pastor, not a person has spoken to me; for all they know I could be an unsaved person. Not very much encouragement, is it?

I have often heard people condemn the Church of England for this attitude and yet we do it ourselves. I must honestly say that in our Church our Pastor has always taught us to speak to any strangers. A couple of years ago we had an agape campaign and we have often had people say that they could feel the warmth of love in our Church when they have come as strangers.

Only recently I sat in a Church hall with a cup of tea and a piece of cake at an anniversary service for twenty minutes, and not a soul spoke to me except the Pastor. The service itself was beautiful, but I came away sad at heart, and wondered how we can say that we love Jesus when apparently we cannot even love one another.

Yours sincerely,
(Mrs.) Doris Nicolson

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THE GIFT OF PROPHECY—*from page 6*

one, but, in any one meeting of the Church, there should not be more than three prophecies and these should be judged.

c. The gifts are futile without grace. "Though I have the gift of prophecy. . . and have not love, I am nothing", wrote Paul. Some years ago two women suddenly started attending a church which I was pastoring. Professing the gift of prophecy, they ministered the "gift" at every Communion service, but it was in a harsh, criticizing, fault-finding manner which brought deadness instead of life. It became necessary to act - but how? 1 Corinthians 14:3 was expounded, showed that prophesying was for edification, exhortation and comfort, that not one word was said about rebuke, but that the spirit of prophecy was essentially peaceable, constructive, not destructive, that some might use this gift as a whip to lash any who did not see eye to eye with themselves, and that a harsh spirit betrayed the spirit behind the utterance. The two "prophetesses" shot out of the church door and we never saw them again. They were convicted by the Word.

d. The testimony of Jesus is the spirit of prophecy (Revelation 19:10). The content of the message in prophecy will exalt the Lord Jesus. "We do hear them speak in our tongues the wonderful works of God", said the first to hear Pentecostal prophecy. In the Antiochan Church there were "certain prophets and teachers" who "ministered to the Lord". Watchman Nee remarks: "There is a difference in ministering to the Lord and ministering to His house".

May our prophets do both!

Mzee Bull's Wife

TWINS TWINS



Dorothy Bull



Wakweli twins

I STRAIGHTENED up from examining the patient. "You have twins coming Mama," I said. A horrified look crossed her face – two demons! Knowing their custom of killing twins at birth, I called the husband, pleading for the lives of the unborn babies, even suggesting (it would be their only hope of life) that I deliver them secretly so that they could take one home and get the other adopted. However, some months later I heard that they had been born "dead"?

Relatives coming for medicine listened, silently incredulous but polite, as I told them how God looks upon the killing of twins. "The doctor is right!" – all eyes turned in surprise to the tall uncle of the dead babies. Rajabu had (whenever I invited him) attended Msolwa Church and God had touched his conscience. Later, his sincerity was obvious, for the dread word "Wapacha" echoed from his own hut. Normally, the fate of his twins would have rested on their (deceased) grandfather's decision, but Rajabu was now head of the family, and he protected his tiny daughters.

Visitors left the village hurriedly, spreading the astonishing news: "Twins allowed to live, trouble will come upon the clan!".

"I will not feed these demons!": the mother's voice rose in terrified hysteria. What could Rajabu do? He asked advice and was told: "The Government has strength to help". After a journey of many miles by bicycle, he stood before the area official, who sent a vehicle to fetch the mother and her father (who was behind her decision).

"If these babies die because of your neglect, you will be charged!". The official looked stern. Afraid, the woman unwillingly fed the babies, but her milk was insufficient. Rajabu brought pathetically thin Ruthi and Grasi to me again. Food supplied by Mrs. Johnston (Belfast) kept the babies alive.

Returning after two week's absence from the Mission, we heard that Rajabu was dead and so was his elderly mother! Fear spread through the clan. The twins had brought death twice; surely they should be killed! By this time their mother had become fond of the infants, but she was mentally incapable of feeding them properly. Again their skeleton-like forms were brought to me. Their mother had put one teaspoonful of powdered milk into each dirty bottle of equally filthy unboiled water! I asked her nephew (one of our Sunday school boys) to make a full day's feeds before he went to school. Improvement in the babies incensed the clan and they moved the boy. Alone in the village, the woman pleaded: "Get them adopted. I want to go home to my mother, but she fears twins".

The orphanage was full. We tried persuading the male relatives to build a house on the Mission so that the family could be near help. Plenty of promises resulted in no action. We prayed; God answered. The grandmother agreed to take the family in!

It is a tremendous astonishment to the unconverted that parents of Elim twins show lack of fear as they break centuries-old harmful customs. Instead, the happy Christians praise God for salvation that releases them from superstitious fear and sin, and promises life in the hereafter.

Dorothy E. Bull.

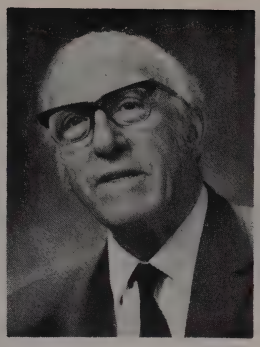
P.S. Several other twins (spared because their parents became Christians) are alive today because Joy Garrard (now with the Lord) had compassion, but this week I heard that one of those little ones has joined her in the presence of the Master.

CHRISTMAS GIFT APPEAL FOR MISSIONARIES

Only two months to Christmas and time to be thinking about something special for our missionary representatives. So that distribution of gifts can be made in good time please send donations to the Missionary Secretary, Elim Church Headquarters, P.O. Box, 38, Cheltenham, Glos.

D.2917

Points for Preachers



by
J. Alexander Wright

An Outline

The astonishing Christ
Isaiah 52:13-15

THE Lord Jesus Christ is an Object of astonishment and wonder. "His name shall be called, Wonderful". Think of the wonder of His birth, His life, His death and His resurrection.

1. **His astonishing Sufferings**: visage and form marred MORE than any man's.

Recall the details of His manifold sufferings.

2. **His astonishing Glory**: "Exalted, extolled, very high". "Higher than the kings of the earth" (Psalm 89:27); "High and lifted up" (Isaiah 6:1); "God hath highly exalted Him"; "Extolled" by angels and men (Revelation 5).

3. **The astonishing Outcome**: "So shall He startle many nations" (ARSV).

Earth's rulers will be speechless with wonder – and guilt.

A Quotation

The Christian Ministry

THE Christian minister, by the very nature of his sacred office, is involved in certain imperative obligations. He must, for example, be able to create and communicate a spirit of worship; he must be able to expound the Scriptures; and he must be able to evangelise those who are alienated from the kingdom of God. As a rule, these three imperatives, harmonizing naturally, will melt imperceptibly into each other. The minister who dwells in the secret place of the most High, and who abides under the shadow of the Almighty will, by every movement, glance and gesture, make the people feel that they are in the immediate presence of the most High. Such a man, unconsciously radiating so solemn and reverential an atmosphere, will instinctively magnify the Scriptures and infect his hearers with a love for the inspired page, and such a man, permeated with a consciousness of the divine presence and exulting in the wealth of the divine Word, will, as a matter of course, be both passionate and persuasive in his appeals to those who are out of the way. The three imperatives co-ordinate.

Dr. F.W. Boreham in *Cliffs of Opal*

An Incident

Plain George Smith

THE Moravians commissioned George Smith to serve in Africa. He was there for only a short time when he was driven out of the country. He had won only a single convert – a destitute, uninfluential woman. He died a few months afterward, considered by many to have been a failure. Years later, other missionaries accidently discovered the place where he had witnessed. They found a copy of the Scriptures that he had left behind. When they met the one whom he had led to Christ, they learned that a church had been started. His mission board finally estimated that more than 13,000 converts sprang from George Smith's initial sowing of the Word of God.

Thoughts from the Book of Genesis

51. Zaphnath-Paaneah (Genesis 41:45)

by F. Lavender, Pastor of our Croydon Church

ON exalting Joseph to be his Chief Minister, Pharaoh gave him a new name, "Zaphnath-Paaneah", a name of great significance having several shades of meaning: "Revealer of secrets", because he had interpreted the dreams of Pharaoh; "Saviour of the land", for the nation of Egypt owed its survival to Joseph; "Sustainer of life", showing that the Egyptians lived because of the divine wisdom bestowed on Joseph; "a wise man fleeing from pollution", which suggests that Potiphar's wife had confessed to the wrong that she had done to Joseph.

All that was indicated by Joseph's new name is brought to pass in the Lord Jesus Christ. He is the "Revealer of secrets", for by the gospel the Lord Jesus has revealed secrets hidden from before the foundation of the world. He is also our Saviour, for He has saved us from the power of Satan and sin, and has made us sons of God. Jesus is the Sustainer of life; He has given life to those who were once dead in sin, life that is sustained by Him who is the "Bread of life". He is the wise Man fleeing from, rejecting, corruption and all that pollutes. Satan tried to defile Him, but the Lord Jesus overcame him by the mighty Word of God.

God's mighty Ocean

by Barbara C. Sawyer

OVER the summer months, people crowd our British beaches. Many must be aware at some time or other of the immensity of the sea. For Christians the chorus, "Wide, wide as the ocean" may well spring to mind, especially as this well-loved refrain is still sung in many seaside resorts where children's missions are in progress.

The very greatness of the sea speaks once more of God's boundless love, the love that was, and is still so wide that anyone who is willing can be "plunged in the depths of His mercy" and cleansed from the slightest stain of sin, to be made clean and pure through the precious blood of our Lord Jesus.

Not only is God's love so wide as to accept the worst sinner – seemingly so in our eyes at any rate, though the Bible tells us that "All have sinned" and so all need His cleansing as much as the hardened sinner who may have a criminal record or who has acted in ways that shock us – but also God's great sea of love is so deep that our sins can be "buried for evermore". We are promised that He will never remember them.

This does not mean that we now have a free licence to sin, for who would want to hurt deeply Someone who bought us back from sin by taking upon Himself the death penalty that we deserved? Some may worry about the circumstances in which they are placed, but how can we worry when we trust a living, victorious Saviour, who has won all our battles for us, and who has buried our sins and forgotten them?

Just like the sea, our Christian life is not always calm. There may be times when we enjoy many blessings from the hand of our heavenly Father and it seems that all is well and as beautiful as the sea breaking upon the golden sands. Then, suddenly, we find ourselves flung upon the rocks, as it were. The sea is pounding harder and harder. We must expect this, just as fishermen know that calm often comes before the storm.

God does not promise an easy life for a Christian. It may be that He needs to wear away a few rough edges until we are the shape that He wants us to be to function properly in His service and for His glory. He does not want to hurt us, but "whom the Lord loveth, He chasteneth" (Hebrews 12:6). God still loves us and He always will.

The sea is unpredictable, it is true, *but it is unchangeable.* We do not wonder if the sea will ever disappear, because we know that this would be impossible, just as it is for God to stop loving us. He gave all that He had to bring into His mercy. Though the billows may sometimes buffet us, His steadfast love remains constant.

* * *

Power or Wealth?

by M. Clissold

Where is the power of Pentecost?
The zeal, the passion, too,
The mighty signs and miracles
The early church once knew?

They had no cars or T.V. sets
And very little wealth,
But to the blind, the deaf, the lame,
They could impart Thy health.

Are we increased with goods, O Lord,
And losing out for Thee?
Is this the reason then, O Lord,
Thy power we do not see?

Lord, help us take our eyes, we pray,
From off the things of earth,
Then fill us with thy power and zeal
To end this time of dearth.

(Mrs. Clissold is in fellowship with our Cashes Green Church in Stroud, Gloucestershire).

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WANTED

BARKING Elim Church will be celebrating its 50th Anniversary in 1975, and we would very much appreciate any helpful information, photographs, cuttings or personal testimonies about the formation, progress and work of the Barking Church. If you think you can help — please contact: Miss J. King, c/o The Elim Church, Ripple Road, BARKING, Essex. C.2965

MUSIC Stands for young musicians in the Peterborough Church. Please send details to Pastor K.J. Cave, 136 Mayor's Walk, Peterborough. C.2964

MARRIAGE

ENGLISH—EDWARDS. On October 20th, at The Christian Community Chapel, Harold Hill, Albert E. English to Mabel E. Edwards. Officiating ministers: A. White, P. E. Broad and J.F. Hardman.

BIRTHS

JONES. On October 18th, to Enid and Bob (Holyhead) God's gift of a son, Matthew Michael, brother for Sarah and Miriam.

THOMAS. On October 17th, to Clarence and Una Thomas of our Clapham Church, God's precious gift of a daughter, Esther Naomi, a sister for Marcia.

WITH CHRIST

CUNNINGHAM. On September 30th, Mrs. Mary Cunningham, faithful, happy member of our Sheffield Church, passed into the presence of the Lord whom she loved.

ITINERARIES

The President (J. Lancaster):
November 22, Torquay; 24, Exmouth; 25, Exeter; 27, Newquay; 28, Falmouth; 29, Plymouth; December 4, Kingston; 6, Croydon; 7, Camberwell; 8, Clapham; 9, Caterham (a.m.), Coulsdon (p.m.); 11, Thornton Heath; 12, Wimbledon; 13, Fairfield Halls, Croydon; 14, Bermondsey; 15, Aldershot.

The London Crusader Choir with Douglas B. Gray:
November 10, Canning Town; 18, Reading; 25, Broadmoor Hospital; December 9, Croydon; 13, Croydon (Fairfield Halls); 16, Maidstone; 23, Wandsworth prison.

Miss Joan Caudell:
November 17, Ilford rally; 18, Ilford (a.m.), Leyton (p.m.); 20, Palmers Green; 21, Rye Park; 22, Woolwich; 23, Canning Town; 24, Barking; 25, Dagenham (a.m.), East Ham (p.m.); 26, Harlow; 27, Epping; 28, Romford; 29, Rochester; 30, Blean.

Joseph Smith:
November 10-15, Dundonald; 17-22, Apsley Street; 24-29, Alexandra Park Avenue; December 1-6, Larne.

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SKELMERSDALE

Heversham Hall (Birch Green No 5.)
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Commencing Sunday, November 10th

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George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at 12.15 a.m. Programmes are entitled "George Canty" with scripts and paintings.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.

Brazil
Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana
Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana
Radio Georgetown every Sunday at 9.15 a.m.

COMING EVENTS

BARKING. November 11,12. Elim Pentecostal Church, Ripple Road. Sisterhood Anniversary. Preacher: P.E. Streeter. Sunday at 6.30. Monday at 3.

BURNHAM–ON–CROUCH. Carnival Hall, Arcadia Road. Series of Bible studies: "The Priesthood of Israel", with life-size replica of High Priest's robes. Every Thursday at 8. Sundays: Sunday-school and gospel service at 10.30. Communion service at 6.30.

CATERHAM. November 3-11. Elim Pentecostal Church, Homesdale Road. Campaign conducted by C.J.E. Kingston and P.F. Sanderson. Weeknights (except Fridays) at 7.45. Sunday at 6.30.

CRADLEY HEATH, Warley. November 24. Elim Pentecostal Church, Bearmore Road. Monthly Rally, featuring "The Second Advent". At 7.30. December 2. Guest service. Preacher: Tom W. Walker, featuring a youth programme. Convener: Terry W. Jacobs. At 6.

CROYDON. November 11-17. Elim Pentecostal Church, Stanley Road. Youth week, conducted by Michael Moore. Sunday at 11, 3 and 6.30. Weeknights, Children's crusade at 6, youth at 8.30. 18. Preacher: J.C. Smyth. At 11 and 6.30.

EDINBURGH. November 10. Elim Pentecostal Church, The City Temple, George IV Bridge. Film, "The Return". At 7. November 11-13. Rev. and Mrs. R. Michalaski (Canada). Sunday at 11, 6.30 and 8.15. Monday and Tuesday at 7.30. November 14. Phil Booth of Radio Worldwide. At 7.30.

ERDINGTON, Birmingham. November 10. Elim Pentecostal Church, South Road, off Reservoir Road. United baptismal service. Preacher: S.J. Brown. Convener: Ken Smith. At 7.

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EVESHAM. November 10. Elim Pentecostal Church, Masonic Buildings, Swan Lane. Monthly rally. Graham Street Choir. At 7.

GLOUCESTER. November 10. Elim Pentecostal Church, Parkend Road. Monthly Rally conducted by Pastor John Cuthbert and friends from Northampton. At 7.

GRIMSBY. November 17,18. Elim Pentecostal Church, Tunnard Street. Preacher: J.T. Bradley (Secretary-General). Saturday at 7. Sunday at 11.15 and 6.30.

HANLEY, Stoke on Trent. November 17. Elim Pentecostal Church, Bucknall Old Road. Film: "Crowning Gift". At 7.45. December 8. Film: "Mission to Hell". At 7.45.

HARROGATE. November 24,25. Elim Pentecostal Church, Park View, off East Parade. Thanksgiving Weekend for the closure of the Church Building Fund. Preachers: R.B. Chapman and W. Crawford. Saturday at 7.15. Sunday at 11 and 6.30.

ILFORD. November 17. Elim Pentecostal Church, Clements Road. East London Presbytery missionary rally. Speakers: The Doctors Brien, Miss J. Caudell and Leslie Wigglesworth (Elim Missionary Secretary). At 7.

LLANELLI. November 11. Elim Pentecostal Church, Island Place. Preacher: W. Ll. Bell. At 10.30 and 6. November 17. Film: "Sound of the Trumpet". At 7.30.

OXFORD. November 10. Wesley Memorial Church (kindly loaned), New Inn Hall Street. Visit of The Liverpool Christian Chorale (formerly the Merseyside Youth for Christ Choir). Conductor: Ron Jones. At 7.30. Sunday, November 11. Elim Pentecostal Church, City Temple, Botley Road. At 11 and 3. November 27. C.W. Smith video-tape ministry. At 7.15.

PORTH. November 1-18. Elim Pentecostal Church, Pontypridd Road. A week of gospel witness. Preachers: Y. Richards, C. Bythal, D. Kidd, A. Collier, N. Barns, I. Morgan, N. Evans and L.W. Green. Music and testimonies from Crosskeys, Aberdare, Hirwaun, Pontydawe, Caerphilly, and Treharris. Soloist: Mrs. Adam. Weeknights at 7.30. Sundays at 11 and 6.30.

PORT TALBOT. November 10-12. Elim Pentecostal Church, Margam Terrace. Annual convention. Preacher: R.B. Chapman. Saturday: Anniversary tea for Pastor and Mrs. A.J. Taylor at 3. Sunday at 10.30 and 6.30. Monday and Tuesday at 7.30.

ROMSEY. November 10. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Preacher: John Burgan. At 7.30.

SALISBURY. November 21. Elim Pentecostal Church, Milford Street. C.W. Smith video-tape ministry. At 7.30.

SMETHWICK. November 10. Elim Pentecostal Church, Woodland Drive. "Light up the Fire". Evangelistic Barbecue. Music and testimony by the Shemenai Sound Gospel Group. At 7. November 17. Film: "The Return"; narrator Hal Lindsey. At 7.30.

WATFORD. November 24. Elim Pentecostal Church, St. Alban's Road. C.W. Smith video-tape ministry. At 7.30.

WEST BROMWICH. November 24-26. Elim Pentecostal Church, Victoria Street. First anniversary of the opening of the new building. Preachers: G. Parkin and J.C. Smyth. Items by Selly Oak M.V. Choir and a gospel folk group.

ENGLISH GRADUATE URGENTLY NEEDED

FOLLOWING our earlier request for a *male English Graduate teacher* to join the staff at the Inyanga North Emmanuel Secondary School, we have now received an urgent appeal from Peter Griffiths, the Headmaster. With expansions taking place and with greater evangelistic opportunities than ever, he urges us to advertise the need and to seek such a teacher for the January Term, 1974. This is one of the occasions when the Lord's business requires haste. We invite prospective teachers to apply to: Elim Missionary Society, P.O. Box 38, Cheltenham, Gloucestershire. This could be the greatest opportunity of your life. **If you have the qualifications, why not launch out for God?**

THE PRINCIPLES AND PRACTICE OF YOUTH WORK
by Eldin R. Corsie, National Youth Director

LESSON 3 *Community Evangelism*

(continued)

Coffee Bars

It is sometimes possible to gain access to commercial coffee bars. Some have even taken over a coffee bar for an evening and provided free coffee.

A Christian group in Cheam, Surrey, tried this experiment. "They tried one or two cafes without success and then found one well situated with a cinema, jazz club and large public house nearby. The proprietress was willing to let them have this on Sunday evenings and a team of fifteen young men and eleven girls, who had been planning and praying about this venture for some time, began to distribute posters and handbills in the area. The aim was clear. Free coffee was offered, but the invitation was to come and chat about 'Christianity and the Man behind it all'. On the first night twelve boys came and after that an average of thirty to forty young people, mostly boys, made their way to the Lantern to talk about the Christian faith. Some, of course, came primarily for the free coffee, but soon their doubts, questionings, and misunderstandings about Christianity were raised and frankly discussed." *(Towards Tomorrow's Church,* pp 119,120).

Clubs

It is sometimes possible to gain access to youth clubs in the district. One is not always allowed to conduct meetings, but opportunity to talk quietly to young people who may be sitting about in the club rooms might be granted.

Doctors' Surgeries and Dentists' Waiting-rooms

Doctors and dentists will usually give permission to leave good gospel literature on tables in the waiting-rooms. THE ELIM EVANGEL, tracts and Christian periodicals may profitably be used in such places.

Libraries

It is often possible to advertise special meetings on library notice boards. Good evangelical and Pentecostal books will be obtained by the local library if they are requested. The Roman Catholics have used this method to fill the religious and theological sections with their literature.

Hotels

The Gideons have done a remarkable job in placing Bibles in hotels. They have proved the value of exploiting the hotel world. Announcements of young people's meetings can sometimes be exhibited on the notice boards of hotels. Literature can also be left in the reception area.

(3) Developing links with old people

In this welfare state, with National Health and Society Security, people are living longer. As a result older people form an increasing proportion of the population. Years ago people were expected to support their parents in their old age, but smaller houses and social changes have broken this tradition.

Why not organise an over-sixties' club? It could be directed by a Crusader Committee and staffed by any of the young people who want to take part. This could include the older children from the Sunday school. In addition to special meetings, there are many jobs that can be done for the elderly, e.g. chopping wood, carrying coal, pushing wheelchairs, shopping, reading, collecting library books, cleaning, decorating, etc.

Many old people are confined to special homes and institutions. A visit from a group of young people can break the monotony and boredom of their lives. Pastor J. Hyde has outlined a useful plan for beginning a Senior Citizen's Fellowship:

1. Visit centres where old people meet and present to their committees arrangements for a regular weekly fellowship for the spiritual welfare of the old folk. Stress the spiritual need, as they are often well catered for socially.

2. Advertise the meetings in the local press.

3. Try to avoid times which clash with any similar local meetings.

4. (a). Keep a register of names, addresses and birthdays. Give birthday cards at the meetings nearest the birthdays.

(b). Create a friendly, homely atmosphere; see that the building is warm.

(c). Choose well-known hymns and introduce Elim choruses. Have solos, etc., and a short, direct gospel message, not more than fifteen minutes long. A choir can be formed later.

(d). Arrange a united pensioners' meeting on a Sunday evening annually. Hold special services at Easter, Harvest and Christmas.

(e). You will find Christians from other churches, as well as those in your own congregation, willing to assist.

5. Let the old folk know that you are willing to

Continued on page 20

The Family Altar

Scripture Union Portions — **Notes by Gerald L.W. Ladlow**

Monday, November 12th **Ezekiel 2:1-10; 3:1-11**

"Open thy mouth and eat that I give thee" (2:8).

THE Lord used the symbol of a book that could be eaten to indicate that the message of His Word needs more than the acceptance of the mind. The prophet was instructed to assimilate it like food (2:4), so that it became the very sustenance of his own life before he attempted to communicate it to others. As Sir Philip Sydney said, "All is but lip wisdom which lacks experience", Dr. Stuart Holden reminds us: "It is only as the Word is made flesh that it acquires redemptive values". As Paul says: "The husbandman that laboureth must be first partaker of the fruits". (2 Timothy 2:6).

Tuesday, November 13th **Ezekiel 3:12-27**

"Then I came to them of the captivity. . . and I sat where they sat" (v.15).

IDENTIFICATION with the oppressed captives, understanding their need and their problems, was necessary before giving them the Word of the Lord. If we hope to reach the present generation, who are so obviously in captivity to the powers of evil, we must be prepared to go among them and try to understand their problems. Sitting aloof, shocked at what we see, always ready to condemn, will never help them, even though we spend much time in prayer for them. General Booth is reputed to have said: "The church bells ring out the message 'Come to church, come to church, come to church', whereas our drum sounds out the order, 'Go and fetch 'em, go and fetch 'em, go and fetch 'em!'".

Wednesday, November 14th **Ezekiel 4:1-17**

"Thou shalt bear their iniquity" (v.4).

IN a dramatic representation of the siege of Jerusalem and God's punishment of the people for their sin, Ezekiel was told to lie on his side for so many days. The number of these days was to signify the corresponding number of years of punishment, on one side for Israel and the other side for Judah. In a symbolic way the prophet was being punished in their stead – he was "bearing their iniquities". In contrast to this play acting, our Lord by His death on the cross has literally taken our place; He died the just for the unjust and has truly "borne our iniquities".

Thursday, November 15th **Ezekiel 5:1-17**

"And they shall know that I the Lord have spoken" (v.13).

THE fulfilment of the prophetic word would convince the sceptic of the truth of God's pronouncements. The true man of faith, however, does not require confirmatory evidence of the message of God. Jesus said to Thomas, "Blessed are they that have not seen and yet have believed" (John 21:29). We are instructed in Hebrews 11:1: "Faith is the evidence of things not seen".

Faith, mighty faith, the promise sees
And looks to that alone;
Laughs at impossibilities
And cries: It shall be done!

Friday, November 16th **Ezekiel 8:1-18**

"Though they cry in mine ears with a loud voice, yet will I not hear them" (v.18).

THE extent of the people's abominable conduct has been shown to the prophet and the many calamities that have befallen them as a result. The crowning calamity is that their sin has put them out of ear-shot of the God of love. This is the ultimate desolation of every unrepentant sinner. Only to such does the Lord speak in this way, for "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh to them that are of a broken heart and saveth such as be of a contrite spirit" (Psalm 34: 17,18).

Saturday, November 17th **Ezekiel 9:1-11; 10:1,2**

"Set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done" (v.4).

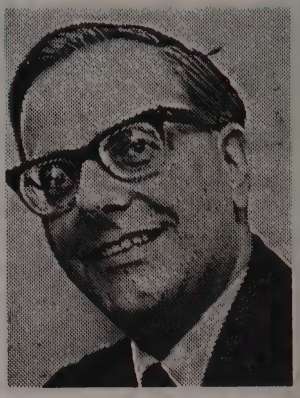
DESPITE the seeming total depravity of the nation, there was a small minority who were saddened by the sin around them and who wept over it. This vision gave them the assurance that the Lord saw them and marked them as His own. Do we sigh and weep over the sinful conditions prevalent today? Do we feel weak, inadequate, ineffective witnesses? Don't give up! Take heart! "The Lord knoweth them that are His" and faithfulness will reap its own reward.

Sunday, November 18th **Ezekiel 11:1-25**

"They shall be my people, and I will be their God" (v.20).

THE re-gathering of Israel in their own Land is one of the marvellous fulfilments of ancient prophecy in our own day. However, as yet the return is concerned only with the restoration of material blessings. Not until there is a spiritual renewal is God willing to acknowledge the nation as "His own people". The promise of such renewal is given in Jeremiah 24:7; Ezekiel 36:26, and here in v.19. Pray today for such a spiritual awakening in Israel. Only when man's heart is regenerated can he "walk in God's statutes and keep His ordinances and do them" (v.20).

ANOTHER SLANT



by Ken Smith

TWENTY-ONE years in the Christian ministry is nearly half a working life-time – and the anniversary provides an opportunity for reflection. Share with me as I "think aloud" over it all.

A number of people, inside and outside the Assembly, have asked me, "Would you still go into the ministry, knowing what twenty-one years have brought?". My immediate response is always: "I would have to do the same", for the call of God is the most important factor in a minister's life. Whether I would *want* to do so is another matter, but certainly had twenty-one years been like the last two in my present Assembly my reply would be joyously, "Yes".

Churches differ. Some assemblies hardly, if ever, express their appreciation of a man's ministry. Some even allow their minister's farewell to go without any expression of thankfulness, not necessarily because of animosity, but just due to lack of appreciative thought. I am not pleading for flattery, which I abhor, as all true men of God would detest it, nor for "a mutual admiration society", but I am struck by the abounding appreciation of the Apostle Paul for the people of God. In almost every Epistle, he thanks God for his remembrance of them. Let us emulate his generosity of spirit.

One of the heart-aches in the ministry, I find, is leaving people with whom one has worshipped and worked over the years. Such friendships go deep. I was once talking on this strain to one of the brethren, saying, "Wouldn't it be good if we had all the people with whom we have enjoyed fellowship in our various churches in one assembly?". He gave me much to think about when he replied. He asked me if had I thought of the reverse, namely that we may be landed with a church in which all the folk whom we had found difficult, or disagreeable, were placed. We are not likely to be faced with either prospect!

I was to have gone to the celebrations marking Desmond Cartwright's Anniversary at Blackheath, to give a speech, he having been a College colleague, but to my surprise, on our return from holiday, my secretary phoned requesting our presence, as a family, at the Church at the same time. What a surprise it proved to be! Just like road accidents, these things "never happen to me", but both did! When we received gifts from the Church – and I am glad that they remembered my wife and our boys, I thought immediately of Paul's words to the Philippian believers: "Not that I desire a gift, but I desire fruit, that may abound to your account". Paul was utterly selfless, for even his fruitfulness was desired for their blessing. So should we be, yet gifts of appreciation which are unexpected and unsought are indications of the fellowship of God's people and are such an encouragement. I would consider that the two are not so unrelated as they seem, for I have found so often that the people who look after God's servants themselves are blessed so much the more, in every way. "Give, and it shall be given".

Gone are the years of youthful enthusiasm, yet retirement is a long way off, and years of service for the Master remain, should the Lord tarry. In middle age one should be a combination of the enthusiasm of Elisha and the experience of Elijah, yet how often we get weary in well doing. One feels the need of a new touch of spiritual life. This was borne out to me when visiting Plymouth on holiday. I was amazed and thrilled at the sense of God's presence in the meetings. There is indeed a touch of revival and it came after Pastor L.P. Cowdery had been pastoring the Church for eight years! It is not always a change of minister, but a change of the ministry of the man that is needed. One covets a similar experience for others who have served for many years and who feel the need of a new touch of spiritual power, not the least oneself.

The undeserved goodness and grace of the Lord in granting the privilege of serving Him and sincere appreciation to the people of God for their thoughtful kindness gave one real hope for the future of ministry, should the Lord spare us.

YOUTH WORK–*from page 18*

visit them should they be sick; sick-visiting postcards could be pre-addressed to the minister.

6. Through the old folk you will find introductions to their families.

7. Some of the old folk will take Elim World Mission boxes as a result of the visits of Elim missionaries to the Fellowship.

8. THE ELIM EVANGEL, etc., can be introduced into the Fellowship.

to be continued

THE ELIM EVANGEL

Vol. LIV No. 46 November 17th, 1973 5p



Happy baptismal candidates at Grangetown, Teesside, with their Pastor, Adrian L. Hawkes
(see report on page 3)
(Photograph: Trojan)

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Editorial

Official Organ of the
Elim Foursquare Gospel Alliance

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AS can be imagined, all sorts of letters come to the Editorial office. Very rarely do we publish one which bears no name and address. Encouragement is rather at a premium for many of the Lord's people at the moment, however, so I decided to share a happy letter which came to me the other day, with thanks to the anonymous writer for taking the trouble to share an experience of joy in the Lord:

Dear Pastor Walker,

I have felt the blessing of God so much just lately, I wanted to share it with you. We need God so much in these times and He often meets us in our services at church and through the EVANGEL. We need the admonition; we need the encouragement. We thank God for our Godly ministers, and we pray very much for every one of them. They need God too. He has put His children in their care. We realize how discouraged they could get, especially our young men. May God bless them mightily!

I have been so much encouraged from the Old Testament, how God moved and blessed His people! I believe with all my heart that before He comes again, He will let His people see again what He can do, if we fully trust Him. I have such blessing and assurance in my heart. I thrill even as I write these lines. God is faithful; bless His wonderful name! He will comfort and strengthen our missionaries, who are feeling the hardness of the way. I know He will bless and reward them for the sacrifice that they have made to serve Him where they are now.

The words keep coming to me, "God leads His dear children along". He led us while we were as our own young people are. He will lead us as we get closer to Him. God always reveals himself to us as we seek to find Him. I could go on praising and praising; time will not permit just now.

Yours in our dear heavenly Father,
A very grateful One.

It does us good to rejoice in the Lord. Let's take time off just now and say, "Thankyou, Lord!".

"But Thou art holy, O Thou that inhabitest the praises of Israel. Our Fathers trusted in Thee: they trusted, and Thou didst deliver them. . .I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee." (Psalm 22:3,4,22).

Church Reports

GRANGETOWN **Pastor: A.L. Hawkes**

WHEN, during a trip to the North-East I called in to see my old friend, Pastor A.L. Hawkes, I was delighted to learn that there was to be a baptismal service on the Sunday evening I was there. Three ladies were baptised and all testified to the wonderful saving power of Jesus. The Lord set His seal on the service from the outset; His presence being felt by all. After Pastor Hawkes' brief, but challenging address, the gifts of the Holy Spirit were in operation, God speaking directly to someone in the meeting.



The young photographer was challenged and expressed a desire to talk to Pastor Hawkes at length about his soul. We all rejoice at the powerful way in which God is at work in this young Church.

R.S. NEWTON

HEREFORD **Pastor: R. Griffiths**

AT our beloved Pastor's fifth anniversary, the ladies, under the supervision of Mrs. L. Greenow, prepared a tea for about fifty members and friends. It was a great time of fellowship. After tea Pastor was handed a money gift by Mr. A. Andrews, who thanked him for his faithful ministry. Mrs. Griffiths was presented with a bouquet of flowers by Sister Janet Tittensor. The Pastor's son, Peter, was given a brief case. Pastor Griffiths thanked all for their generosity to them and stressed that Mrs. Griffiths played a great part in helping him in the ministry. Mrs. Griffiths also gave a word of thanks.

We were privileged to have Pastor Maurice Boyle, a blind Pastor, with us. He said how he had enjoyed the tea and that he had known Pastor Griffiths for a number of years, as a most humble, gracious man. Pastor Griffiths replied that his one ambition was to see souls won for the Saviour. About 100 gathered at the evening meeting when Pastor Boyle ministered the Word of God. God really spoke to us. Mr. Hooper sang a solo.

On Sunday morning Pastor Boyle spoke on the Grace of God. He spoke to the Sunday School children in the afternoon. They were very interested in his magic white stick.

Well over 100 gathered for the evening meeting when Miss Julie Lee read the Scripture, Mrs. Taylor, sang a solo, and the Crusaders and the brethren sang. Pastor Boyle again ministered the Word.

In the after-meeting many gathered with us from other Churches and Pastor Boyle told part of his life story, including his conversion from the Catholic Church and his losing his sight. The meeting ended with "How great Thou art". The time had gone all too quickly, but we rejoiced that we had had such a blessed time in the presence of the Lord.

A. E. ANDREWS

HIGH WYCOMBE **Pastor: T.G. Hills**

OUR People's Hour, a mid-week afternoon service, reached its first anniversary in September. This type of meeting has proved to be a great blessing to the senior citizens and friends in the area. Around forty gathered for fellowship at the special meeting.

Another recent occasion was the farewell service of Pastor and Mrs. Bob Holdstock, who left our fellowship to return to the ministry. They are now pastoring the Bridgend Church. Our loss is Bridgend's gain.

The visit of the London Crusader Choir to our town warmed the hearts of many. Their ministry in song was rendered in their immaculate way at the afternoon service in the town and at the evening service in our church.



Pastor R.W. Holdstock receives a farewell gift from Pastor T.G. Hills.

TREALAW **Pastor: K. Lannon**

MID–SEPTEMBER saw our annual Bible convention when Pastor Adrian L. Hawkes was our guest preacher.

The preaching of pure Bible truth was simple, forthright, uplifting, yet convicting. Pastor Hawkes took a series in the five meetings of the weekend and made it clear that winning souls for Christ is done with the presence of the Master in our hearts.

We were thrilled on the Sunday night as the fulness of the gospel message was expounded in the light of God's plan for eternity.

On the final nights the need for God's enduement of power was stressed and the need for Christians to be baptised in the Holy Spirit was explained.

Singing items came from our own Assembly. On one night three young ladies from our Pontypridd Church were particularly blessed of God as they testified that Jesus saves, heals and fills.

Pastor Hawkes's ministry will not be forgotten and the call to be doers of the Word and not hearers only will be well heeded.

STAFFORD **Pastor: T. Partington**

IN September our Church celebrated its fortieth anniversary. Our guests for the weekend were Pastor H.W. Greenway and Pastor Len Knipe (a former Minister). In the testimonies, reference was made to the revival which gave birth to the Church, which has always been known as Covenant Hall. Edward Jeffreys had a great campaign in the Borough Hall. One night the caretaker was heard to say: "If this fellow stays here much longer, we might as well close the hospital. They've already lost a lot of custom!".

On the Saturday night of the anniversary weekend, 100 sat down for tea. Pastor Greenway reminded us that we should be "letters" for Christ (2 Corinthians 3:3). A cassette recording was heard from Pastor Leon C. Quest; he was unable to be with us because of illness. He was Minister of the church from 1954-1959. On the Sunday, Pastor Knipe ministered with much blessing. Throughout the weekend there was a "precious memories display" in our minor hall, with dozens of photographs of previous church events.



Mrs. H.W. Greenway cuts the anniversary cake at Stafford. From left to right: Mrs. and Pastor L.N. Knipe, Pastor and Mrs. H.W. Greenway, Pastor T. Partington (the Minister) and Mr. G. Pickin (Church Secretary).

The anniversary weekend was preceded by a mammoth seven-month plan for the fabric of the building. A screen cloakroom has been built, a kitchen installed in the minor hall, the church car-park has been tarmaced, and many other jobs have been undertaken, most of them by members of the Church. Shortly before the anniversary, the building was professionally decorated throughout. We rejoice, too, in the gift of a forty-two seater coach.

MOTHERWELL **Pastor: F.W. Jones**

ANOTHER Sisterhood weekend has gone and we praise the Lord for a very blessed weekend. The Saturday night saw a crowded church for the visit of the Maranatha Junior Choir of sixty voices from nearby Maranatha Youth Centre, a tremendous work among youth. Mrs. Dolores Holmes from Sunderland was our speaker for the weekend and her ministry in word and song can only be described as anointed. On the Sunday morning and evening our own ladies' choir excelled in their rendering of their pieces. We were also greatly favoured to have Mrs. Myra Anderson and Mrs. Jean Drysdale as our duettists. This ministry was so rich. They joined us again for our Monday night united women's rally, a feature eagerly looked upon as a highlight by other churches, as the 300-strong attendance proved. We were joined for this meeting by the Gospel Hall Ladies' Choir from Newarthill whose pieces called for great consecration. Mrs. Holmes sang with deep feeling. Her message must have challenged each heart. The roll-call taken by Mrs. Allan added to the joy of fellowship. Mrs. F.W. Jones very ably convened all these services. Four brethren dared to be present and they agreed with us that it was a very blessed weekend.

(Mrs.) I. KIRKLAND

DAGENHAM **Pastor: J. McBurney**

WE give thanks to God for His presence with us at our Bank Holiday Convention and for His anointing on Pastor B.H. Tween, our preacher for the weekend. We thank God for making these meetings possible, in spite of our unsettled position regarding the church building. The meetings, convened by our Pastor, ably assisted by Ted Inight, our Church Secretary, were well attended, especially on Sunday and Monday, and the congregation included ministers and members from neighbouring churches.

Pastor Tween's messages were very much a challenge to the church, as evidenced in the ministry of the Gifts of the Spirit on the Sunday. There were testimonies from ministers and others to the love of God in Christ. Soloists were Mrs. Cope from the Salvation Army, Romford, accompanied by Mr. Cope on the piano, Mr. C. Morris, and Mrs. Marie Hamilton.

We are grateful to everyone who supported us at very short notice, thus helping to make the weekend such a blessed and memorable one.

JOYCE BERRY

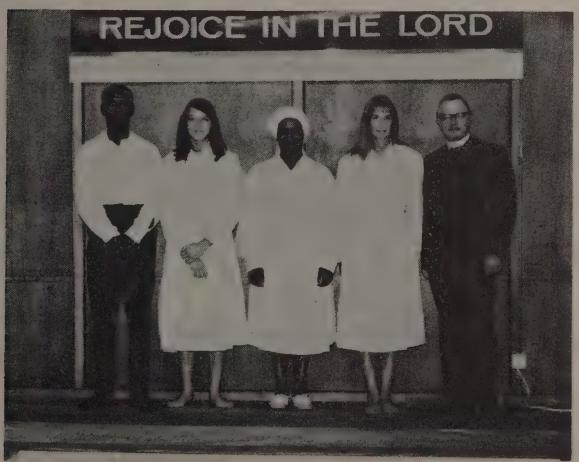
ILFORD **Pastor: J.F. Hardman**

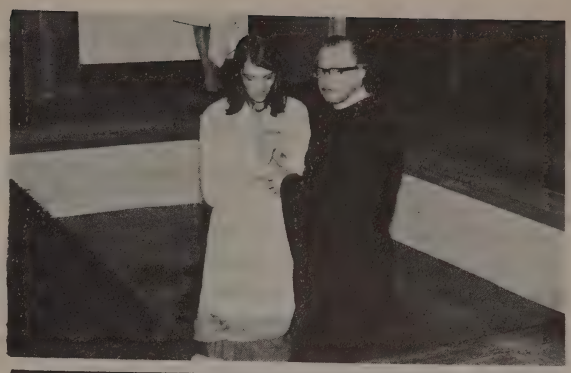
"HIS touch has still its ancient power". These words have been wonderfully demonstrated during recent months, as several of our members have testified to the healing touch of the living Christ. Much rejoicing was experienced in a recent prayer meeting when it was made known that a lady for whom we had prayed had been marvellously delivered from her infirmity.

During the summer months the Sunday school had their annual outing, when two double-decker buses conveyed the children and some parents to Shoeburyness. The Sunday school also held their prize-giving service when Pastor A. Nicolson thrilled the children with his breezy talk and Mrs. Nicolson presented the prizes. Our Superintendent, Mr. R. Grimwade, ably convened the service.

In July our Pastor celebrated his fifth anniversary with us, and we were privileged to have Pastor G. Wesley Gilpin as our special preacher. The Lord bestowed much blessing.

The Spirit of God is moving in a mighty way in our midst and especially in our recent baptismal service as several converts were baptised on confession of their faith in the Lord Jesus and when at least five made decisions for Christ, walking out boldly to the front of the Church to receive counsel and helpful literature.





CHRISTMAS GIFT APPEAL FOR MISSIONARIES

Only two months to Christmas and time to be thinking about something special for our missionary representatives. So that distribution of gifts can be made in good time please send donations to the Missionary Secretary, Elim Church Headquarters, P.O. Box, 38, Cheltenham, Glos.

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United Kingdom

George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at 12.15 a.m. Programmes are entitled "George Canty" with scripts and paintings.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Radio Georgetown every Sunday at 9.15 a.m.

THE GIFTS OF THE SPIRIT—7

The Discerning of Spirits

(1 Corinthians 12:10)



by Charles J. E. Kingston

THE gift of discerning of spirits reveals the sort of spirit actuating a person: divine, human or satanic. Jesus possessed this gift. He discerned the satanic influence behind Peter's rebuke (Matthew 16:22,23); the hyprocrisy behind the Herodians' question about the tribute money (Matthew 22:18); the spirit behind the disciples' desire to call down fire on the Samaritans (Luke 9:55).

1. What is not the gift of discernment

It is not criticism of others, the ability to discover faults in and to sit in judgment on other people; this we are too richly endowed with by our fallen human nature. Jesus forbids the use of such a "gift" (Matthew 7:1).

2. What is the gift of discerning of spirits

It is entirely supernatural, like the other gifts. The recipient can distinguish between the real and the false in spiritual things. The need for such a gift presupposes the existence of evil spirits and the danger of being misled by them. "Beloved, believe not every spirit, but try the spirits whether they are of God".

Occult influences mark this age. Interest in magic, spiritism, satanism, witchcraft, all testify to the activity of evil forces. The sale of ouija (or planchette) boards running into millions, estimates of eight million witches in the world, the opening of satanic churches dedicated to sensual indulgence, increasing addiction to drugs for psychedelic experiences, growing interest in spiritism, fortune-telling involving astrology, palmistry and cards, sexual permissiveness with its accompanying explosion of venereal diseases, violence, all speak of demon forces attacking this world at the end of the age. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Timothy 4:1). How necessary is the gift of discernment of spirits!

3. The uses of the gift

The upsurge of demonism in Christ's days was due to satanic opposition to God's revelation in Jesus. We may expect therefore a parallel upsurge in the period preceding Christ's second advent.

To discern between mental illness and demon possession.

The Bible distinguishes them (Matthew 4:24). Mental disease, like any other bodily illness, can be healed through prayer and healing on the natural or supernatural plane. Demon possession, on the other hand, needs the word of exorcism by the Spirit of God and in the name of Jesus (Matthew 8:16, 12:28; Mark 16:17).

To unmask demonic lying wonders.

Antichrist is to show "lying wonders" and false prophets will show great "signs and wonders" (2 Thessalonians 2:9; Matthew 24:24). The elect are in danger of being deceived, because not every lying wonder is spurious; spirit phenomena are often real, but devil-inspired to trap the unwary. How necessary then this gift to guard God's people!

To guide in the deliverance of demon-tormented people.

Demon action can be classified as either oppression, obsession or possession (says Arthur Neil in *The Flame).*

Oppression reveals itself in spiritual, mental or physical depression. Christians "wrestle. . . against powers, against the rulers of the darkness of this world" and need the Christian's armour (Ephesians 6:12,13). A triple thanks be to God! "Greater is He that is in you, than he that is in the world" (1 John 4:4).

Obsession can be brought about as a result of believing a lie of Satan. Those who play with occult powers, go to spiritist seances, etc., open the door to obsession. Dr. McAlpine, writing in *The Prophetic News* in 1935, tells of a university girl student who came to him for deliverence from an evil spirit. He applied the test of 1 John 4:2,3 and she replied: "They won't let me say it!". After a long conflict she was delivered. He found that she had got into this condition through playing with a Ouija board in an endeavour to pry into the future.

Possession is the ultimate state where the demon or demons have their residence in the person. Judas knew this when "Satan entered into him".

The gift of discerning of spirits implies God's pro-

Continued on page 13

Quality of Love

by William R. West, Pastor of our Rayleigh Church

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God' (1 John 3:1).

QUALITIES that lie beneath the surface of a person's character are often brought out in times of crisis. Sometimes they are pointed out by an intimate friend.

Some things about God are obvious: His majesty in the mountains; His strength in the mighty sea; His wisdom in the design of the smallest flower. It takes the devotion and the communion of a Christian to discover the depths of God's love. "Behold what *manner* [quality] of love" – the word "manner" is the same as in 2 Peter 3:11: "What *manner* of person ought ye to be", what quality!

The quality of God's love can be seen in the father of the prodigal son. His was a love that *understood* when the son was determined to leave home, that *waited* eagerly for his return, that *welcomed* the prodigal when he was a great way off.

Our Father's love can be seen in the good Samaritan, a love that came where the victim was, that asked no questions, that gave help willingly, that cared and spared not.

It is seen in the quality of the shepherd's love, prepared to *seek* for one sheep although there were ninety nine in the fold, prepared to *suffer* in the search through rough, dangerous country, ready to *rejoice* when the mission was accomplished.

This quality is seen in Jesus. His love drew sinful Zacchaeus in to the Kingdom, wilful Peter into blessing, a dying thief into faith, a Roman centurion to confess His deity.

What quality of love lifted you and me!

The great thrill of this is that He *"bestowed"* this love. The prodigal could have been smuggled into the kitchen for a servant's meal, but the Father gave him a welcome, the best robe, a ring, and shoes, plus a great feast of rejoicing. Love was bestowed. Our Father has bestowed His love upon us, such quality of love.

We often say that we love. Look at the quality of God's love, compare it with ours. Then let us worship adore and *admire* Him!



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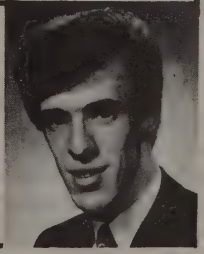
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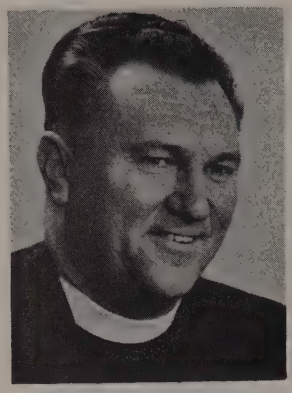
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A revived Ministry

by A. S. F. Horne, Pastor of our Ipswich Church

"Oh revive us! Then your people can rejoice in you again" (B.L.B.) (Psalm 85:6).

MANY are praying and believing for revival today, without giving a thought to a revived ministry. A revived ministry is not a ministry of gimmicks or of conforming to the world, but possesses several essential qualities.

A strong, spiritual Vision

Their bodies are full of light, hence divine truths are clearly understood. They walk in the light. They rightly divide the word of truth. They are awake to the needs of the flock. They know who are lame, sick, blind, who need reproof, exhortation and comfort. The under-shepherd is eyes to the blind, feet to the lame and a well of water to the faint and weary.

Edifying power

They speak of divine things from their own experience. An opposite ministry speaks from judgment or from memory only. But a revived ministry, filled with the Spirit, speaks what they know and testifies what they have seen, felt, handled of the Word of life. Out of their treasury they bring by the Spirit things new and old. The grapes that they give are out of a shop barrel, packed with saw-dust, fat, fresh, firm and direct from Eschol.

Their labours are earnest and lively

They are not sleepy, languid, formal and mechanical, not working for a movement or with an eye on executive position. The Church needs men who are earnest, going after the lost sheep in the wilderness, and bringing it back to the fold on the shoulders of their own faith. Labouring with eternity in view, there is a vigour and a life about this and about all that they do.

Such a ministry produces a prosperous, happy Church

History testifies to this. What an awful deadness existed before the age of Wesley and Whitefield! The amazing revival which took place in their day was the result of the abundant supply of spiritual bread which these men and their coadjutors brought to a famishing Church. God "drew the people with the cords of a man, took the yoke off their jaws, and set meat before them". The whole land may have been filled with gladness – thousands were.

A devoted ministry is not the efficient cause of a people's salvation – that would be to make salvation spring from men's piety instead of Christ's mediation – but the Church's enjoyments, liveliness and everything which makes a people glad are ministered by a holy, spiritual ministry. "Revive us and thy people shall rejoice in Thee".

Turn to God's Word for proof. What words of anger God spoke through the prophets to the priests of the Old Testament times, laying the wickedness of the people at their doors, and attributing the famished spiritual state of the nation to the neglect of the shepherds. Turn to the New Testament and ponder the charges brought against these same priests by Christ. Go to the Epistles of Paul to Timothy and Titus, where we see how clearly the welfare of the Church is connected with the spiritual life of the ministry of all grades.

It is not difficult to account for this connection between ministerial devotedness and Church prosperity. If you call to mind our previous remarks on the divine ordinances, you will see that ministers are channels through which God conveys blessings to His people. He gladly uses them to build His Church.

Now let us notice a few blessings ministered by a holy agency which make a Church rejoice:

Knowledge. The people must be fed with knowledge and understanding, for only these will bring joy unspeakable. Jesus said, "Ye shall know the truth, and the truth shall make you free".

Spirituality. Carnality, sloth and worldliness are grievous to God's people when first felt, but, if yielded to, produce deadness and hypocrisy. When these are non-existent, the mind goes out after Jesus and the life of faith is vigorous and healthy – hope that maketh not ashamed blooms, hence a joyous church eventuates.

Brotherly Love. When a church is adverse, strife abounds, but when grace prevails, brotherly love continues. This is like the holy oil upon the head of Aaron, which, descending and dropping in the courts of the sanctuary, makes the very atmosphere redolent

with delight.

Conversions. A holy, happy church is never barren. She brings forth children and these are well nursed, nourished and trained. The cries of the babe and the songs of the parents blending make music more pleasant to listen to than angels' choruses in the celestial spheres. There is joy in the presence of the angels over sinners repenting.

The revival of the ministry is the work of God. All true religion is of God. Whatever is not of Him is of the flesh and avails not. All self-effected reformation is spurious; it only makes a man worse in the end. Nothing is genuine, nothing is true, nothing profitable, but what the Spirit of God bestows. Avoid all creature-power, for it can only make us proud, self-sufficient, prayerless and boastful.

Prayer is the only means we can use to effect a revived ministry. It is impossible to pray with liberty, access, confidence and power without confession of sin. The Holy Spirit shows us if we regard iniquity in our hearts God will not hear us, so, acknowledging and forsaking our sins, we are revived as the corn, and the wilderness and the solitary place will become glad.

Any minister who falls down before the Throne of Grace and prays, "Revive us again" causes God's people to rejoice in Him.

Elim Pentecostal Church,

The Lanes, Brighton

Public

Rededication Service

following intensive renovations.

Saturday December 1st, at 7

Dedication by the President, Rev. John Lancaster, with other guests.

Followed by **EVANGELISTIC CRUSADE** conducted by Frederick A. Hodge and Colin Hirst

Sundays at 6.30. Weekdays (except Friday) at 7.30.

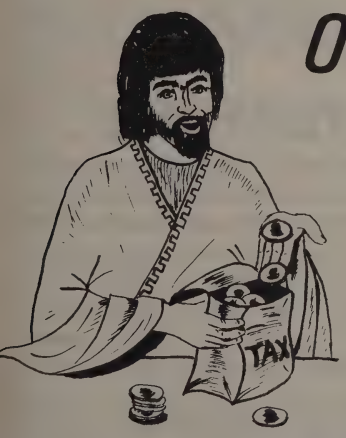
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CHILDREN'S CORNER

One of the Twelve

Matthew 9:9



Words and drawing by Sheila Price

WHEN Jesus chose Matthew to be His disciple I do not think that the others liked it at all. You see, Matthew was a publican and it was his job to collect the taxes from the people. Many publicans were dishonest, for they overcharged the people and kept the money for themselves. Though Matthew was not one of these, he was still despised and hated by the people. His friends distrusted him and even his family would not speak to him. I think that Matthew must have been ashamed of his trade and did not like taking the money from the people. I think that he must have been very unhappy and miserable at times. Jesus understood, however. He knew that Matthew was not like the others. I think that Matthew must have been very surprised when Jesus walked into his office that day and said, "Matthew, I want you to be my disciple!", for I read that Matthew immediately gave up his business and gave a farewell party for the other publicans, or tax-collectors.

Matthew was not ashamed to tell them why he was leaving. "I am going to work for Jesus," he told them. Jesus was at the party, too, and He sat talking to all Matthew's publican friends. This did not please the priests and Pharisees at all. "Why should He choose to be with such people?" they cried. "Surely He does not want to make friends of these dishonest men!". How little they knew of the heart of Jesus! Jesus cared for the publicans. He wanted to be their Friend.

The priests and Pharisees laughed and poked fun at Jesus. I think that it hurt Matthew to see His Master being treated like that. When he later wrote his list of the disciples in his Gospel, he humbly wrote his own name in the middle of the list – Matthew the publican. He knew in his heart that, partly because of him, Jesus was ridiculed and called "the Friend of publicans".

NEWS OF ELIM 1973 CAMPS

Isle of Wight Camp

FROM far and near they came, some 300 of them, to Kensington Temple to reminisce on the 1973 Isle of Wight Camp and to hear plans for 1974. What a time of fellowship and rejoicing this was!

Over 700 camped with us this year and perfect weather attended the four weeks, except for a forty-eight hour period when we suffered with the rest of the country the kind of conditions that bring out the worst in some, but the best in Christians! The spiritual tone was high and first-class ministry was provided by Pastors B.C. Vidamour and P.E. Streeter (Senior Camp), Pastors D.J. Green and P.F. Sanderson (Junior Camp) and by missionaries Joan Caudell and Ian and Valerie MacInnes. No doubt it was the presence of the missionaries that inspired the campers to give £200 to the overseas' cause.

One sad note was struck at the reunion.. Pastor Derek J. Green announced that mounting pressures of ministerial responsibilities meant that he will be unable to be with us next year. Tributes to his four years with the Camp were expressed by the Junior Camp Commandant, Len Rammell, by Denzil Jarvis on behalf of the staff and campers and by Pastor P.F. Sanderson, his co-padre for the past two years. A presentation was made.

The following report on the Senior Camp is provided by Philip E. Streeter, Minister of our Romford Church:

"Not only was it my first experience of performing the duties of a Camp padre, it was also my very first venture into the vigorous world of camping under canvas, so this report comes from a newly-initiated camper! Ministering as I did during the second week, the Senior Camp, I can only record my impressions of this particular week. The Camp was admirably run by "Commie" Richardson, "Adgy" Clark, Padre Vidamour, Mr. and Mrs. Rammell and a host of other stoical workers too numerous to mention. I was most impressed. Camp workers not only performed their own vital tasks, but also "chipped in" and helped others with theirs. One unforgettable night, with what surely must have been a Force 8 gale yelling and screaming around the Island, workers squelched about all night in the wind and rain tapping in tent pegs that obstinately popped out again. The spiritual temperature of the camp soared really high as Padre Vidamour delivered thought-provoking Bible studies on the Spirit-filled life and missionary Joan Caudell gave valuable personal counselling to enquiring campers. There were many decisions for Christ during the first two weeks of Senior Camp. I recall seven one night indicating their need of salvation. Two notable healings that occurred were those of a sprained leg, when pain instantly left, and a perforated ear-drum. I was also thrilled to see so many baptised in the Holy Spirit – over twelve one evening. On more than one occasion a camper was saved one night and baptised in the Spirit the following night. Scanning quickly through a pile of 115 Camp information sheets, I read the following testimonies with great delight:

'The Lord has answered my prayers in the case of two friends who were saved and baptised in the Holy Spirit.'

'The blessing I had was to see so many non-Christians become Christians and that now I want to serve God much more.'

'Received great spiritual uplift, rededicating my life to Christ and receiving assurance as to God's guidance in my future career.'

'I have really enjoyed the fellowship here and have been blessed by the fantastic meetings.'

"I would affirm that this 1973 Youth Camp was inspired and blessed of God. My soul was lavishly refreshed as I gazed on the joy and zeal of a fine crowd of our Elim young people.

"In retrospect, I do not know how I ever managed to drive back from Portsmouth to Romford. A flapping, draughty tent, two days of non-stop rain and damp grass were just too much for a raw, first-time camper. I had a severe cold, but, yes, I would happily attend an Elim Youth camp again!"

Bridlington Youth Camp

ONE hundred and sixty clean, tidy people converged on a sleepy village on the east coast of Yorkshire. 20,000 spuds, 100 cabbages, 100 cauliflowers, a few million peas, numerous cuts, bruises, soakings, and two weeks later, a tired, grubby set of campers returned home, satisfied after yet another great camp.

Fellowship and the Word of God are the two essentials on which the camp is built. Let the campers speak (they do nothing else!): From Hull: "Like a bit of heaven on earth"; those from Ireland found the "fellowship enriching"; a lady from Huddersfield "came full of doubts, but now that she has been filled with the Holy Spirit at camp, the doubts have gone and she has the Holy Spirit to guide and direct her life"; again from Huddersfield: "Many of the Sunday school teachers have noticed changes in those who have been to camp, particularly the boys. The mother of one of the boys, who is not a Christian, said that she was amazed at her new son since camp".

The campers came from all over the country, a

contingent of Geordies, others from Yorkshire, the Midlands, and the South; and twenty-four from Ireland (they say that Belfast had a quiet fortnight!).

During the two weeks there were fishing trips from Bridlington, a trip to Hornsea Potteries, camp fire meetings on the beach, a fancy dress competition, and open air outreach in Bridlington. Campers spent their days in various ways. Some went to the informal Bible studies and discussions. Some played games on the extensive stretch of sands. Some swam in the sea only 200 yards from the camp. Others played table tennis, netball, volleyball. Others just wanted to talk: "Although I come from a Christian home, I have never been able to talk about spiritual things to people as I have here at camp", said one girl, echoing the thoughts of many others.

Each evening there was a meeting. The marquee bursting at the seams vibrated with choruses, quizzes, hymns, items, testimonies and the preaching of the Word. Elim's National Youth Director, Pastor Eldin R. Corsie, on a two-day visit to the camp, spoke of the Christian as being like an eaglet, Jesus Christ training us and caring for us as the mother eagle (see Exodus 19:4).

Camp had to end. There were some broken hearts, but they were new hearts belonging to new creatures in Christ. There was sadness at parting, but the deep-seated joy and peace of the Spirit.

PHILIP MOORE

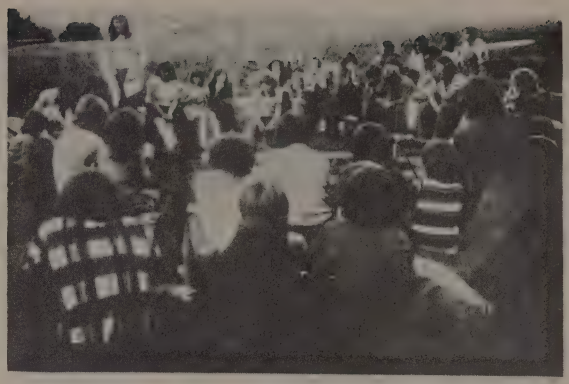
Lancashire Presbytery Camp

First Week.

THE Camp was held this year at Bowley Scout Camp, Great Harwood. The Commandant was Pastor Ivan Potts, with Pastor John Seaman as Padre.

After breakfast each morning the Padre gave a Bible study. Then there were the many activities that fill a typical day at camp, for example, a trip to the swimming pool at Great Harwood, a hike to some place of interest, a games session or a coach trip. Every evening the meeting included lively choruses, quizzes and testimonies. Supper-time was an informal





get-together, with Commie giving a short epilogue. The most rewarding aspect of all was the decisions by eleven children to follow the Lord Jesus, for which we give Him all the glory.

(Mrs.) RUTH SUMMERFIELD
(Southport)

Second Week

WE started the second week by visiting our Accrington Church where nine young people and two adults gave their lives into God's keeping. On Monday afternoon we had a coach trip to Skipton. Tuesday brought a visit from Pastor S. Beresford, who joined in our sports. On Wednesday evening Pastor D.J. Green gave us a wonderful message, using models which he had made, the theme being our lives transmitting God's Word and love. Thursday saw another coach trip, this time to Heysham and later that evening Pastor L.E. Lambert spoke to us from Luke 14, after which five young people were baptised in the Holy Spirit.

The cry from the campers on Friday afternoon was: "I don't want to go home". Praise God for our Camp. Twenty-three decisions were the final total over the two weeks. Many thanks to Pastors I. Potts and J. Seaman for making it possible.

(Miss) J. BIRTWISTLE
(Southport)

Boys' Camp on the Gower Coast

BOYS from our Cardiff, Hereford, Caerphilly, Merthyr and Pontlottyn Churches joined at Pwlldu, Gower Coast, for a wonderful, blessed time. Tents were arranged for thirty-two boys and seven leaders, the boys being grouped into six teams, who competed through the week for points to decide which tent won the prizes.

The Camp was wonderfully blessed, the Spirit of God moving in a wonderful way on young and old.

Mornings were spent in camp with breakfast, tent

Continued on page 17



Rhythm among the Baptists

by H. W. Greenway

HAVING received my first religious training among the Baptists and having been converted and baptised in a Baptist church, it is not surprising that an announcement by the minister of the church where we worshipped during our holidays provoked a desire to visit a small branch assembly in a village about six miles away. The occasion was to be the dedication of a new organ. It suggested an experience too good to be missed. So, being a good Baptist at heart (yes, although I am now fully Pentecostal, I find myself more a Baptist than when I was a member of a Baptist church, with four baptisms instead of three!), we joined the party in the crowded mini-bus and eventually found ourselves heading down the narrow winding country lanes for the little tin church.

Away out in a small hamlet we were amazed to find the road lined with an assortment of cars drawn up alongside this unpretentious building. The broad dialect of the Devon folk heralded our approach through the neatly trimmed garden to the humble sanctuary. I glanced up - 1906! So the witness had been maintained among these good country worshippers for nigh on three score years and ten. Here they were, after all these years of preaching and praying telling the good news among their neighbours, installing a new organ, the gift of a family in appreciation of the faithful services of a beloved organist now promoted to musical ministry in a higher sphere.

The tidy little hall was as clean as a new pin, and to use the proverbial cliche was "bursting at the seams", or, if you prefer a more conventional description, was packed to capacity, part of the congregation spilling over into the few unoccupied choir seats. An air of expectancy pervaded the place. There was a friendliness about the people, the proceedings, and the genial minister, whose suit was also bursting at the seams. He came on to the platform with a beaming countenance and soon had us all at ease in the presence of the One who gave us a sense of appreciation for music and was the hidden Guest to receive our tribute of praise. We sang conventional hymns, offered conventional prayers, and listened to a conventional but well-adapted sermon.

Then came the dramatic, the unconventional, the contemporary, even the "way out". The minister announced that the organist would play a few hymns to demonstrate the range of tones and effects that this new wonder could produce. We soon discovered that this was no ordinary wind-bag, no "kist o' whustles" (with apologies to our Scottish friends!), but a music box created by the skill of the electronics engineer. Not that this type or organ is entirely new. We have been treated to the twentieth century sound for a number of years now.

The organist had roamed along the key-board before we were able to sample this new wonder and had found a few buttons, on the pressing of which he discovered a number of rhythmic drum beats. Having an experimental nature, he proceeded to add a more exciting tempo to some of our staid, well-tried hymns. Imagine, therefore, "The Church's one Foundation" and such like grand examples of ancient orthodoxy dressed up in the garb of the fox-trot, the bosanova, and other steady beats on the big drum, the switches of the snare drum, the castanets, and other manufactured percussion instruments sounds. Did the dignified farmers rise up in revolt? They just sat with a new movement in their worship; they tapped their feet and moved slightly to the steady uncompromising beat. The young folk had a smirk on their faces and the minister beamed with evident satisfaction.

It was farewell to the dirge. "Onward, Christian Soldiers" sounded much better with its martial stride, but the marriage of the stately hymns of serious content with the dance hall stimulus had a strange feeling for many of us.

Of course, these instruments of the orchestra have been used in divine worship from the time of the ancient temple. Rhythm adds to the emotional content of our praise and indeed to the interest that we should enjoy in singing our hosannas to God. The very mechanical progression of the beat at least kept us singing at a steady tempo to the end of the piece. We were not allowed that all-too-common slowing down at the end, that rallentando so popular among many church musicians and congregations.

The wise man in Ecclesiastes reminds us that there is "a time to every purpose under heaven". Obviously

there is a time and place for rhythm in our worship. There is also a time when syncopation and rhythm can be a diversion from the main purpose of our devotions. Such was the case on the occasion of a rally at which a group of young progressives played "The old rugged Cross" to a bewildered audience. They banged, bawled, and bounced around that old rugged cross; they threw everything that they had learned from their jazz contemporaries at the petrified audience who winced under the deafening bombardment. No doubt they were sincere in their efforts to get the message across, but their enthusiasm had outstripped their understanding of the solemnity of the scene that they were trying to present. What should have been a tender appeal became a repulsive cacophony.

It's easy to get stuck in the mud down on the farm, but these good Baptist folk were neither in the mud nor in a groove. The new organ can be of great service to them as they sing the praises of God provided the fingers that control the keys are fully dedicated to the words, to which the music is but an emotional complement.

What suits our good farm folk can also be of help to the new generation coming up. A little bit of common sense in the use of new-fangled instruments can smooth over what could be an occasion for contention and loss, and adapt from ancient days a form of singing freed from traditional modes.

THE DISCERNING OF SPIRITS—*from page 6*

vision for deliverance from evil powers. "These signs shall follow them that believe: In my name shall they cast out devils". Praise the Lord!

For the government of the local assembly.

Because they had not this discernment, the religious leaders of Christ's day were not able to "discern the signs of the times", nor the movings of the Holy Spirit when Jesus cast out devils "by the Spirit of God".

Graham Pulkingham, the Episcopalian minister of the Church of the Redeemer, Houston, Texas, was told by God to go to New York to see David Wilkerson. Later, while David was talking to another man, Graham browsed among the books in the library. Suddenly David said: "I bear witness on my heart about you. Kneel down. I want to pray.". Graham obeyed. He says: "When their hands touched my head something inside me leapt with gladness. . . all awareness of the men and their prayers and even of myself was obliterated by the immense presence of God's power."

May God give us to discern by the moving of His Holy Spirit when He is about to bless His Church!

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Thoughts from the Book of Genesis

52. Corn in Egypt (Genesis 41:53-54)

by F. Lavender, Pastor of our Croydon Church

FOR seven years the Land of Egypt and the neighbouring nations enjoyed plenty because of the abundant harvests, but the people became carelessly secure. They were materialists, for they behaved as though this prosperity would go on for ever. The result of this attitude was that no-one troubled to make provision for the time of drought which would certainly come. When famine did come, the people found themselves face to face with death. In Egypt, however, Joseph was not lulled into false security by the time of plenty; he had been divinely warned of the coming famine and he made abundant provision during the years of plenty. The life of Egypt depended on his God-inspired wisdom. When other lands starved there was "corn in Egypt".

For years material prosperity has lulled men and women in our land into a false sense of security. Materialism has made possessions seem to be all-important. Many folk are becoming badly disillusioned, however, for they are now realising that "things" are only temporary and are unsatisfactory. The famine is surely coming on, not of food, but of the Word of life. Young people especially are looking for the true Bread. The folk who are going to meet the need are the spiritual "Josephs", those who in times of general carelessness have stored the Bread of Life. These are the ones who can give the Word of salvation to men and women.

Will *we* be found among those who will be providers of the Bread of Life in the time of famine?

From T. H. Stevenson

THE complaint of a mother in England, that her little girl had been hypnotised in the school play-ground by another girl of eight years old, served to show the reality and growth of the occult and draw attention to the inroads of spiritism and its off-shoots today. Spiritism is a subject that I have always felt a great aversion even to refer to, though thankfully the occasions have been very rare when I have conducted meetings and realised the presence of spiritists. I fully sensed or discerned the awareness of the evil spirits associated with or indwelling individuals, even if apparently inactive. I preached only once on the subject of Satan (during my first year of ministry) and recollect writing in a letter to my parents that I would much prefer to talk about the Lord. Almost forty-two years later I do not seem to have changed in this respect.

I must relate, however, the recent experience of two mature believers well known to me, when the husband's mother spent a holiday with them. Professing that she has several friendly spirits who speak to her often and particularly the spirit of her deceased sister, on the first night of her holiday she entered the bedroom of her son and daughter-in-law, terrified. A dark figure of human appearance had remained in her bedroom for more than an hour and then proceeded to raise her right leg persistently by gripping the great toe of the mother's foot. The son exchanged his bed, the mother transferring to his single bed. Despite being a mature Christian our brother soon had the same horrifying experience as his right leg was involuntarily and, despite resistance, persistently raised by the same procedure as before. His wife came into the room and prayed aloud for the evil spirit to depart in the name of the Lord Jesus Christ and immediately there was release and peace. In the morning our brother found his great toe severely bruised, while his mother had not only such a bruise, but multiple bruises on her body. The experience further confirmed our brother and sister in the power of Christ over this new, unexpected attack of Satan, but the mother who dabbled in spiritism still clung to her "friendly spirits". I was specially interested as our sister told how that she had always associated in her mind that exorcism required a minister or clergy, but now had experienced that the effective power was sincere faith to use the authoritative name of the Lord Jesus Christ.

I would but add that it is not only necessary to believe in the authority of Christ, but also to use that name of all authority with authority.

Our Lord has given power to exercise the power of the "name that is above every other name".

PRAYER AND PRAISE

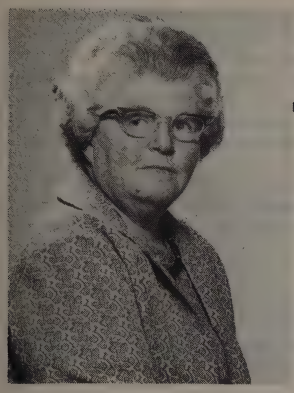
by F. H. Coleman



IN my last column I told you of the early morning prayer meetings in Korea. At one Pentecostal Church the people gathered morning by morning for prayer, not knowing that in a house next door lay a man who was dying. Each morning this poor man heard the Christians at prayer. He thought that he should pray to his god, but, pray as he might, there was no response, he was as sick as ever. Buddha may have eyes, but they see not. He has ears, but he does not hear. His hands are lifeless and helpless to do anything for such who are sick and dying.

The Church prayer meetings continued. The sick man grew worse and worse. He knew that he did not have much time to live. Then the thought came to him to go to the prayer meeting next door. They were Christians, he was a Buddhist. No, he felt that he could not go. He grew worse and hope of recovery was fading. He listened to the Christians praying. They seemed to be so happy. They prayed as if their God answered prayer. So he made up his mind; he would go to the prayer meeting next morning. He did so. Slowly he dressed himself and dragged his sick body into the Church. What singing – what praying – the place seemed to be electrified with a power that he had never experienced before! He, too, began to pray. The power of God went through his body. He was healed at 5 a.m. and left the meeting saved and healed. Today he is a bright, shining Christian, testifying to all of the love of God and of the One who hears and answers prayer. I was not told but I am sure he is at the prayer meeting every morning. I do know that he does go to some early morning meetings, for I have a picture of him outside the Church.

Are you at your Church prayer meeting once a week? You are not asked to attend every morning at some early hour, but at a time convenient to all. May we see our Church prayer meetings filled and believers praying!



Margaret M. Ladlow's page

The Sheffield Poet

CHILDHOOD memories are often very distinct. I can well remember being taken to the Montgomery Hall in the centre of Sheffield. Years later I learned how and why this edifice was built. In June, 1812, an earnest band of workers formed the Sheffield Sunday School Union. From its inception James Montgomery wrote the annual report and for a number of years was its President. The Montgomery Hall was built some thirty years after his death to serve as a headquarters for this Union and a memorial to this great man. Who was this man who so obviously realised the importance of teaching children the Christian gospel?

James Montgomery, born in the town of Irvine, Ayrshire, in 1771, was the son of an Irish Moravian minister. He grew up surrounded by godly influences. At the tender age of six years he was placed in the Moravian Boarding School at Fulneck near Leeds. His parents felt the call to serve God as missionaries in Barbados, West Indies, and made the great sacrifice of leaving both home and children. Incidentally they both died there, having suffered much privation in evangelism among negro slaves.

It is recorded that, after a visit to Ireland, little James travelled by boat across the Irish Sea and there was a severe storm. His loving father comforted him by telling him how the Lord Jesus saved the disciples on the Sea of Galilee. The ship's captain was so impressed by the little boy's demeanour that he cried, "I would give £1,000 for the faith of that little child". God certainly had His hand upon this child. He wrote his first book at the age of ten and before he was thirteen he had produced a volume of poems after the style of the Moravian hymns. His desire to live an upright life is illustrated by the story of the visit of the eccentric Lord Monboddo to the Fulneck Settlement. His Lordship confronted the schoolboys and, glaring at them, struck terror into their hearts by coiling and uncoiling a whip. "This is a countryman of your Lordship," said the Headmaster, pointing to young Montgomery. "Ah! I hope his country will have no reason to be ashamed of him," he replied, grimly cracking his whip over the boy's head. There and then James determined that Scotland would never be ashamed of his character nor of his doings!

After leaving school he was apprenticed to a shopkeeper at Mirfield, but in 1789 one Sunday morning he set out to seek his fortune, possessing only 3/6d, his manuscripts, and wearing his old suit, as he felt that he hadn't earned the right to take the new suit that his master had bought him. He arrived eventually at the village of Wentworth. While staying there he ascertained that the noble Earl was at home and might be met with riding in the park. Montgomery at once proceeded thither with a fairly transcribed copy of a poem in his pocket. Having the good fortune to meet with his Lordship he presented it. He kindly read it on the spot and gave the author a golden guinea! This was his first patronage and profit.

Here he heard of another job which eventually led to his arrival in Sheffield at the age of twenty-one. God was leading and his life's work was beginning. His father had planned for him to enter the ministry, but His heavenly Father had chosen an even wider scope of service as a hymn-writer, Christian poet, pioneer of Sunday schools and social betterment, philanthropist and a preacher and deeply-respected man of God.

Two additional verses to his hymn, "Hail to the Lord's Anointed" have not been included in our hymn-book:

He comes with succour speedy,
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong:
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight.

O'er every foe victorious,
He on His throne shall rest;
From age to age more glorious,
All-blessing and all-blest.
The tide of time shall never
His covenant remove;
His name shall stand for ever
His changeless name of Love.

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MISCELLANEOUS

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MUSIC Stands for young musicians in the Peterborough Church. Please send details to Pastor K.J. Cave, 136 Mayor's Walk, Peterborough. C.2964

SITUATION VACANT

TEMPORARY Warden required for period April to June 1974 for men's hostel. Apply in writing to Chairman of Trustees, Chapeltown Rescue Mission, 5 Leopold Street, Leeds LS7 4DA. C.2972

MISCELLANEOUS

JESUS is coming! Are you occupying until He comes? You can work for the Master and reach many before He comes by using your tape recorder. Specially prepared sermons on cassettes, cartridges, or ordinary tapes may be obtained free on loan. Play them to shut-ins, senior citizens' clubs, welfare homes, hospitals, etc. S.A.E. for particulars to; Mr. and Mrs. Shelling, 44 Victoria Park East, Cardiff, Glam. Above also for sale. Send for list. C.2967

MARRIAGES

ANGELONE—JONES. On October 27th, at our Llanelli Church, Antonio Angelone to Lilwen Meryl Jones, both Elim members. Officiating minister: A.W. Leavesley.

VALLIS—DAVIES. On October 6th, at our Yeovil Church, Peter John Vallis to Marion Leila Janice Davies. Officiating minister: E.J. Thomas.

WESTFIELD—HEWSON. On October 27th, at our Scunthorpe Church, Trevor Paul Westfield to Jennifer Mary Hewson. Officiating minister: M.J. Baker.

SILVER WEDDING

BAWTREE—BOOTH. On October 30th, 1948, at Elim Church, Nether Street, Beeston, Notts, Hubert Colin Ormsby to Phyllis Irene. Officiating minister: W.W. Kirkby of Sheffield. C.2971

ITINERARIES

The President (J. Lancaster):
November 22, Torquay; 24, Exmouth; 25, Exeter; 27, Newquay; 28, Falmouth; 29, Plymouth; December 4, Kingston; 6, Croydon; 7, Camberwell; 8, Clapham; 9, Caterham (a.m.), Coulsdon (p.m.); 11, Thornton Heath; 12, Wimbledon; 13, Fairfield Halls, Croydon; 14, Bermondsey; 15, Aldershot.

The London Crusader Choir with Douglas B. Gray:
November 18, Reading; 25, Broadmoor Hospital; December 9, Croydon; 13, Croydon (Fairfield Halls); 16, Maidstone; 23, Wandsworth prison.

Miss Joan Caudell:
November 17, Ilford rally; 18, Ilford (a.m.); Leyton (p.m.); 20, Palmers Green; 21, Rye Park; 22, Woolwich; 23, Canning Town; 24, Barking; 25, Dagenham (a.m.), East Ham (p.m.); 26, Harlow; 27, Epping; 28, Romford; 29, Rochester; 30, Blean.

Joseph Smith:
November 17-22, Apsley Street; 24-29, Alexandra Park Avenue; December 1-6, Larne.

COMING EVENTS

BRIGHTON. December 1. Elim Pentecostal Church, The Lanes. Rededication service conducted by the President. At 7. Commencing December 2. Evangelistic Crusade conducted by F.A.Hodge and C. Hirst. Weeknights (except Fridays) at 7.30. Sundays at 6.30.

BURNHAM-ON-CROUCH. Carnival Hall, Arcadia Road. Series of Bible studies: "The Priesthood of Israel", with life-size replica of High Priest's robes. Every Thursday at 8. Sunday school and gospel service at 10.30. Communion service at 6.30.

CHELMSFORD. December 14,15. Elim Pentecostal Church, Mildmay Road. Thirteenth annual Christmas musical festival. Guests: Pastors Dennis Robson and Ray Westbrook. Chelmsford Elim Choir. Carols by Candlelight. Friday at 7.30. Saturday at 7.

CRADLEY HEATH, Warley. November 24. Elim Pentecostal Church, Bearmore Road. Monthly Rally, featuring "The Second Advent". At 7.30. December 2. Guest service, Preacher: Tom W. Walker, featuring a youth programme. Convener: Terry W. Jacobs. At 6.

CROYDON. December 6. Elim Pentecostal Church, Stanley Road. The President (John Lancaster). At 7.30. 9. Christmas carols led by the London Crusader Choir with D.B. Gray. 23. Carol service. Sundays at 6.30.

CROYDON. December 13. Fairfield Halls. Christmas Symphony of Praise. Directed by Douglas B. Gray. London Crusader Choir; The Harbour Light Folk Group of The Salvation Army; Purley Philharmonic Choir; Ray Isom, L.R.A.M. (Piano); Kelvin Thomas, L.T.C.L.; Massed choirs from local Churches and The Salvation Army. Guest of Honour: Pastor John Lancaster (President). Reserved seat tickets from the Elim London Office, 15 Rodenhurst Road, London SW4 8AE.

GRIMSBY. November 17,18. Elim Pentecostal Church, Tunnard Street. Preacher: J.T. Bradley (Secretary-General). Saturday at 7. Sunday at 11.15 and 6.30.

HADLEIGH, Essex. November 17,18. Elim Pentecostal Church, Oak Road. Missionary Rally. Visit of Pastor and Mrs. W.C. Brinkman (Missionaries on Furlough from Zaire). Saturday at 7. Sunday at 11.15 and 6.30.

HANLEY, Stoke on Trent. November 17. Elim Pentecostal Church, Bucknall Old Road. Film: "Crowning Gift". At 7.45. December 8. Film: "Mission to Hell". At 7.45.

HARLOW. December 1. Elim Pentecostal Church, Parndon Wood Road, off Parrington Road, Great Parndon. Preacher: F.H. Coleman (Islington). Subject: World Pentecostal Conference, 1973. Musical and other items. At 7.

HARROGATE. November 24,25. Elim Pentecostal Church, Park View, off East Parade. Thanksgiving Weekend for the closure of the Church Building Fund. Preachers: R.B. Chapman and W. Crawford. Saturday at 7.15. Sunday at 11 and 6.30.

ILFORD. November 17. Elim Pentecostal Church, Clements Road. East London Presbytery missionary rally. Speakers: The Doctors Brien, Miss J. Caudell and Leslie Wigglesworth (Elim Missionary Secretary). At 7.

KIRKINTILLOCH. November 24-December 6. Elim Pentecostal Church, Gallowhill Road. Evangelistic crusade conducted by Dan McVicar. Weeknights (except Friday) at 7.30. Sundays at 6.30.

LLANELLI. November 17. Elim Pentecostal Church, Island Place. Film: "Sound of the Trumpet". At 7.30.

OXFORD. November 27. Elim Pentecostal Church, City Temple, Botley Road. C.W. Smith video-tape ministry. At 7.15.

PORTH. November 17,18. Elim Pentecostal Church, Pontypridd Road. Concluding a week of gospel witness. Music and testimonies. Soloist: Mrs. Adam. Saturday at 7.30. Sunday at 11 and 6.30.

SALFORD. November 18-25. Elim Pentecostal Church, Police Street, Pendleton. Evangelistic crusade conducted by D.S. Williams. Visiting singers: "The Gospel Five" and "Tapestry". Youth team from Silverdale. Film: "The Sound of a Trumpet". Subjects: Divine Healing, Baptism in the Holy Spirit, Second Coming. Sunday at 6.30 and 8.15. Weeknights at 7.30.

SALISBURY. November 21. Elim Pentecostal Church, Milford Street. C.W. Smith video-tape ministry. At 7.30.

SELLY OAK, Birmingham. December 1. Elim Pentecostal Church, Alton Road. Birmingham Presbytery youth rally. Preacher: I. Wynne Lewis. Items by Presbytery youth. Convener: Terry W. Jacobs. At 7.

SMETHWICK. November 17. Elim Pentecostal Church, Woodland Drive. Film: "The Return"; narrator Hal Lindsey. At 7.30.

WATFORD. November 24. Elim Pentecostal Church, St. Alban's Road. C.W. Smith video-tape ministry. At 7.30.

WEST BROMWICH. November 24-26. Elim Pentecostal Church, Victoria Street. First anniversary of the opening of the new building. Preachers: G. Parkin and J.C. Smyth. Items by Selly Oak M.V. Choir and a gospel folk group. Weeknights at 7.30. Sunday at 6.30.

WINTON, Bournemouth. December 1,2. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Preacher: J.C. Kennedy. Conveners: W.J. Maybin and G.N. Backhouse. Pentecostal rally, with Evangelaires Choir (Conductor: Joe Fudge). Saturday at 7.30. Sunday services at 11 and 6.30.

CAMP NEWS–*from page 11*

inspection, Bible study and activity time. After dinner came free time for swimming etc., until 5 p.m. for tea. An evening of fellowship followed with choruses, the Word of God and quizzes. The tent teams competing for points for learning and saying the day's memory verse.

The theme of this year's camp was: "Making God's message mine and giving it to others". The Bible study and talk each morning was based on this theme.

Special gratitude must go to all the leaders who helped throughout this wonderful camp, but most of all for the Lord for undertaking in such a marvellous way. On the Thursday night, we had a talk on the Baptism in the Holy Spirit and thirteen boys went into a separate tent to wait upon the Lord. At least five boys were baptised. There was more to come, however. One lad, feeling restless and not able to sleep, felt the need to speak to one of the leaders. His restlessness proved to be conviction, and the leader had the great joy of leading him to Christ. On the Friday night four more boys made decisions for Christ.

We praise God for all who helped on the musical side and the organising of the camp throughout, and for Pastors J.H. Dick and R. Hunston for giving the Word on the occasions of their visits.

ALBERT TITTENSOR

Youth Weekend at Chigwell

WHEN the power of God falls, the Holy Spirit directs when meetings shall end. As we move out of the rut of tradition and ritual of set patterns for meetings and pre-determined endings, God has room to bless.

With such factors in mind as these the three London and the Eastern Presbyteries held their annual Youth Weekend at Grange Farm, Chigwell. About sixty guests from the four districts gathered for what proved to be an exciting, thrilling forty-six hours. One minister's summing up of the Saturday evening describes the realms to which God took us: "Words just cannot explain or describe the glorious experience".

Pastor L.P. Cowdery's Spirit-filled ministry led us along pathways which we shall want to follow, as we discovered "How to get answers to Prayer", "Rules for successful, dynamic living", "Following the Holy Spirit", and "What Happiness is". One could feel the Spirit moving on lives as the ministry went forth. Ministers and young people alike spoke of the tremendous challenge and confessed their need to follow after these things.

Appreciations for the weekend were spontaneously expressed, both in testimony and in generous giving towards the expenses.

The event was organised by Pastor Peter J. Hill and directed by Pastor Brian C. Richardson, with the able co-operation of Pastors John Harrison and Mervyn J. Tilley.

P. J. HILL

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Due to retirement a very successfully run hotel in much sought after area—a prime position—preference would be given to a Christian family of organisation—hotel is near sea in very popular S.W. resort—23 letting rooms—several family rooms—large dining room for 55 guests—3 lounges—coffee bar—modern kitchen with excellent equipment. Accommodation for staff and in addition a modern 3 bedroom family flat, lounge, kitchen, etc. Large car park. Only those with capital available need apply for particulars. Box. No. 2961, Elim Evangel, P.O. Box 38, Cheltenham, Glos. D.2961

LESSON 3 Community Evangelism *(continued)*

4. Special Outdoor Efforts

1. Carnivals. If your town has a carnival, make a church contribution. Hire an old lorry to make into a float advertising the youth programme of the church. Each department can be represented.

2. Market Stalls. Local markets are usually the meeting place of many thousands of people, particularly at weekends. Make enquiries at the Market Superintendent's office to set up a stall to sell and distribute good gospel literature. Special advertising materials can be displayed so that the local church gets the maximum publicity. It is important that a bookseller's licence is obtained before any books are sold. Scripture Union will provide full particulars of the methods of setting up a bookstall.

3. Town Shows. Some time ago application was made by our Harlow Church to rent a stand at the Harlow Town Show. Permission was granted and the Presbytery accepted the responsibility of publicising the gospel and the work of the Elim Pentecostal Church. Crowds in the region of 100,000 visit the Show and many contacted the Elim stand. It may be possible for you to do the same.

4. Gospel Convoys. Organise a convoy of cars, vans and lorries on which are displayed posters and slogans which advertise the youth work of the movement. The convoy should be led by a van with loudspeakers presenting a challenge and invitation to attend the services. This method will certainly command the attention of the people. A march of witness can be arranged to follow this up. What about a torchlight witness late at night (conducted with dignity, of course)? Be sure to obtain the permission of the police.

5. Youth Census. "Excuse me, I am helping to conduct an important youth census. I wonder if you could help me by answering a few simple questions?". With that very ordinary beginning, a young person walking along the street, sitting on a park bench, or leaning over a seaside promenade rail, has been introduced, perhaps for the first time, to the message of the gospel. It is very difficult to walk up to people in the street and begin to talk to them about religion. The youth census method helps to meet this difficulty. The equipment is simple and inexpensive: A folder with a set of special questions printed on the inside of the cover, some blank sheets on which to record answers, and a supply of good tracts or booklets. Sometimes also young Christians carry with them invitations to a squash or a forthcoming evangelistic meeting. With this ammunition, much prayer, and often trembling knees, groups of young Christians have ventured into almost every situation, sometimes in twos, sometimes singly, but generally with a group of other Christians working near at hand. There are right and wrong ways of doing this, so every participant is supplied with a set of printed suggestions enclosed in his folder and marked: "To be taken out before using this folder". After all it wouldn't help for a young person to read the instructions for getting at him! The National Young Life Campaign have printed youth census forms with a special tape-recording of instructions.

6. Bus Evangelism. Many churches are proving the value of filling buses with unconverted people and bringing them to the meetings. One church in the north of England with a weekly congregation of forty to fifty people has increased its congregation to three hundred to three hundred and fifty people. This method was used to great effect. The following plan was outlined in *The Sunday Companion* and is printed here by permission:

"How do you go about organising 'bus evangelism'? First, decide on a town, village or council estate not too near the church (about four or five miles distant is ideal). Arrange to hire (or even buy) a single-decker bus or a mini-bus, and seek out a driver from your own, or from another local congregation. Map out your bus route and decide upon strategic pick-up points. Assuming your service starts at 6.30 p.m., the first pick-up should be made at around 6 p.m., and the church should be reached by 6.25 p.m.

To be continued

BIBLE ACROSTICS

By Arthur Campbell
("Uncle Arthur")

PSALMS

Peace (1; 2:4,8);
Serve the Lord (2:11);
Agony (22);
Light (27:1; 119:105);
Miraculous God (46:10;60:12;66:5-7;78:12);
Sing praise (7:17;47:6;66:1,2;150).

The Family Altar

Scripture Union Portions — **Notes by Gerald L.W. Ladlow**

Monday, November 19th — **Ezekiel 12:1-20**

"I have set thee for a sign unto. . . Israel" (v.6).

IN order to be God's sign to Israel, the prophet had to sacrifice all personal interests. God asked him to do some extraordinary things to demonstrate His plan for His people. Some things involved him in personal suffering, while others could have made him the object of ridicule and derision. His complete dedication is seen in v.7: "I did so as I was commanded". Though his sanity might be doubted, his sincerity could never be questioned. The Christian is called to be His witnesses. Are we willing to obey His commands at the risk of becoming "fools for Christ's sake"?

Tuesday, November 20th — **Ezekiel 13:1-16**

"The foolish prophets, that follow their own spirit, and have seen nothing!" (v.3).

A PROPHET without a vision is a misnomer. The Old Testament prophet was known as a "seer", one who had spiritual sight, who saw and discerned things which could be known only by supernatural revelation. The Hebrew noun "prophet" comes from a verb meaning to "belch out" or "pour forth", so that his message was inspired by what he had seen. Without such inspiration the message originated in the human mind and led to disaster, as portrayed in this chapter. The decline in the Church in this century has been brought about by the rejection of the inspired Word of God in favour of human reasoning and pleasing platitudes. Let us pray today for a return to the God-inspired message which alone can meet the present need.

Wednesday, November 21st — **Ezekiel 14:1-23**

"Idols in his heart. . . the stumbling block of his iniquity before his face" (v.4).

BEFORE the making of idols as objects of worship, there was idolatry in the heart. When once we allow something or someone to occupy first place in our affections, we are on the path to idolatry and are in danger of openly backsliding. It was to the saints that John wrote: "Little children, keep yourselves from idols" (1 John 5:21). Let us ever seek to "sanctify the Lord God in our heart" (1 Peter 3:15).

Thursday, November 22nd — **Ezekiel 15:1-8**

"What is the vine tree more than any tree?" (v.2).

THE vine is useful for only one purpose: the production of fruit. When it fails to produce grapes, it serves no other useful purpose except as fuel for the fire. The vine is used to signify both the nation of Israel (Hosea 10:1) and the inhabitants of Jerusalem, who, having failed to produce the fruits of righteousness, were fit only for divine judgment. Our Lord likens Himself to the vine and the believer to a branch. Remember the solemn warning of John 15:6 and seek to abide in Him and bring forth much fruit.

Friday, November 23rd — **Ezekiel 16:1-22**

"Perfect through my comeliness, which I have put upon thee" (v.14).

AS an outcast infant, taken from birth, washed, nourished, nurtured, and, as it grew, clothed and enriched with gifts, so Israel is pictured as having been cared for by God. Here, too, is a prophetic picture of the love and care God has bestowed upon His Church, clothing here in His righteousness and enriching her with spiritual gifts. May we be faithful to our high responsibility of living as His children and manifesting His glory to the world (John 17:21,22).

Saturday, November 24th — **Ezekiel 16:35-52, 59-63**

"I will establish unto thee an everlasting covenant" (v.60).

THE covenant to Israel began with Abraham (Genesis 15) and was extended (Genesis 17:19;22:16). Constant reference is made to it throughout the Old Testament. It was renewed to Jacob and to Moses and is referred to by almost all the prophets. The ground for Israel's hope for future blessing rests solely upon the belief that God cannot go back on His word: it is an *everlasting* covenant. Similarly the ground of hope for the New Testament Church is the new covenant ratified by the blood of Jesus. So we enjoy peace (Hebrews 13:20,21).

'Tis everlasting peace,
Sure as Jehovah's name.
'Tis stable as His steadfast throne,
For evermore the same.

Sunday, November 25th — **Ezekiel 18:1-18**

"The soul that sinneth, it shall die" (v.4).

THE message of the Lord through the prophet was intended to impress the lesson of personal responsibility and accountability to God. No man is able to lay blame for his personal sin upon anyone else, nor is he able to excuse himself on the ground of inherent weakness. He must give an account of his own actions and will receive judgment accordingly. The sinner dies because of his own sin and not because of the sin of Adam. However, there was One who was able to die for our sins and so we are pardoned, not on the ground of our righteousness, but of His.

He dies to atone,
For sins not His own;
Your debt He hath paid
And your work He hath done.

Why the Lord must intervene

Psalm 119:126



by F. Lavender

THE Psalmist clearly recognised an important truth: that the activities of men must bring a response from the Lord. He is not careless or indifferent concerning what men are doing. Although He is patient toward them, a time comes when because of what men do God will act. The Psalmist said that men were casting off restraint and holding His law in contempt, therefore it was time for the Lord to work for the honour of His name.

On every hand there is evidence in our Nation of contempt for the laws of God. Materialism is certainly the religion of multitudes of our people. Their god is wealth because of the power, pleasure and comfort which it brings; people are as surely idolaters as the heathen who worship images. The results of idolatry are also evident. The moral laws governing man's relations with man are collapsing and men are ruled by lust, self-interest, and the attitude: "I'm all right, Jack!".

The churches, too, are generally indifferent to the will of God and to the true need of man, being more concerned with material things than with the spiritual needs of men and women.

There are some, however, who are acutely aware of our Nation's plight and they are crying: "It is time for Thee to work, Lord". The Bible clearly shows how the Lord works at such times.

He raises up men and women who will call people to return to Him, prophets, witnesses to declare the sin and folly of men and urge them to repent, men like Enoch, Noah, Elijah, Malachi, Paul, Luther, Wesley, Graham.

He shows mercy to those who repent of their sin, often encouraging such repentance by means of signs and wonders. So people like king Manasseh, Saul of Tarsus, the Philippian jailor and myself have found mercy and forgiveness by obeying the Lord and humbly turning to Christ.

The Lord works by visiting with judgment those who will not return to Him and repent of their sin. The desire of the Lord is to show mercy and not to condemn men, for it is not His will that any should perish, but rather that they should repent (2 Peter 3:9). When men and nations are hardened, only judgment remains. Solomon said: "He that being often reproved hardeneth his neck shall suddenly be broken and that without remedy" (Proverbs 29:1).

Are we among that company who are praying to the Lord that He will work in our Nation for His glory? If so, we can know for sure that the Lord has heard our cry and will work among us. He is raising up those who will call our people to repentance and, by signs and wonders, He will bear testimony to their message. Those who hear His voice and repent of their sin will experience His pardoning mercy and saving grace. Those who harden themselves against Him will know His overwhelming judgments.

Today He is calling Christians to turn from their slackness and to serve Him with all their hearts. He is pleading with sinners to repent of their sin, to turn to Christ and to receive Him as their Saviour before it is too late.

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THE ELIM EVANGEL

Vol. LIV · No. 47 November 24th, 1973 5p



Our Ministers in New Zealand: left to right—Des Short (convention speaker); Pastors H. R. Ogier (Hamilton); C. R. Bilby (President): L. W. Covic (Nelson); D. Hemingway; I. W. Bilby (Blenheim); G. T. S. Dunk (General-Secretary, Christchurch); M. J. Frith (Wellington). *See report on page 3.*

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
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Editorial

"WHEN they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thessalonians 5:3). That this portentous Scripture is connected with the second coming of Christ is clear from its context, not least v.2: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.". The remainder of the whole dissertation, which runs from 4:13 to 5:13, is against the background of the second advent and after, and its main thrust is towards believers.

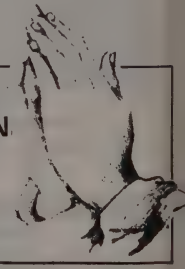
The events of the past few weeks have been increasingly bewildering. It seems beyond the bounds of possibility that Britain could soft-pedal on her erstwhile friendly attitude to the Jews, most probably because of oil politics, but it has happened. The American alert was frightening in its possibilities. Press pictures of British fighters intercepting and "buzzing" a Russian bomber near the shores of Britain did not exactly lend for encouragement either. Sabre-rattling of the most grisly and terrifying kind has become all too familiar. News bulletins have seemed to become ever more astonishing and involved. At one time it looked very possible that the world would be engulfed in what could lead to nuclear war.

Now they have signed a so-called peace pact, toasted in fruit juice and coke apparently, and signed in the desert on Egyptian territory occupied by Israel, by Egyptians and Israelis in the presence of U.N. troops—"peace-keeping" is their euphemistic title. It all sounds too good to be true. The portents of renewed war are all too clear. Yet they proclaim Dr. Kissinger as a wizard and peace as a definite possibility. Who would have thought that the so-called "detente" could bring U.S.S.R. and U.S.A. into a love-hate relationship to impose peace? Can peace really be imposed? Can nations be put down, slapped down, if you like, like naughty children and be told what they have to do?

"When they shall say peace and safety"—how penetrating is the Scripture!

If there are two lessons to be learned from recent events they are that things are moving at such a pace that men are having to scramble to try to prevent a so-called peace being broken and a nuclear holocaust being unleashed.

The other thing is that we had better get on with our evangelism urgently. **It does not look as if there is much time.**



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Church Reports

REPORT FROM NEW ZEALAND

THE twenty-second annual conference of the Elim Church in New Zealand was held in late October at Nelson where we have a growing Elim work. The fourteen delegates and observers rejoiced in the way God has strengthened the Movement over the past year. We heard how promises made by God at the last Conference had been fulfilled, especially in Blenheim, and how we praised Him for this.

The movement is still small and only two pastors are full-time, but the Lord has graciously promised a new day is dawning. We pray it will be a day of expansion, a day of a greater moving in the Holy Spirit, and a day when overseas evangelists will at last be available to assist us in our labours.

We were thrilled at the way in which the Lord confirmed the conference's decision considerably to increase the missionary budget by 40%! During the weekend a substantial anonymous gift was given to confirm that step of faith.

The series of six convention meetings also held over that long weekend was a great inspiration and blessing to many. Pastor Des Short of Faith Bible College really ministered under the guidance of God. As a result many entered into new spiritual dimensions. We all departed rejoicing in what God had done, and determined to be more open to the Spirit, to submit more to God, and to believe for great things over the next twelve months.

M.J. FRITH

GRAHAM STREET, Birmingham

"IT is the first time in the history of Graham Street Church that a minister has retired, making it a unique occasion." So said Mr. L. Bentley, Church Secretary, as he welcomed 200 or more folk to a happy family gathering to mark the Pastor's retirement.

For the past thirteen years, Pastor E.F. Cole has held the pastorate, while his services to the Elim Movement extend over a period of forty-five years. On behalf of the Elim Executive Council, Pastor J.T. Bradley conveyed a message of gratitude for the zeal, love and devotion which have been so evident throughout Pastor Cole's ministry. In wishing both Pastor and Mrs. Cole all that is well for the future, Pastor Bradley stated that he could heartily recommend retirement as an honourable estate, though he himself has not yet experienced its joys, nevertheless he remarked that it is evident that many retired ministers take on a new lease of life. In enumerating the various pastorates held by Pastor Cole, mention was made of the magnificent achievement and indeed noteworthy climax that the new church building at Graham Street had been built under Paster Cole's ministry.

Mrs. Cole has played an equally important role in the work at Graham Street and this was richly expressed by Mrs. Sanders, a senior member of the Sisterhood. She esteemed it a great privilege to have belonged to the Sisterhood since its inauguration in 1962. In paying tribute to Mrs. Cole's leadership, she said that every meeting has been marked with a sense of the presence of God. Not once has there been heard a word of criticism or gossip, but week by week they have met with God and have gone away blessed in body, soul and spirit. The Secretary of the Sisterhood, Mrs. V. Hodgkiss, had the pleasurable duty of presenting Mrs. Cole with a cheque as an expression of love and gratitude, while another senior member, Mrs. Beardmore, a sprightly eighty-two year-old, presented her with a beautiful bouquet.

The Secretary of the Young People's Fellowship, Mr. Graham Wells, made the presentation to Mr. Cole of a copy of *The Living Bible* as a token of gratitude for all the help that he has given to the young people of the Church. Perhaps the young lady who stole the show was Debbie, the nine year-old grand-daughter of Pastor and Mrs. Cole, who, on behalf of the members and friends of the Church, proudly presented Mrs. Cole with a leather handbag.

Lastly, the Church Treasurer, Mr. H. Wells paid tribute, not only to Pastor Cole's ministry, but to all the ministers who have laboured for the Lord at Graham Street. The Church has been abundantly blessed under every minister throughout the years. In making the presentation of a cheque, Mr. Wells recalled some of the tremendous difficulties Pastor Cole has had to face during his ministry at Graham Street, nevertheless one of the greatest compliments that could be paid to him is that he retires leaving the Church in complete harmony.

As a lasting reminder, a book has been compiled bearing the signatures of the members and friends of Graham Street Church, together with a tribute to the work of Pastor and Mrs. Cole, who have been true ambassadors for Christ, loving the souls of men and women and faithfully shepherding the flock. What better verse of Scripture could be inscribed in such a book than Hebrews 6:10: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister".

M.N. Herbert

NEWHAVEN **Pastor: L. Northcote**

A GOOD number of the members and friends met to give Pastor and Mrs. J.M. Reeve-Baker a warm farewell from their labours here in Newhaven. Both the Pastor and his wife, who have ministered at the Church for five years, said that they will hold happy remembrances of all with whom they had come into contact during their stay here and would continue to pray God's blessing on His work. Gifts were given by the Sunday school, Sisterhood and Church, and, on behalf of all those present and those connected with the Church, the Treasurer gave thanks to God for His most marvellous provision and for the faithfulness of His servants. We believe that, wherever God leads them, they will know the richness and power of His blessing.

We have now welcomed into our fellowship Brother and Sister L. Northcote, and we look to the Lord for a new and precious experience of Himself.

A.P. CLARK

LETCHWORTH **Pastor: G.S. Hillman**

WE are rejoicing in the Lord's rich blessing on our weekend meetings when we met to celebrate our fiftieth anniversary. Our guest preacher was the Editor, T.W. Walker. The Selly Oak Male Voice Choir joined us for the first meeting and rendered a number of choice choir items with much sincerity and warmth. We also enjoyed their solos and ringing testimonies. The inspiring first message given by Pastor Walker was most uplifting, a note of victory pervaded the whole atmosphere. His anointed message, taken from 2 Corinthians 2:14, was most enriching.

The theme was continued on the Sunday morning, while for his Sunday night message Pastor Walker spoke from Leviticus 25 on the Year of Jubilee, a subject appropriate to the occasion. A deep sense of Christ's presence affected us all. Pastor G.S. Hillman convened all three meetings.

CONSTANCE V. BRADBURY

LONG EATON **Pastor: R.L. Currie**

THE past weeks have been times of blessing and increase. We have received in ten new members and convened various events which were times of particular spiritual encouragement.

Over the August Bank Holiday weekend we held our second convention. Pastor J.C. Smyth ministered God's Word with liberty and power. We praise the Lord for the encouragement and for the wonderful time of fellowship.

On September 22,23, we celebrated our twenty-fifth Church anniversary. As the cake was cut at the anniversary tea by our oldest member, Mrs. M. Saunderson, we sang "praise God from whom all blessings flow". We praise God for all the past blessings, yet we look to Him for even greater things in the future. Pastor Ron Morrell, who had close associations with the Church in early days, was our preacher for the weekend, and again God blessed the Word to our hearts.



The cake being cut at the anniversary tea at Long Eaton. Left to right: Pastor R. Morrell, Mrs. M. Saunderson, Mrs. R. Currie, Pastor R.L. Currie. *Photograph: Ken Mackenzie*

The following Thursday we held a baptismal service when six of our fellowship and one lady from a local Methodist church went through the waters of baptism in obedience to the Lord's command. Pastor Maldwyn Jones spoke on the significance of baptism and each candidate testified to their personal salvation.

It was fitting that the following weekend was our harvest festival when we joined in thanks to God for His goodness, mercy, faithfulness and love.

PONTARDULAIS **Pastor: G.J. Feasey**

WE have every reason to thank and praise the Lord for the blessing and progress which we have experienced during recent months. God has saved and healed frequently. In a number of cases the healings have been dramatic and instantaneous and testimonies in the services have been a regular feature.

We were honoured to have a six-day campaign with Pastor Joseph Smith, the veteran "young" pioneer as our guest preacher. His ministry made a great impact on all who heard him. We were greatly enriched by his visit.

We took the challenge of the gospel to our village by entering a large, impressive float in the local carnival. A sixteen-foot silver cross bore the message: "This is what Jesus has done". Some of the 8,000 who witnessed the scene of Calvary thanked the Church and the Pastor for bringing the courage of their convictions before the crowds. Following the carnival we hired the largest chapel in the village for the visit of Pastor David Hathaway. As he told of his deliver-

ance from prison, the congregation of 200 sang in praise and made the large Church ring with joy.

Many other efforts have been blessed of God, including another baptismal service, the Church anniversary with Pastor D.A. Lambelle, the harvest thanksgiving with Miss Joan Caudell, who received for help in Inyanga the largest single missionary offering ever received in our Church.

Increasing membership and God's choicest of blessing have been achieved only through the ministry of prayer and by the anointed ministry of our beloved Pastor. He and his wife, who is a great help to us in the Church, have been blessed with the precious gift of a baby boy. May God's hand be upon them!

God is faithful to His Word and we expect even greater things in the near future.

Letters to the Editor



Dear Mr. Walker,

MAY I thank all who have prayed for my husband during his long illness and thank you also for all the prayers and messages of sympathy for the family in our bereavement. We have indeed felt the power of the prayer and loving sympathy extended to us and have been upheld by the Lord in a wonderful way. The Lord bless you all.

Mrs. V. Shipley.

Dear Editor,

VALERIE and I have just finished our itinerary, after visiting about one third of our churches, and through the EVANGEL I want to thank the various Pastors and members of the churches which we have attended for their fellowship and kindness.

There have been occasions when we were very tired, but we found that we received strength and spiritual help from many whom we met and to whom we ministered.

When in Guyana we will often remember people whom we have met and the places where we have been and we will give God praise knowing that He unites us all and that He answers prayer.

Once again, fellow-workers and members, we express many thanks for the blessings and encouragements received.

Yours in Christ,

Ian and Valerie MacInnes

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THE GIFTS OF THE SPIRIT—8

Divers Kinds of Tongues

(1 Corinthians 12:10)



by Charles J. E. Kingston

LANGUAGE is only a pattern of sounds. The promise "they shall speak with new tongues" (Mark 16:17) implies the reorganising of existing linguistic patterns. The new tongues reflect a greater awareness of God, which needs a new language to express it, just as a new name is needed for a new product, such as nylon.

1. What is speaking in tongues?

Speaking in tongues is speaking in a new language, unknown to the speaker, but known to God who understands all language. "He that speaketh in an unknown tongue speaketh not unto men, but unto God" (1 Corinthians 14:2) – a private conversation between the spirit of man and the Spirit of God.

This gift follows from the baptism with the Holy Spirit, given by the Lord Jesus Christ, who is the Baptiser, as well as Himself being the Word. Speech is the mark of a person. The Holy Spirit spoke through the prophets; reasonably, we may expect Him to evidence His indwelling in us by speech, as He did on the Day of Pentecost. God is not dumb; He has spoken unto men and still does (2 Peter 1:21; Acts 2:4).

2. Why God gives this gift of tongues

God does not give His gifts unreasonably. When the Holy Spirit filled the 120 in the upper room they "began to speak with other tongues, as the Spirit gave them utterance"; when "the Holy Ghost fell on all them which heard the word" in Cornelius's home, they spoke with tongues and magnified God; when the twelve men of Ephesus received the Spirit, "they spake with tongues and prophesied". This pattern of response suggests that obedience to the Holy Spirit is one of the practical aspects of speaking in tongues. The tongue is the last citadel of man's nature to surrender to Him; when He takes control of the most unruly member of the body, He is the Lord of all. As the Bible says: "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Corinthians 12:3).

3. How does the gift of tongues operate?

The disciples began to speak as the Spirit gave utterance; syllables of sound, given by the Holy Spirit but unknown in meaning to them (though not to Him) entered their minds in exactly the same way as inner guidance from God does. As these first syllables of sound were vocalised other sounds appeared, but the disciples had to speak out those sounds. God does not compel us to yield to the inner voice of His guidance, nor will He force our tongues to yield to His gift of tongues; beginning to speak is always the disciples' part.

4. What is the use of the gift of tongues?

That man may speak supernaturally to God

"There is a deep in the spirit of the redeemed that is not plumbed by mind or thought". "My spirit prayeth", Paul said. Praying in depth enables us to express our hearts to God.

That God may be magnified

This gift enables our whole beings to magnify and praise God. So those Jews testified who heard the 120 "speak in our tongues the wonderful works of God" (Acts 2:11). Michael Harper records how a young Episcopal couple came into contact with another who had received a deep experience of God: "So Joan asked Shirley (the wife) what had happened to her-she answered in the heavenly language that the Lord had given her". Joan tells what her reaction to this was: "I was astonished. For the first time in my life I knew that God was real; that He was as near to me as Shirley. My first thought was, 'The New Testament is true. Another realisation hit me – I was a sinner. . ." *(As at the beginning).*

That believers may edify (build up) themselves

Prophesying edifies others; speaking in tongues edifies oneself (1 Corinthians 14:4). Speaking in tongues gives rest and refreshing, the prophet tells us (Isaiah 28:11, 12). There would not be so many breakdowns in health among Christians if this gift were more widely used. Paul thanked God that he was able to speak in tongues more than them all. He must often have been refreshed in spirit by its use.

That, with the added gift of interpretation of tongues, the Church may be edified.

In his private prayers, the baptised believer may edify himself, as Paul did, praying with the Spirit; in a public meeting, if there be no interpreter present, let him keep silence in the church, speaking to him-

Continued on page 20



CHILDREN'S CORNER

The interrupted Meal

Words and drawing by Sheila Price

AFTER spending a long and busy day, Jesus was looking forward to having supper with Simon the Pharisee, a very rich man. Simon, too, was looking forward to His company for the evening and he proudly welcomed Jesus to his grand house. The two went into the room to eat the freshly-baked bread and meat.

Suddenly there was a commotion outside. The door to the dining-room burst open and in rushed a young girl, weeping. She threw herself at Christ's feet and knelt there sobbing her heart out.

Simon was furious. "How dare you enter my home!" he cried. "How dare you interrupt my meal and spoil my evening!" Simon knew all about this girl. She lived nearby and led a wicked life. Now she had humiliated Simon in front of his Guest and he could not control his anger. "Get out!" he ordered. "Don't you know that I am entertaining a very special Person?".

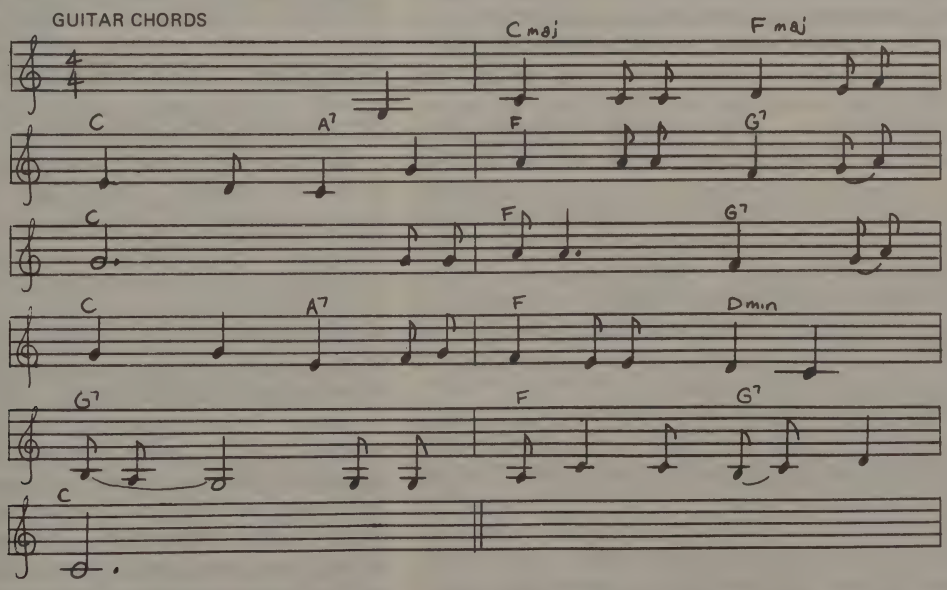
The girl did know. That was why she had burst into Simon's house.

For a long time she had been alone. No-one would speak to her or help her. No-one was sorry for her. She had spent her days thinking of her home, her friends and the father and mother whom she was afraid to face. She had spent her nights regretting her wicked ways. One day, she met Jesus and heard Him speak of God's great love and tenderness. Ever since she had been thinking of His kind, tender words until, at last, she had made her way to Simon's house to kneel at His feet to ask Him to forgive her and become her Friend. Jesus did.

Some people believe that the girl was Mary Magdalene, who, two years later, followed Jesus to the hill of Calvary. Mary sobbed her heart out, as she watched Jesus die on the cross, but, three days later, her tears of sorrow turned to tears of joy, for she caught the very first sight of the risen Lord and heard Him, whisper, "Mary!".

He's Mine-He's Yours-He's Ours

by Cheryl Drower



Now Jesus was born in a stable,
Yes, that's what the story tells,
Of a cattle shed, of three wise men
Of the tinkle of Christmas bells
Of the tinkle of Christmas bells.

Is that where you leave the Lord Jesus?
Wrapped up on a Christmas tree
The greatest gift the world has known
And it's there for you and me
And it's there for you and me.

Now take your part of Jesus
Just open up and see
He's mine He's yours He's ours my friend
He died to set us free
He died to set us free.

For God so loved the world, it's true
He sent His only son
Believe in him, confess Him Lord
And your life has just begun
And your life has just begun.



"Satan hath desired . . . but I have prayed"

Luke 22:31,32

by Brian J. Hayes, Pastor of our Edinburgh Church

SATAN desired to have not just Peter, but all the disciples. He is still the same; he desires to have everyone of us. He is ever attacking the children of God. Peter speaks of "the devil, as a roaring lion, walketh about, seeking whom he may devour". This coupled with Luke 22:31 gives a picture of the diverse methods that Satan uses to bring down the people of God. Peter vividly portrays the sheer terror, strength and weight of Satan's power which seeks to engulf us. "Hath desired to have you" conveys subtlety, such as was used against Eve in Eden. If one method is not successful, he uses another. If we become aware of some of his attacks he changes to the unexpected, the unlikely, the method against which we have no guard. His adaptability is revealed by Paul's phrase: "Satan himself is transformed into an angel of light".

"Desired to have you" is an allusion to Job 1:6-12; 2:1-6. God allowed Satan to test and try Job, but all Satan did was within the will of God. He had no power over the parts of Job's life for which divine permission was refused. While many testings, difficulties and many attacks against God's work and people come from the devil, *let us be careful just how much we blame him!* Some difficulties are the fruit of our carelessness or stupidity. Others are the fruit of our disobedience of God's Word. We cannot ascribe such things to the devil. To do so is as wrong as to say "The Lord told me to do this" in order to justify a course of action which *we* wish to take.

"Satan hath desired to have you": not one of us is excluded. He desires to have those who have been recently saved to drag them back into their old way of life. He seeks to stunt the growth of Christians by convincing them that their lives are not "up to the mark" or that holiness is not for them. He seeks to undermine the faith of young people through doubts and questions, by putting an attractive pathway before them, or by deluding them into thinking that they are missing much that is in the world. He desires to have those who have been Christians for many years by bringing some crisis in life which shocks or hurts and causes them to say, "I've had enough", or he deceitfully steers us on to a by-road so that we are still very busy, but not in the things that Satan detests – like soul-winning and the deepening of our spiritual lives. He creates divisions, quarrels, or causes us to harbour disagreements which he says are justifiable, or he gives us a superior attitude, which is really pride, though Satan calls it a spirit of wisdom and discernment. He uses fair means or foul, plausible arguments, feasible situations. He uses anything or anyone to accomplish his desire. If he is succeeding in some measure, remember the exhortation to "give no place (opportunity or chance) to the devil" (Ephesians 4:27).

Then come those wonderful words of encouragement: "But I have prayed for thee". Hear Him praying in the words of John 17: "I pray for them; I pray not for the world, but for them which thou hast given Me; for they are Thine. . .these are in the world . . .Holy Father, keep. . .those whom thou hast given Me. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil (one)." This was a timeless prayer, for it still rings through the corridors of time and in the courts of heaven. *It still holds good for us.* The Saviour declares, "I have prayed for thee" and the tense and meaning are, "I have been doing it already". The strength of that prayer means that SATAN MAY DESIRE, BUT HE NEED NOT HAVE (1 John 2:1).

The Lord doing this "That thy faith fail not", that is, not fail entirely. Peter's faith did fail partially when he denied his Lord three times, but the One who says, "I have prayed for thee", is there when we stumble, or fall. When we make a mistake He is there to lay His hand upon us and lift us up. Do not run away when you fail or be content to stay on the ground when you fall, but reach out your hand to the One whose nail-pierced hand is always there to lift us up.

Hence – "when thou art converted, strengthen thy brethren", that is, when you have turned again and come back afresh as a penitent disciple (as Peter did), then make use of your bitter experience to fortify others in their temptations. There is no shame in failure if we learn from it. Let the Saviour lift us up, and then encourage others. Satan would sneer when we fail and deceive us into believing that we cannot pray or be used again by God. Look at David! Look at Peter! Look at the promises of God (1 John 1:9). Then turn again and let the Lord use you as mightily as He did these two men.

Book Reviews

Jeremiah, Priest and Prophet, *by F.B. Meyer. Published by Lakeland Paperbacks, price 45p, postage and packing 5p extra.*

WHENEVER there is a divorce between religion and morals in the life of a nation or an individual, it is fatal. Idolatry and corruption occur frequently. This book is mainly a history book and deals with the rise and fall of kings and empires, especially the fall of Jerusalem and the carrying away into Babylon.

The author reveals the experiences of one man of God who stood entirely alone, cast out by prophets, priests, courts and people – Jeremiah. As you read the book you see how closely linked his life was to that of Christ – a Man of sorrows and acquainted with grief. He preached the terrors of Sinai with the pathos of Calvary. He was a prophet of doom, but with much love. He knew famine, barrenness, drought, pain, disappointment, experiences that youth leaders and pastors sometimes have. This book is difficult to understand in parts, but it is very good reading for the studious type of person.

D.S. Williams

God's Truth, *by Alan Hayward, M.Sc. (Eng), Ph.D., F.Inst. P., C.Eng., M.Inst. Mech.E., F.Inst. Pet. Published by Marshall, Morgan and Scott, price £3, postage and packing 14p extra.*

IN these days of the much-used cliche, "science contradicts Scripture," it is good to remind ourselves that there are many scientists who emphatically do not share that view. This book by Dr. Hayward is refreshing in its clarity and forthrightness. His position is clear: the Bible is the Word of God.

The book is in three parts. Part I deals with some of the facts which make the Bible unique – its unity, its prophetic content, the fact of Christ, His resurrection, etc. Part II deals with some of the popular objections, e.g., the Bible's inspiration, its accuracy, mistakes, contradictions, its being unscientific, etc. Part III consists of two chapters: advice on Bible study, and the mighty power of this Book.

Some fundamentalists may take issue with Dr. Hayward in chapter 24 on the question of eternal punishment, but it would be foolish to miss the other twenty-six chapters because of this. His style is extremely readable, even racy in places. He deliberately "sticks to simple English" and, in his own words, "the kind of language used will probably make my fellow-scientists weep". Maybe, but it made my heart rejoice! Yes, this is a welcome book in this age of doubt and unbelief.

H. Palliser

Beauty for Ashes – *poems by Ruth Wilson. Published by the author, price 3p, postage and packing 3p extra.*

THIS is a pleasing selection of devotional verses with appropriate Scriptures and attractive scraper-board etchings by Rita W. McCormick. The subjects covered include Gratitude, Fellowship, Compassion, Shelter, and Christ my Lord. This booklet of fourteen poems in all makes an acceptable gift and its contents are very suitable for Sisterhood meetings and to bring comfort to those who are ill or downcast. It is moderately priced at 20p and any profit from its sale will be used to further the gospel.

Margaret M. Ladlow

How come, God?, *by David M. Howard. Published by Scripture Union, price 45p, postage and packing 6p extra.*

THIS is another book on suffering, but with a difference: the author does not try to explain the impossible and reason the unfathomable. Suffering exists and God stands in the shadows. David Howard uses the Book of Job to illustrate the twentieth century anguish and, despite critical happenings, places our feet firmly on the love of God. The Almighty may never explain why trials come, but it is sufficient to know that His unimpeachable wisdom is behind it. This book is worth buying because of its refreshing simplicity of the obvious. Its startling cover illustrates so many lives and the contents puts our relationship with God in right perspective. But like most writers on the Book of Job he forgets that we often get what we fear (Job 3:25)!

M.W. Carr, B.Sc.

Jack Yorkshire's Weekend Book, *Published by Lion Publishing, price 50p, postage and packing 8p extra.*

I HAVE been trying for a few days to review this book, but by its style and content it defies review in the accepted sense of the word. It is a "Weekend book", to be perused in the spare moments. As a preacher I found myself reading it with illustrations in mind – and it abounds with these – but it would be perfectly readable to the man in the street and leave him with some thoughts of God in his soul. The style of writing is an acquired taste. I would not expect everyone to like this book, but many will. Like most acquired tastes it is best taken in small doses. As every article is complete in itself this is easy to do, but you will also find that it is a book that you will keep coming back to and reading again. If the unconverted – for whom it is really written – do the same they cannot help but be impressed by its style, quality, and evangelistic appeal.

David J. Ayling

All books reviewed or advertised in "Elim Evangel" are obtainable from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

The Calling of Pa

"Paul, a servant of Jesus Christ, called to be an apos

I ESTEEM it a great privilege to be asked to speak at this Ordination Service, since I have shared, with others at our Elim Bible College, in shaping and preparing the minds of these young men for the Christian ministry.

It is sometimes forgotten that the twelve apostles of our Lord were young men, presumably in their twenties for the most part. He understood young men as none else did — the gaiety, gallantry, and generosity, their young hearts with all their conflicts, hopes, and dreams.

Here before us are twelve young men as they, with one of them not so young perhaps, and who can tell what Jesus Christ will make of them?

Our text has four punctuation marks and these indicate the four dimensions of a minister's life: selfward, Godward, othersward, and Bibleward. I thought that these would make a helpful basis for our talk tonight.

Character

The first phrase indicates the writer's character: "Paul". First of all he sets down his own name, as was customary. We add ours at the end of our letters. What God seeks and what the Church needs is the dedication of individuality. More than once Paul hints at his late arrival on the scene. Others were before him. He was overshadowed by those who walked and talked with Jesus: Peter, James, John, and all the original apostolic band. It must have been wonderful at the Last Supper to have sat at the right-hand place of affection, like John, and to have leaned on the Master's bosom; or, like Judas Iscariot, in the left-hand place of honour, and to have received the favoured "sop" from His own dear hand; to have made, like Peter, the great confession of deity; and to have heard from His own lips the great commission, sending them into all the world to preach the gospel to every creature. But he was Paul and it was Paul whom God called and for whom the world waited (as I felt as a young man in the Mother Church of Elim in Ireland, that Elim and England were waiting for me!). "Let no man", said Martin Luther, "lose the faith that God willeth to do a great work through him".

With all who are called to the ministry, you may have many things in common, but you each possess something unique: a God-given personality. Each time God makes a man He breaks the mould. How wonderful you are in God's sight. When you look in the mirror think of that! The God who this very day has made a billion blades of grass to grow in this land, and no two of them alike, has made you.

Older ministers, and maybe some church members present, will recall a preacher who is no longer with us. Though he had not the physical appearance of George Jeffreys, one had but to close one's eyes and listen, and the illusion was complete; his master's voice! At this year's Blackpool Conference Pastor A.S.F. Horne reminded us of an incident that he had witnessed when the great Dr. Campbell Morgan, immaculate as always, strode on to a public platform where hundreds were waiting to hear his words. Continuing over to the piano, he struck one note, B natural. That was his text and theme!

Paul sets his name on the title-page and his stamp

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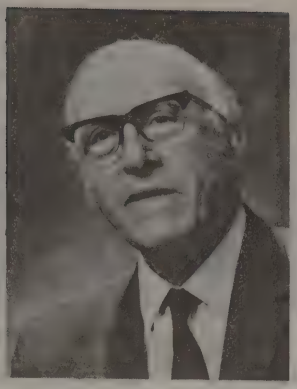
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l unto the gospel of God"
(Romans 1:1)

Notes of the address at the Ordination Service at our Clapham Church

y J. Alexander Wright



is upon the whole of his great work. No man need ever be ashamed of himself. Martin Buber, the Jewish philosopher, dreamed of the great Judgment Day when, standing before almighty God, he would hear Him say, "Martin Buber, I ask you not why you were not Moses, or Rabbi Baal Shem Tove; I ask you only, why were you not Martin Buber?". Be yourself!

Constraint

The second phrase indicates Paul's constraint: "a servant". Ordinands will remember how, when studying Romans together, we laboured that word in the original language: "bond-slave". A bond-slave was not merely a servant with wages and time off to "do his own thing". He had no off-time, for all his days, all his hours, body and soul, he was his master's property. Presently, we will be thinking of the next phrase, "an apostle", about Paul's authority, but here his humility is in view, like his Master's, who "took on Him the form of a slave". We may say that there is no real authority but that which springs from humility. Young ministers are tempted to "exercise authority"! "Strong leadership" it is sometimes called. So easily can that become a mild tyranny, disastrous to church life. First learn humility, brethren, for all apostolic and ministerial power flows from it. "I bear in my body the brand-marks of the Lord Jesus," said the apostle. A minister is not for ornament, but for use. He may not display his airs and graces. His dignity and rank are determined by the One who is his Master, but what a wonderful Master He is! The thought captivated F.R. Havergal. Her writings are full of the theme, like "Jesus, Master, whose I am, purchased Thine alone to be, By Thy blood, O Lamb of God, shed so willingly for me", and "I love, I love my Master, I will not go out free". When our Prime Minister calls his Cabinet together, the official summons reads, "The servants of the Queen are commanded to meet".

Constitution

The third phrase indicates his constitution: "an apostle". The slave becomes the "special messenger". Nor was he merely "*called* to be an apostle" as our A.V. text says. The verb is stronger: "**constituted**". To be "called the sons of God" (1 John 3:1) does not simply mean "named", but "constituted". "And such we are" adds the R.V. and others, making the point very clear. "And such we are"! – there's an Irish touch there! "Made an apostle": he is a wise man who knows and understands his calling. "It is a great pity", said the secretary of Queen Elizabeth I, "that so few of us discern for what purpose we are sent into this world, until the time comes for us to go out of it". "He is a chosen vessel unto Me, to bear My name before governors and kings and the children of Israel". God's programme for him was explicit and how gloriously he fulfilled it!

You may not be called to the pastoral ministry in the strict sense, though whatever you do for God will be done with a shepherd heart. Some may find their work in evangelism, some in administration, and maybe some overseas. "Christ the Son of God hath sent me to the midnight lands, Mine the mighty ordination of the pierced Hands.". "It may be I must carry the blessed Word of Life across the burning desert to those in sinful strife. And though it be my lot to bear my colours there, if Jesus goes with me, I'll go anywhere".

"Anyone" was the unwritten slogan of earlier days in Elim. Thank God for the diminishing but not yet extinct number of those ministers who are still with us who have been ready to go anywhere on the Lord's errands at their Field Superintendent's request. What joy they must bring to his heart! We have actually heard of some who, when a certain pastoral appointment is suggested, first go privately to the town or city to inspect the church-building and manse before giving their acquiescence or refusal. They couldn't have been Elim ministers. It's all a mistake, they must have belonged to some other church-fellowship!

Consecration

The fourth phrase indicates Paul's consecration : "separated unto the Gospel". Once he gloried in being a Pharisee, a Separatist, as the word means, even more, a Separatist of the Separatists! He was still a Separatist! Then he was dedicated to the overthrow of Christ's cause and the imprisoning, beating, and even murdering of His followers, but now he was devoted to the growth and spread of His Church in the world. What consecration he showed, too. No man ever makes a job of anything unless he separates himself to it. Singleness of mind and heart are called for. In his first Letter to young Timothy, Paul lists some half-dozen requirements for a young minister, and adds, "Give thyself wholly to them". In Paul's consecration there is enough to engage the hearts and minds of you all. "Called to separation with the Crucified, Temples of the Spirit, saved and sanctified, Set apart for service, by God's hand ordained, We the cross have taken, by His love constrained."

Your business in life is to declare the Good Tidings, to make all men see and know what is the mystery of the gospel, and to share with them those unsearchable riches which have come to you. May the Holy Spirit work this out in all of our lives!



Camp-follower attracted by singing of the Sparkbrook young people camping in Devon



Two of the four ATV Network "Outside Broadcasts" mobile units, packing up after televising the "George Canty" programme in Kings Heath Park, Birmingham



Left-handed guitarist and other Sparkbrookians at their annual Sparkbrook church camp 1973

Sparkbrook Outlook

by A. J. Curtis

AMONG their various activities, the Sparkbrook young people run their own annual camp. Venues vary, generally sites being found in Wales, but the last was held in Devon.

The effect of new converts living together for a week under canvas, with a full regimen of spiritual opportunity, justifies the amount of labour put in. Usually some efficient, experienced man from the Church is responsible for all meetings, and the Lord has certainly "set in the Church" in the case of Sparkbook such valuable, able leaders.

Recently-saved young people are being filled with the Spirit and showing the reality of their blessings in outreach, person-to-person evangelism, either from door to door, or in Birmingham's central shopping areas. New singing groups are gradually arising from them, giving pleasure to older Christians and providing a powerful witness in our gospel services. Previous Sparkbrook musical groups, especially the Choir, the Ribbonettes and the New Creation Group (heard on Radio 4) have been in countless clubs, public houses, remand homes, prison, hospitals and eventide homes, and churches to more than 100 miles away.

The Sunday School is successfully run and a most encouraging feature is the high proportion of teenage scholars firmly in regular attendance, and being absorbed into Church activities.

The Pastor, George Canty, is released from time to time with the prayerful backing of all, to carry the Elim message to places far and near as another "arm" of Sparkbrook. The Pentecostal character of the services has brought several invitations from the B.B.C., for the first-ever fully "charismatic" Elim meetings on the air, already twice broadcast and soon to be heard again, as well as for national (Radio 4) broadcasts by our Pastor, and on Radio Birmingham.

An outstanding, valuable opportunity is the "George Canty" programme, put out twice weekly on I.T.V. across the entire central area of England and to the Welsh border, when the gospel is "painted and talked", making our Sparkbrook Church quite noted.

Mr. Ron Pearson, a deacon, has also gradually established a fine bridgehead in the tough area of Chelmesley Wood – the largest housing development in Europe. Young drivers collect people each Sunday for the Sparkbrook gospel rally from this and other

George Canty recording in the ATV Network Limited studio, October 8th 1973



areas, in all weathers, despite the distances involved.

A large proportion of older people, who have carried on the work now for forty years and are still so valuably faithful, are cherished by the diaconate. Various proofs of love include Christmas dinners, summer trips, and constant care for their welfare. Four of these are between ninety-two and ninety-four years of age.

In the last few years the Sparkbrook area has received very bad publicity. It is mainly an immigrant area, including Pakistanis and Irish, as well as Jamaican. Many Jamaican people have added their richenthusiasm to our Church, for whom we thank God, but housing conditions are very poor and have been the subject of much television and press campaigning. Housing suitable for our young people who marry is not to be found and a serious loss of this age group has occurred as they have bought houses in over-spill areas outside the City. Much discouragement of this kind has been fought and overcome by the presence of new converts, though some of these are from distant areas of Birmingham. Two baptismal services have been held so far in 1973, and Church offerings are slowly increasing despite the severe loss of wage-earners. The showings of other general statistics reveal that Sparkbrook is Birmingham's poorest area, but we thank God for the fact God has not chosen the rich alone. The richness of Holy Ghost services compensates ten thousand times over for "the worst street in Birmingham" as a nearby road is called.



The Field Superintendent's Notes

Heard in the Office. THE teenage son of one of our ministers stood in the prayer meeting and pointed out to the Lord that he often heard his father speaking about being baptised in the Holy Ghost, but admitted that personally he had not shared in the blessing and would like to do so. There and then the Lord gave the young man his birthright as he spoke with other tongues before the congregation – hallelujah!

After spending a year in Tasmania, Pastor R.D. Bradley is thrilled to be back in this country and especially delighted to be back in the fellowship of the Elim family which was missed beyond expression.

Graduation. Ten young men graduated from Elim Bible College this summer. They have now assumed their first ministerial responsibilities at Alloa, Bishop Auckland, Bristol (Assistant), Cannock, Chelmsford (Assistant), Eastleigh, Ingatestone, Middleton, Rugby and Wells.

Family Affairs. Births. A number of manses have been brightened by new arrivals of late, among them the homes of G.J. Feasey, R.T. McDonald, T. Partington, I.S. Richard and T.J. Stevens. **Marriages.** We extend our good wishes to the following young ministers and to the ladies whom they have married: M. Jones, R. Smith and P. Upton.

Ordination. Twelve probationary ministers were ordained at the special annual meeting recently. The Clapham Church was packed beyond capacity, Pastor J.A. Wright ministered most suitably and the President led the very sacred service and presented the certificates. The Elim Bible College Students ministered in song.

Retirements. Over recent months there have been certain reitrements within the ranks of our ministry and these include: E.F. Cole, A.V. Gorton, H Burton Haynes, I.R. Moore and R.R. Taylor. Some of these brethren still carry church responsibilities.

Elim Bible College. Over 100 students are now sharing in Theology or English studies and this provides the highest number ever to enrol at our College. They are a fine group and should prove valuable to the ministry in future years.

Promotion. Three of our retired ministers, W.J. Allen, A.J.K. Magee and E.J. Phillips have been promoted to their eternal reward and we express again our appreciation for past services and continue to remember their partners in prayer.

"HELPS" Scheme. We are happy to say, and with considerable gratitude, that the call for help for the new Birkenhead Church realized about £2,000. A new call is just going out in connection with the recent purchase of Presbyterian premises in South Shields; previously they were only rented. If you would like to join this excellent, practical scheme, please write to: The Field Superintendent, P.O. Box 38, Cheltenham, Glos. Thank you.

R.B. Chapman

Points for Preachers

by J. Alexander Wright

An Outline

"Ye did it not"
(Matthew 25:31)

THE haunting words of the General Confession declare: "We have left undone. . .". This is the damning sin which our Lord condemned in word and parable. "To him that knoweth to do good, and doeth it not, to him it is sin."(James 4:17).

1. **Playing for safety:** The buried talent *(Matthew 25:25).*
2. **Careless Omission:** The foolish Virgins *(Matthew 25).*
3. **Wilful disregard:** The man without a wedding garment *(Matthew 22).*
4. **Religious preoccupation:** The Priest and the Levite *(Luke 10).*
5. **Selfish engrossment:** The rich man and Lazarus *(Luke 16).*
6. **Living a lie:** The son who said, "I will" *(Matthew 21:30).*

I never cut my neighbour's throat; my neighbour's gold
I never stole;
I never spoiled his house and land, but God have mercy
on my soul!
For I am haunted night and day by all the deeds I have
not done;
O unattempted loveliness! O costly valour never won.
Marguerite Wilkinson

"He left nothing undone" *(Joshua 11:15).*

An Illustration

Successful Evangelism?

May 15th, 1752. In the afternoon I preached at Alemouth. How plain an evidence we have here, that even our outward work, even the Societies are not of man's building. With all our labour and skill, we cannot, in nine years time, form a Society in this place, even though there is none that opposes, poor or rich, nay, though the two richest men in the town, and the only gentleman there, have done all which was in their power to further it.

John Wesley's Journal.

A Quotation

Praise the Lord!

"But isn't it possible to get into the habit of praising the Lord?" asked one of the exuberant Billy Bray, the Cornish miner-preacher, who was always praising the Lord. "Yes", replied Billy, "and it's a very good habit though so few have it."

Redemption Hymnal

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Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.
D.2810

Thoughts from the Book of Genesis

53. Joseph's Brethren on Trial (Genesis 42:15)
by F. Lavender, Pastor of our Croydon Church

THE famine that came to the lands of the Middle East had a disastrous effect in Canaan. When Jacob heard that there was corn in Egypt, he sent his ten oldest sons to buy food there. When they reached the "corn market", Joseph recognised them, but they did not know him. Joseph decided to put them to a test to find out if they had changed their ways, if there was any sign of repentance. As a result of this testing three things emerged. The brothers had lived with a bad conscience for twenty years, for they immediately connected their distress with their cruelty to Joseph. Joseph, whom they had rejected, became their saviour. The promises of God were at last fulfilled when the brothers bowed before Joseph.

The Lord Jesus was rejected by, and died for, sinners; so, when a sinner hears the gospel, he is "put on trial" in a similar way to Joseph's brethren. When a sinner turns to Christ three things are revealed: his conscience is troubled; for he is convicted of sin and brought to repentance; the rejected One is the very Person who becomes the sinner's Saviour; the divine promise of Christ's exaltation is fulfilled in one life when the sinner bows before Jesus. Those are what happened when you and I were saved. The Lord Jesus had been as a "root out of a dry ground", but He became the "Rose of Sharon" and "the Lily of the valleys". We now gladly acknowledge Him as our Lord and Saviour.



Margaret M. Ladlow's page

Pen, Print and Poetry

IT is a pleasant task to continue my story of James Montgomery, for his adult life, from the age of 21 to 83, was spent in Sheffield, my home town. I am familiar with so many of his associations and derive particular pleasure from the fact that he lived in Hartshead, for it was in the Friends' Meeting House in Hartshead that the Elim Church began in 1931 and there I received my first teaching after conversion. Montgomery came to trust fully in Christ in his forties when attending a Methodist church. Disregarding his staid religious upbringing and moral integrity, he wrote: "Convinced that I was a sinner and in need of a Saviour, I flew to Jesus simple and child-like. Need I tell you the consequences?". In 1814 he was re-admitted to the Moravian Church.

Of his secular life I can give only a brief outline. In 1794, when he was only twenty three years old he commenced to publish the *Iris* newspaper. He was soon in trouble as editor, patriot and staunch supporter of liberty. In October 1794 he was fined and imprisoned in York Castle for three months for printing a poem by an Ulster clergyman. In 1796 he spent six more months behind prison bars for printing a true report of a riot when lives were lost in Sheffield. Undeterred by early reverses, Montgomery persevered. He published his paper for thirty years and at the same time developed his poetical skill. After retiring, he lectured on English literature and poetry and worked wholeheartedly for the establishment of Sunday schools and in many other ways to further the gospel and to help his fellow men, particularly the poor, the sick and the uneducated.

Looking through your hymn-book you will discover several well-loved hymns by James Montgomery. "Hark the Song of Jubilee" is a missionary favourite. "For ever with the Lord" is triumphant with a very real personal faith. From his pen came the devotional verses of "According to Thy gracious Word" which have been a means of blessing at countless Communion services. Turn to no. 231 in *Redemption Hymnal* and your heart will glow as you read his fine Pentecostal hymn. When Christmas comes, remember to sing with deeper appreciation the lovely carol of his "Angels from the Realms of Glory".

The James Montgomery Memorial stands in the precincts of Sheffield Cathedral. It is the statue of a gentle, noble-looking man clasping his Bible. The inscription reads: "Here lies interred, beloved by all who knew him, THE CHRISTIAN POET, Patriot and Philanthropist. Wherever poetry is read or Christian hymns are sung in the English language, 'He being dead yet speaketh' by the genius, piety and taste embodied in his writings". Inscribed on the plinth are the words of perhaps his most famous hymn: "Prayer is the soul's sincere desire". This superb poem is also to be found on the plinth. It breathes the radiant faith of a man who walked with God and knew that his eternal destiny was sure:

There is a calm for those who weep,
A rest for weary pilgrims found.
They softly lie and sweetly sleep,
Low in the ground.

The storm that wrecks the wintry sky
No more disturbs their deep repose,
Than summers evening's latest sigh
That shuts the rose.

The soul of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine,
A star of day.

The sun is but a spark of fire,
A transient meteor through the sky.
The soul, immortal as its Sire,
Shall never die.

IN THE TWINKLING OF AN EYE and THE MARK OF THE BEAST
by Sydney Watson
Two thrilling stories about the Second Coming of Christ. Ideal for gifts; full of Bible teaching.
McCall Barbour, Dept.E, George IV Bridge, Edinburgh.
D.2926

Classified Advertisements

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SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.2779

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs etc., gold stamped Church name, raise funds quickly, easily, Details: Northern Novelties, Bradford BD2 3AF. C.2764

CHRISTMAS CARDS: 36 for 50p, post paid. Send to M.G.North, 55B Johnson Place, Nr. Vauxhall Street, Norwich, Norfolk, NOR 34F. C.2950

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.2878

JESUS is coming! Are you occupying until He comes? You can work for the Master and reach many before He comes by using your tape recorder. Specially prepared sermons on cassettes, cartridges, or ordinary tapes may be obtained free on loan. Play them to shut-ins, senior citizen's clubs, welfare homes, hospitals, etc. S.A.E. for particulars to: Mr. and Mrs. Shelling, 44 Victoria Park Road East, Cardiff, Glam. Above also for sale. Send for list. C.2967

MARRIAGES

BURNS—SEMPLE; COLQUHOUN—SEMPLE. On October 20th, at our Knottingley Church, Wilfred Burns to Janet Pauline Semple and Edward Colquhoun to Judith Ann Semple. Officiating minister: John Marriott.

CHRISTMAS GIFT APPEAL FOR MISSIONARIES

Only two months to Christmas and time to be thinking about something special for our missionary representatives. So that distribution of gifts can be made in good time please send donations to the Missionary Secretary, Elim Church Headquarters, P.O. Box, 38, Cheltenham, Glos.

D.2917

DEDICATION

KENT. On October 28th, Jonathan Stuart Kent, first child of Mike and Margaret, was dedicated at our Macclesfield Church by Pastor D. Beresford. C.2973

BIRTH

CADAMY. On October 25th, to Tony and Judith (nee Lawrence), members of our York Church, God's precious gift of a son, Matthew Edward, a brother for Andrew James.

ITINERARIES

The President (J. Lancaster):

November 24, Exmouth; 25, Exeter; 27, Newquay; 28, Falmouth; 29, Plymouth; December 4, Kingston; 6, Croydon; 7, Camberwell; 8, Clapham; 9, Caterham (a.m.), Coulsdon (p.m.); 11, Thornton Heath; 12, Wimbledon; 13, Fairfield Halls, Croydon; 14, Bermondsey; 15, Aldershot.

The London Crusader Choir with Douglas B. Gray:

November 25, Broadmoor Hospital; December 9, Croydon; 13, Croydon (Fairfield Halls); 16, Maidstone; 23, Wandsworth prison.

Miss Joan Caudell:

November 24, Barking; 25, Dagenham (a.m.), East Ham (p.m.); 26, Harlow; 27, Epping; 28, Romford; 29, Rochester; 30, Blean.

Joseph Smith:

November 24-29, Alexandra Park Avenue; December 1-6, Larne.

FOR SALE

Due to retirement a very successfully run hotel in much sought after area—a prime position—preference would be given to a Christian family of organisation—hotel is near sea in very popular S.W. resort—23 letting rooms—several family rooms—large dining room for 55 guests—3 lounges —coffee bar—modern kitchen with excellent equipment. Accommodation for staff and in addition a modern 3 bedroom family flat, lounge, kitchen, etc. Large car park. Only those with capital available need apply for particulars. Box. No. 2961, Elim Evangel, P.O. Box 38, Cheltenham, Glos. D.2961

WAVELENGTH — ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at close of midnight programme. Programmes are entitled "George Canty" - talking and painting.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Radio Georgetown every Sunday at 9.15 a.m.

COMING EVENTS

BRIGHTON. December 1. Elim Pentecostal Church, The Lanes. Rededication service conducted by the President. At 7. Commencing December 2. Evangelistic Crusade conducted by F.A.Hodge and C. Hirst. Weeknights (except Fridays) at 7.30. Sundays at 6.30.

BURNHAM-ON-CROUCH. Carnival Hall, Arcadia Road. Series of Bible studies: "The Priesthood of Israel", with life-size replica of High Priest's robes. Every Thursday at 8. Sunday school and gospel service at 10.30. Communion service at 6.30.

CHELMSFORD. December 14,15. Elim Pentecostal Church, Mildmay Road. Thirteenth annual Christmas musical festival. Guests: Pastors Dennis Robson and Ray Westbrook. Chelmsford Elim Choir. Carols by Candlelight. Friday at 7.30. Saturday at 7.

CRADLEY HEATH, Warley. December 2. Elim Pentecostal Church, Bearmore Road. Guest service featuring a youth programme. Convener: Terry W. Jacobs. At 6.

CROYDON. December 6. Elim Pentecostal Church, Stanley Road. The President (John Lancaster). At 7.30. 9. Christmas carols led by the London Crusader Choir with D.B. Gray. 23. Carol service. Sundays at 6.30.

CROYDON. December 13. Fairfield Halls. Christmas Symphony of Praise. Directed by Douglas B. Gray. London Crusader Choir; The Harbour Light Folk Group of The Salvation Army; Purley Philharmonic Choir; Ray Isom, L.R.A.M. (Piano); Kelvin Thomas, L.T.C.L.; Massed choirs from local Churches and The Salvation Army. Guest of Honour: Pastor John Lancaster (President). Reserved seat tickets from the Elim London Office, 15 Rodenhurst Road, London SW4 8AE.

EVESHAM. December 2. Elim Pentecostal Church, Masonic Building, Swan Lane. Preacher: J.T. Bradley. At 11 and 6.30. December 8. Monthly rally. Missionary Pageant. At 7.

GRANGETOWN, Teesside. November 25. Elim Pentecostal Church, Lee Road. Visit of Lois Buckley and Alan Beer. At 10.30, 11.30, 6.30 and 8.15. November 28. Living Word rally. At 7.30. December 2. Film: "His Land". At 8.15. December 3-6. Bible prophecy week. Preacher: G.J. Fearn. At 7.30.

HANLEY, Stoke on Trent. December 8. Elim Pentecostal Church, Bucknall Old Road. Film: "Mission to Hell". At 7.45.

HARLOW. December 1. Elim Pentecostal Church, Parndon Wood Road, off Parrington Road, Great Parndon. Preacher: F.H. Coleman (Islington). Subject: World Pentecostal Conference, 1973. Musical and other items. At 7.

HARROGATE. November 24,25. Elim Pentecostal Church, Park View, off East Parade. Thanksgiving Weekend for the closure of the Church Building Fund. Preachers: R.B. Chapman and W. Crawford. Saturday at 7.15. Sunday at 11 and 6.30.

KIRKINTILLOCH. November 24-December 6. Elim Pentecostal Church, Gallowhill Road. Evangelistic crusade conducted by Dan McVicar. Weeknights (except Friday) at 7.30. Sundays at 6.30.

OXFORD. November 27. Elim Pentecostal Church, City Temple, Botley Road. C.W. Smith video-tape ministry. At 7.15.

RAYLEIGH. December 8,9. Elim Pentecostal Church, Castle Road. First anniversary of opening of new building. Preacher: A.A. Biddle. Saturday at 7. Sunday at 11 and 6.30. December 16. Service of carols. Preacher: W.R. West. At 6.30.

ROMSEY. December 8. Elim Pentecostal Church, Middlesbridge Street. Christmas festival of praise conducted by Swindon Evangelistic Choir. At 7.30.

SALFORD. November 24,25. Elim Pentecostal Church, Police Street, Pendleton. Evangelistic crusade conducted by D.S. Williams. Visiting singers: "The Gospel Five" and "Tapestry". Youth team from Silverdale. Film: "The Sound of a Trumpet". Subjects: Divine Healing, Baptism in the Holy Spirit, Second Coming. Saturday at 7.30. Sunday at 6.30 and 8.15.

SCARBOROUGH. November 24,25. Elim Pentecostal Church, Murray Street, off Londesborough Road. Gospel Crusade conducted by Richard Lighton. Saturday at 7.30. Sunday at 10.30 and 6.30.

SELLY OAK, Birmingham. December 1. Elim Pentecostal Church, Alton Road. Birmingham Presbytery youth rally. Preacher: I. Wynne Lewis. Items by Presbytery youth. Convener: Terry W. Jacobs. At 7.

WATFORD. November 24. Elim Pentecostal Church, St. Alban's Road. C.W. Smith video-tape ministry. At 7.30.

WEST BROMWICH. November 24-26. Elim Pentecostal Church, Victoria Street. First anniversary of the opening of the new building. Preachers: G. Parkin and J.C. Smyth. Items by Selly Oak M.V. Choir and a gospel folk group. Weeknights at 7.30. Sunday at 6.30.

WINTON, Bournemouth. December 1,2. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Preacher: J.C. Kennedy. Conveners: W.J. Maybin and G.N. Backhouse. Pentecostal rally, with Evangelaires Choir (Conductor: Joe Fudge). Saturday at 7.30. Sunday services at 11 and 6.30.

ATTRACTIVE CHRISTIAN CHRISTMAS CARDS

Spiritual verses by J. Danson Smith.

Set of 12, 25p 26 for 46p Bargain lot of 40, 70p

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D.2927

Elim Pentecostal Church,

The Lanes, Brighton

Public

Rededication Service

following intensive renovations.

Saturday December 1st, at 7

Dedication by the President, Rev. John Lancaster, with other guests.

Followed by **EVANGELISTIC CRUSADE** conducted by Frederick A. Hodge and Colin Hirst

Sundays at 6.30. Weekdays (except Friday) at 7.30.

PLEASE PRAY FOR THIS EVENT

D.2970

THE PRINCIPLES AND PRACTICE OF YOUTH WORK
by Eldin R. Corsie, National Youth Director

LESSON 3 *Community Evangelism* *(continued)*

"PREPARE a carefully-worded letter warmly inviting people to your church, outlining your plan and giving details of route and pick-up points and times. Give prominence to the starting date of your scheme and stress that no charge will be made by the church. Deliver this letter all over the selected town, village or estate a month before the scheme is due to start, and follow-up within a few days by visiting all homes and explaining further. The reactions of householders to the scheme should be noted and records handed to the Central Organiser who should then compile his or her list of promises and possibles for future reference. Divide the selected area into smaller districts and put one or two Christians in charge of each district. It is their task, every Sunday, to call very briefly at every home half-an-hour before the bus is due to arrive and in a friendly way to encourage each "prospect" to join the vehicle. Those who are obviously annoyed at such a visit can be dropped from the district's list, otherwise persistence each week should prevail. The scheme should then be launched, possibly with press publicity, and backed regularly in prayer by other church members. It is important to remember that at first the going will be tough, but members must not lose heart. The Pastor must encourage the people. Assist people into and out of the vehicle, ensure they are given another warm welcome in the church, see them satisfactorily seated, check that they have hymn-books and Bibles. The services must be bright, alive and relevant. On the journey home, opportunities for discussing the service and for giving personal testimonies should be given. But advances must be made tactfully and in great love. Once bus evangelism has been established in one area, it can be launched in another. There should be careful follow-up and integration of the converts, who in their turn should be 'put to work'!".

The above plan can be implemented by the youth departments of the church.

To be continued

Book Reviews

Treasurers of the Snow, *by Patricia M. St. John. Published by Scripture Union, price 45p, postage and packing 8p extra.*

IN her relaxed, easy style, Patricia M. St. John has written a tender story portraying simple peasant life in a Swiss mountain village. She has faithfully presented the reality of salvation and victorious Christian living through Jesus Christ. Even to proud, unforgiving Annette and hateful Lucien, amid the conflicts of adolescence, came the wonder of new birth and new life.

I rate that this book, first published in 1950 and reprinted eleven times, is still a *must* for every young person. I fully recommend it as an ideal Christmas gift.

(Mrs.) Dolores E. Holmes

The most exciting Place, *by Kim Simmons. Published by Victory Press, price 40p, postage and packing 8p, extra.*

THIS book has a great deal that would be of interest to children aged eight to eleven. The subject matter – children joining together in a club looking for adventure – is the kind with which children of that age group will easily identify, as it is at that age that fitting in with and therefore joining a peer group matter. These children are also avid readers of adventure stories.

It is simply written and the message of salvation and other gems from the Word are integrated into the story in an easily understandable way without detracting at all from the plot. The theme is that of helping society and thus "loving thy neighbour". The overall impression is summed up in these words on page 44: "The thought went through her mind that these followers of Jesus certainly knew what fun was all about".

Phillippa F.P. Manning

BIBLE ACROSTICS
By Arthur Campbell
("Uncle Arthur")

Song of Solomon

S weet (1:2)
O intment (1:3);
N ame (1:3);
G lad (1:4);

O wn vineyard (1:6);
F eed thy kids (1:8);

S pikenard (1:12);
O ur house (1:17); "bed" (1:16
L over (2:3); "rafters" (1:17
O verwhelmed with love (3:4);
M ighty men (3:7,8);
O rchard (4:13);
N orth wind (4:16).

The Family Altar

Scripture Union Portions

Notes by Gerald L.W. Ladlow

Monday, November 26th **Ezekiel 18:19-32**

"I have no pleasure in the death of him that dieth, saith the Lord" (v.32).

NO matter how great is the sin of man, nor how deserving he is of judgment, his punishment gives no satisfaction to God. What amazing love and mercy are His! His only pleasure was found in providing a way to pardon the sinner. Who can ever fully comprehend the fact that He who took no pleasure in the death of the sinner found pleasure in the death of His only Son for the sinner's redemption? "Yet it pleased the Lord to bruise Him" (Isaiah 53:10). "Amazing love! how can it be that Thou, my God, should'st die for me?"

Tuesday, November 27th **Ezekiel 20:1-26**

"For My name's sake" (v.14).

WE like to think that all the mighty works of divine grace are done because God loves us, but the truth expressed in Scripture is that nothing in us evoked that love. All that God does is for His name's sake, that is, to uphold the character of His own great name. This can be humbling, revealing that nothing we possess of spiritual value is ours because of what God sees in us, but it can be a comfort, for it means that God does not deal with us on the ground of merit, but according to the character of His name. We can therefore expect grace, mercy and lovingkindness to be extended to us.

Wednesday, November 28th **Ezekiel 24:15-27**

"So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded" (v.18).

AT the end of a day of service, poor Ezekiel suffered the greatest sorrow of his life; his wife died suddenly and his faith was challenged. Even the greatness of his grief was not allowed to interfere with his mission. After a night of sorrow, all signs of mourning were put away and he was out once more declaring the message of God as he had been commanded. This wonderful example to all in the service of the Lord shows God's servant to be so fully devoted to the will of God that he was prepared to suppress personal feelings and private interests in the urgency of the Lord's commission.

Thursday, November 29th **Ezekiel 25:1-17**

"Because thou hast clapped thine hands. . .and rejoiced in heart. . .I will stretch Mine hand upon thee" (vv.6,7).

THOUGH Israel deserved the destruction that came upon her land because of her sin, God found no delight in her punishment, nor would He let go unpunished those who rejoiced in her downfall. If we have the love of God in our hearts we shall never find satisfaction in the misfortunes of others, no matter how much they have wronged us. "Love suffereth long and is kind. . .Love rejoiceth not in iniquity" (1 Corinthians 13:4,6).

Friday, November 30th **2 Peter 1:1-11**

"If these things be in you" (v.8).

HERE is a list of virtues which the Christian is exhorted to add to his life. Everyone of them can be visibly manifested, yet they are not outward additions, but inner qualities of the soul. Only by the development of the inner man can there be true expression of Christian conduct. Christian virtues cannot be tied on to us like the decorations on a Christmas tree; they are the fruit of the life of the Spirit within. The more it is developed, so the more we increase in the knowledge of the greatness of the character and power of Christ.

Saturday, December lst **2 Peter 1:12-21**

"I will endeavour that ye may be able after my decease to have these things always in remembrance" (v.15).

FROM earliest times there has been a belief that this verse expresses the determination of Peter to put into writing the account of the life and ministry of our Lord that had been the subject of his preaching. From this has arisen the belief that Mark wrote his Gospel either at the dictation of Peter or by the Spirit's inspiration from what he had learned from Peter. Whether this be true or not, Peter was determined that the message that he preached would be remembered when he was gone. It should be the determination of every Christian that his work will continue when he himself has passed on.

Sunday, December 2nd **2 Peter 2:1-11**

"The Lord knoweth how to deliver the godly out of temptation" (v.9).

WHAT a comforting thought this is! Temptation is the common lot of all, but the Lord has promised to give strength to bear it (Hebrews 2:18), to set a limit to its power, and to provide a way of escape (1 Corinthians 10:13). James tells us that the conquering of temptation strengthens our character, brings blessing to us and earns an eternal reward and therefore should be the subject of our rejoicing (James 1:2-4,12).



Botswana Blessings

by Elim Missionary W. H. Francis

FROM among our Pentecostal Assemblies of Botswana, three young men have felt the urge of the Holy Spirit to learn more of God's Word and during 1973 have enrolled as students in a Pentecostal Bible School in Gaberones, the Capital. One of these brethren is the Leader/Evangelist at our out-station in Serowe, the Chief's (President Khama) village, the largest in Botswana.

Another, from our most northern station, Tsessebe, about fifteen miles from the borders of Rhodesia, east of Francistown, has written to me a letter about his conversion. Here it is in his own words:

My Conversion

IT was in October 1970, when nobody expected that my life can be changed, and become a Christian's life. It was a wonderful day that I received Jesus Christ as my personal Saviour. As a young man I was involved in pleasure, gambling, cheating, stealing, mischief, although I could not drink beer and smoking.

It was at Mahalapye where I met Jesus. Although Jesus was preached at "Tshesebe", at the place of my abode, it could not mean anything to me, because it seemed as if it was a play to me. At home, when I told them: "I am saved" - they poked fun at me, that I cannot be such, for the hand of the Lord was upon me, He led me to light.

In 1972, I was working in the Railways, when the call of God called me to go and learn for His work. The Scripture that really touched me was: "The harvest truly is plenteous, but the labourers are few" (Matthew 9:36-38). Although there is no one helping me while I am in School, I trust that He who called me will do it, because it is His work, and He cannot despise me.

My heart's desire and prayer to God for my people is that they might be saved. I believe that there is nothing impossible; I remember my home at "Tshesebe", where there is no one who can minister to them, but I bear them record that they have the zeal of God.

I am in Bible College, in Gaberones, Botswana, for three years learning God's way of ministering His Word. This is my first year. I believe that God will provide His people with His Holy Spirit, not to quench in spiritual needs.

My prayer is that Botswana must be saved, in the name of Jesus!

Yours sincerely,
AMON B. MOKGOSI

Despite the immense spiritual needs there, which I have witnessed, and much poverty and hardship through the climate, there are many fine Christians saints there, including earnest preachers and zealous women workers for God. Please continue to pray for them.

DIVERS KINDS OF TONGUES *–from page 6*

self and to God (1 Corinthians 14:28). When interpreted, however, the church will receive edifying; which makes the use of the two gifts, tongues and interpretation, on a par with the gift of prophecy (1 Corinthians 14:4,5).

That unbelievers may have a sign

The gift of tongues, like the other gifts of the Holy Spirit, is a manifestation of God's power. Being such, they reveal God's presence. One woman testified that, when for the first time she heard her vicar speak in tongues, a tingling thrill of God-consciousness ran through her from head to feet. John Sherrill (In *They speak with other Tongues)* records how Lydia, as Episcopalian, prayed in tongues while in his office. "To me", she said, "tongues are always prayer. . . so if you want me to speak in tongues, you will have to let me pray about some real problem". At the time John's wife, Tib, was under stress to write an article, the dead-line for which was the next day, so he suggested that Lydia should pray about this. She asked John to sit in a chair in Tib's stead, laid her hands lightly on his head, and began praying for the healing of whatever was blocking Tib's creativity. "With no change in the tone of her voice Lydia began to pray in tongues. And at that instant I felt a wave of warmth pass from her hands into my head, then swiftly down through my chest and arms. What was this palpable power that had invaded this room with Lydia's prayer in tongues?". When his wife met him at the station that evening she told him the manuscript was written and posted. "It almost wrote itself", she said.

THE ELIM EVANGEL

Vol. LIV No. 48 December 1st, 1973 5p



Group of Elim Minister's wives who attended the Newtonards Elim Women's 10th Annual Rally in St. Mark's Parochial Hall. Group includes from left: Mrs. D. Provan, Mrs. Wm. Mullan, Mrs. D. Ayling, Mrs. T. Burns, Mrs. W. Dempster, Mrs. A. Wilson, Mrs. J. Harris, Mrs. J. Prentice, (India), Mrs. W. Holohan, Convener, and Mrs. W. Ll. Bell, (Wales), Guest Speaker.

By courtesy of—"Chronicle"

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: J. Lancaster (President), J.T. Bradley, P.S. Brewster, R.B. Chapman, G.W. Gilpin, W.R. Jones, J.C. Smyth, A.B. Tee, T.W. Walker.

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Editorial

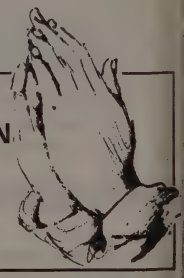
FUEL problems and the difficulties in connection with the national economy are dominating headlines at the moment.

The announcement of a ten per cent reduction in petrol supplies — which one newspaper points out is an effective twelve per cent reduction as the ten per cent was based on old figures, since which demand had increased — and requests to cut out weekend car trips, must bring home to us the challenges facing the world. While it is true that Arab oil politics are the immediate cause of much of the trouble, it must not be forgotten that the so-called Western world has been very prodigal in its use of energy of all kinds. This seems to apply specially to the U.S.A., where energy is used on a vast scale. An expert said lately that they use in one week the same amount of energy as many large countries do in one year.

There may be opportunities for us to exercise Christian grace and kindliness, however. Public transport may become congested and particularly older people may find it difficult to get about, even to get to the meetings. Young folk especially would help enormously if they could be on the look-out for older people who need help. This also applies to the sheer basic necessity for older folk to keep warm. Pensions being what they are, many of them are hard put to it to maintain a proper diet and the cost of heating means that literally hundreds are not as warm as they ought to be even in their homes. Remember your neighbours who are advanced in years. Let us be practical Christians at every opportunity.

The money situation is another problem. Interest rates are unbelievably high. Those who have to borrow must be daunted by the enormous expenditure on interest. Young people needing somewhere to live are finding the situation well nigh impossible.

Speaking of God's work, the need to borrow might well be considerably reduced if everybody tithed into the local church. Reckon the number who attend your church on Sunday evenings and calculate the proportion of giving per head against the weekly offerings. Is it anywhere near a tithe per head? Granted that Christian people give to other parts of God's work, but the proportion remains low even after making every allowance for other giving.



Please pray for
REVIVAL & DIVINE HEALING CAMPAIGN AT DEHRI-ON-SONE, BIHAR, INDIA
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Conducted by Pastors Henry Joseph, John Prentice and John Sylvester

Church Reports



Pastor W. J. Maybin and the staff of the Southampton Sunday Schools on their annual outing

SOUTHAMPTON **Pastor: W.J. Maybin**

ON the evening of Sunday, September 30th, we held the anniversary service of the combined three Sunday schools.

The theme of the meeting was "The Lord's Prayer". Readings were made by the children relative to the subject and musical items were given which all had a definite bearing on the verses of "The Lord's Prayer".

One hundred and seventy two adults attended, this number included many parents of the children taking part, and nearly 100 Sunday school children took parts in the service. The singing of the children, especially the very youngest, was greatly appreciated and the service was a great blessing to all present as was the message delivered by our Pastor.

Our sincere thanks go to the Sunday school Superintendent, teachers and youth workers for all the very hard work in the preparation and the successful presentation of the programme.

Many of us considered this to be the best anniversary service to date.

E. PRESTON

COVENTRY **Pastor: J.W. Newman**

OUR young people recently held a youth weekend. It commenced on a Saturday evening after much preparation by the Crusaders and their leader. The church was filled, young people from Nuneaton, Rugby, Kidderminster and Birmingham taking part.

Pastor M. Jones was the speaker. His ministry was greatly appreciated. Mr. Jones also gave his testimony in his own inimitable style. The weekend was a great success and it is hoped to hold another rally next year, D.V.

Pastor M.J. Tilley was the preacher for a recent Sunday. The gospel message was clearly given, after which our own Pastor baptised eleven young people, including a young lady converted from Hinduism. The church was full again and several new faces were seen in the congregation. Pastor Newman prayed God's blessing on two of our young people who entered Elim Bible College the next day.

We give all praise to God for the blessings that we are receiving at Coventry.

ANDREA WILLIAMS

EAST HAM **Pastor: H.L. Dawson**

RECENTLY we held a special weekend to celebrate Pastor Dawson's twenty-five years in the Elim ministry. We had a great meeting on the Saturday evening. In the chair was Pastor J.F. Hardman (District Superintendent). The preacher was Pastor A.J. Downes.

Pastor Dawson, who comes from Leeds, committed his life to Christ while home on leave from the army; his godly grandfather persuaded him to attend the Leeds Church, While in the army, Pastor Dawson met our other guest, Pastor Brian H. Tween, who was batman to the camp padre. He gave testimony to the great times that they had together and he also produced a letter of congratulations from the padre who was unable to attend the meeting.

The Church presented Pastor Dawson with a gift of money, Mrs. Dawson with a gift of flowers, and the two children, Peter and Sharon, with pens. The Sunday school and Girl's Brigade gave a book token. After the meeting a cake was cut, and shared among the congregation.

The ministry of Pastor Downes was greatly blessed. It was a weekend to remember.

L. HILLARY

PETERBOROUGH **Pastor: K.J. Cave**

UNDER the heading "Event to make a noise about", the *Peterborough Evening Telegraph* reported an interview with our Pastor prior to our second anniversary: "The Bible says make a joyful noise for the Lord," said Mr. Cave, "and that is just what we do in our services. We don't believe in being quiet and subdued. Next weekend, at our anniversary services, we'll have brass and guitar groups. Members of our congregation are encouraged to stand up and pray. We have a regular congregation of sixty adults and 150 young mem-

bers. The Church now supports me entirely. People who say religion in this country is dead couldn't be more wrong."

We shared our anniversary with other churches in the Presbytery. Following competitions between the young people, the Church was packed for a Saturday evening rally when Pastor T.W. Jacobs was the speaker. We were pleased to have the Northampton Choir with us for this occasion; we remember their ministry two years previously at the crusade. Pastor Jacobs ministered at the Sunday services. His ministry was much appreciated.

During the past year, our three midweek children's and youth activities have been augmented by the introduction of new groups for boys and girls. We rejoice over those who have found Christ as Saviour, Healer and Baptiser in the Holy Ghost. God has prospered this work spiritually, numerically, and financially.

The theme of prayer and praise was that, having seen the hand of God at work during the year, the future under His leading will be "grander as the days go by".

We enjoy fellowship with a group of Pentecostal Christians from Wisbech, the capital town of the Fens, and it was a joy to share a service of water baptism with them in our Church on the first Sunday of our third year.

JOHN L. STEWARD

LEYTON **Pastor: G.L. Taylor**

WE have had three special Sundays during the last two months. First was our gift day on the first anniversary of our moving into our present building. Over £150 was received. Second came the harvest festival. The display of fruit and vegetables was later distributed to older folk in the church. Then came a baptismal service. The first candidate was an older coloured sister, thousands of miles from her homeland. Quite a few of her family witnessed her act of obedience. The second candidate was a young married woman, who was saved in our Church just over a year ago, while the third candidate was her husband, who came to know the Lord a few days after his wife. Please pray for him. He has a great need for physical healing; we know that our Lord is able. At the close of the baptismal service an old lady asked the Lord into her life, making it a memorable meeting.

(Mrs.) SUSAN PRAIL

BISHOP AUCKLAND **Pastor: W. Dunn**

CAME the end of August and the induction of Pastor and Mrs. Dunn. Already they have won their way into the hearts of the people in Bishop Auckland and the neighbouring churches. We have just celebrated the thirty-fifth anniversary of our women's weekend. The speaker was Mrs. C. Horner of Sheffield. Many have been encouraged and strengthened in the faith through the testimony of our sister's miraculous healing. On the Saturday other denominations joined with us for refreshments and fellowship at the close of the service. One Methodist sister remarked how much she was blessed. She is now determined to try to live above circumstances, as Mrs. Horner exhorted us. Mrs. Dunn convened. It was her birthday so the ladies presented chocolates to her. On Sunday Mrs. Horner ministered on the power in our lives. We are not likely to forget this message.

On the following Sunday Pastor Dunn ministered at the harvest thanksgiving. The children had their own service in the afternoon and loved bringing their gifts. In the evening our young people sang. They have recently formed a group with our Pastor as guitarist. On the Monday all produce was distributed to sick and needy pensioners.

We are happy to report that our midweek numbers have doubled, finances have increased, and we are spiritually uplifted by the ministry and personality of our talented Pastor and his dear wife.

(Mrs.) M.M. BROWN

ABERYSTWYTH **Pastor: G.S. Wyborn**

AFTER praying and planning for over one year, our youth campaign, called "Revolution '73", lasted for sixteen days. The following is a report printed in our local paper, *The Cambrian News:*

"Revolution '73 – The Crusade ended last Sunday evening, with a large congregation in the Elim Church. It was a successful Evangelistic Campaign with many deciding to follow Christ. The aim of the Crusade was to start a weekly Youth Meeting and this has been achieved. The Crusade Evangelist was Pastor K. Lannon, from the Elim Church, Trealaw. Two extra speakers were Miss J. Caudell, an Elim Missionary from Rhodesia and Pastor Price-Stephens, and it was his wife who spoke to the Women's Meeting that Tuesday afternoon. The local minister, Pastor G.S. Wyborn, thanked his congregation for the special efforts all had made to make this Crusade a successful one."

Seven Christians attended the first youth meeting and apologies for those absent were noted. Many plans were made for future meetings and we look to God to increase our numbers as we work with Him.

Not only did young people decide to follow Christ, but older folk as well. We praise God for His blessing upon the whole Church. Already two requests for Church Membership and Water Baptism have been received by the Pastor.

Please continue to pray for us. Follow up work is still in progress when this report is printed.

SILVERDALE **Pastor: D.S. Williams**

WE welcomed the return of Mrs. Jean Broomhall as our guest speaker for the ladies' weekend recently. Her ministry in song and in word brought much joy and was very well received. The whole weekend was a great success. It was a pleasure to renew that bond of fellowship and to revive memories of former years, when her husband was the Pastor here. The meetings were very well attended, Monday being exceptional (standing room only!). There was a generous supply of refreshments supplied by the sisters.

Harvest never fails to remind us of the unfailing promises of God. Our guest speaker, T.W. Walker, did not fail to express and to press home the word relative to these wonderful truths. The seed was sown with discretion. There were lambs to be fed. They were pointed to the prepared table; the children, very attentive, revelled in its presentation. The people of God "came and they were blessed", feasting on the finest of the wheat. The ministry was rich and well received. Truly our hearts echo the Ghanaian word "Akwabo" - "Welcome", and thank you, Mr. Walker.

Every effort must have its reward. This has been the experience of the Silverdale Quiz team. After much tuition and patience on the part of Pastor Williams and the teachers, they were thrilled to bring home the shield, and so were the Church. The Church appreciated the action of the Longton team, the losers, in sending a telegram of congratulation. Thank you! All the teams must be proud of their increased knowledge of the Word.

E. ROWLEY

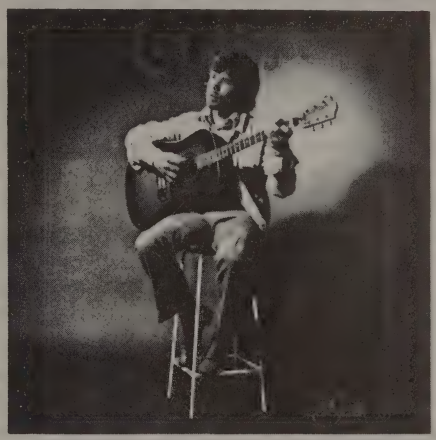
STOCKPORT **Pastor: E. Snelling**

AT the recent Church anniversary services, people began to gather early. By 7.30 the Church was overcrowded. The service commenced with that heart-stirring hymn, "All that thrills my soul is Jesus". As I looked down from the platform, I could see that this experience was truly a reality. We were privileged to have as our preacher for the weekend Pastor J.T. Bradley (Secretary-General), who laid the foundation stone of the Church two-and-a-half years previously. Singing items, which fitted in with the theme of the service, were sung by six young ladies from Denton, accompanied on the piano by Mrs. Dawson. Pastor Bradley brought an inspiring, challenging message from God's Word, following which eleven candidates from Salford and Stockport went through the waters of Baptism, confessing their faith in the Lord Jesus. The Stockport Elim Choir sang, "The Maranatha Hallelujah Chorus", after which we went home with hearts full of expectancy for the coming Lord's Day services, in which the Lord blessed us abundantly through the ministry of Pastor J.T. Bradley.

E. SNELLING



LEN MAGEE L.P. JUST RELEASED



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THE GIFTS OF THE SPIRIT— 9

The Interpretation of Tongues

(1 Corinthians 12:10)



by Charles J. E. Kingston

THE gift of interpretation reveals the meaning of utterances in tongues. The interpreter waits on the Holy Spirit for His revelation of the "mysteries" spoken in the Spirit (1 Corinthians 14:2). Without this gift, the public ministry of tongues would be impossible, though not its private use in prayer and praise. Consequently, he who speaks in an unknown tongue should pray for the interpretation (1 Corinthians 14: 13).

Chaplain Carothers (in *Prison to Praise*) tells how he was asked to pronounce the benediction after a testimony to the baptism in the Holy Spirit had been given by a Southern Baptist woman. Instead, he began to speak the first words that came into his mind: "Everyone who wants to surrender his life to God, please come forward". Dead silence ensued, then, one by one, people began to come forward, falling on their knees. As he walked to the first one, he prayed silently: "Show me how to pray, God". He heard, "Pray in the Spirit". He silently prayed in his new language. "Now begin to translate what you have said," came the word. "Lord, forgive this man for his drunkenness, his dishonesty in business." He was shocked at his own words. He went to the next person and followed the same procedure: "Lord, forgive this man for his vile temper, his selfish treatment of his family". Afterwards, people came to him with tears of joy: "You prayed for exactly what I needed, but how did you know my problem?" they said. He didn't, *but God did!* Days later the minister of the Presbyterian Church told him that the congregation had been revolutionised and were overflowing with joy.

1. How is the Interpretation given?

Some receive the words as in a vision, as did many of the prophets. Some years ago, I asked a Belfast brother, who had a useful gift, how the interpretation came. He replied that he saw words in front of him as on a screen and he then read them off.

The most usual way would seem to be the granting of the first words by the inner voice of the Holy Spirit; as these are vocalised, further words are given until the interpretation is complete.

2. The Regulation of the Gift

God's Word limits the ministry of tongues to two or at the most three in any one meeting; it follows that, if a fourth message is given, it is out of order and should not be interpreted (1 Corinthians 14:27).

The command to "Let one interpret" has been construed to mean that the same one who interprets the first of any two or three utterances should continue to act as interpreter for the remainder. This, however, is obviously not the true meaning, since in the case of three different speakers in tongues each could scripturally interpret his own message (1 Corinthians 14:13).

The twofold purpose of this regulation is that there should be no refusal to interpret where tongues have been scripturally used and secondly, that there should be no competition among interpreters in an endeavour to give a "better" interpretation. Some may have a greater measure of eloquence and "soar like eagles", while others, like the forget-me-not, "forget themselves in beautiful reserve", as Harold Horton puts it.

3. The Meaning of the Gift

The gift of interpretation is not the translation of the utterance in tongues. The word used here by the Spirit means "to explain thoroughly". Thus, should two interpreters start simultaneously to interpret (one should, of course, give place to the other), it would be quite understandable should they commence with different words. The full meaning of the message would have been the same, though expressed in different words.

Should the interpretation seem either longer or shorter than the preceding utterance in tongues, this should not cause comment. Some years ago, I attended a convention in Switzerland. The speaker was the late Principal George Jeffreys. His message was interpreted first into German and then into French. The second was always much briefer than the first and the French-speaking Swiss felt that their interpreter was not giving them the full benefit of the Word. A Swiss lady at our table afterwards told me that the German interpreter sometimes elaborated with an ex-

planation where he thought it necessary.

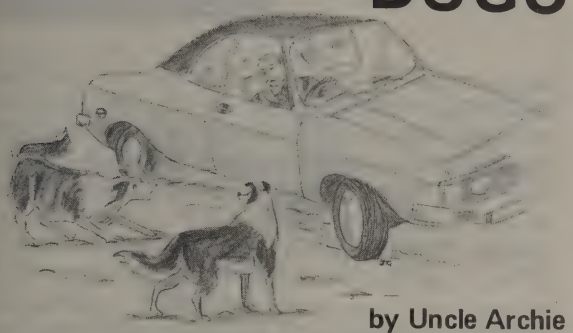
Chaplain Carothers tells how he once went out for prayer. He was asked: "What do you want us to ask God to do for you?". He replied: "Ask God to use me more.". They began to pray and Carothers had a vision of the Lord Jesus, who said to him: "I don't want to use you. I want you to use Me!".

I think the Holy Spirit is saying to us in Elim and to all Christians everywhere: "I want you to use Me, to use My gifts to transform your little bit of my world, "that you may know. . . what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead" (Ephesians 1:18-20).

We have come to the last article on the gifts of the Holy Spirit as recorded in the Corinthian Letter. They are all for us today. Now let Him work!

CHILDREN'S CORNER

DOGS



by Uncle Archie

WHAT a lot of dogs there are about today – yes, and there are so many varieties that it reminds me of the famous Heinz 57! There are long sausage dogs with short, spindly legs and long noses and tails, to those swift-moving Alsatians and those massive great St. Bernards, who always remind us of their part in rescuing people from an awful death on some snowswept mountainside. Are you afraid of dogs? I am. When they get near to me they always growl, bare their teeth, and look at me as though I were a juicy bone from which they could have a good meal.

But I must tell you how I was taught a lesson in which dogs were involved. I travelled to a place near the English Lakes and lodged at a lovely house, the home of a farmer. Into the farmyard I drove my car and sure enough there appeared, as if from nowhere, two fair-sized dogs. They took one look at me and decided that I should not be allowed free entrance into the house, so I stayed safely in the car until the farmer appeared. He laughed at my fears and assured me that those particular dogs would never bite either man or beast. I took his word for it and was soon safely inside the house. Then he told me this story.

Those dogs were trained to keep the sheep in the flock and to persuade the cows to come home at milking time. They barked at them, ran around them, and sometimes, if they were really stubborn, they would just nip them without biting them and so there would be no wounding of the animals.

What do you think? Yes, you are right – they tried it on me! Not that I needed to be persuaded to go in for my meals; it seems that they were just being friendly.

Psalm 23 is the Shepherd Psalm. Thinking of shepherds I am always reminded of those wonderful dogs who work so hard to help the shepherd with all those sheep who are such silly creatures that they want to go anywhere and in any direction except the right one. Did you know that there are two dogs in Psalm 23? They are called GOODNESS and MERCY. The Lord tells us that they follow us ALL the days of our lives. When we would stray away and be lost, the Lord sends goodness and mercy to bring us back into the fold. Sometimes they nip us just to get us there as quickly as possible. The Lord does not use some great big stick to beat us back into the fold; He sends a double portion of goodness and mercy. I am not scared of them and I am sure you are not, either; no, they are among our best friends.*

Here is a saying which will set you thinking:- "Evil for good is devil-like: evil for evil is beast-like. Good for good is man-like: good for evil is God-like".

*If you have a dog which has done something brave or clever, why not write to me and tell me all about it? I would be so pleased to hear from you.

CHRISTMAS GIFT APPEAL FOR MISSIONARIES

Only three weeks to Christmas and time to be thinking about something special for our missionary representatives. So that distribution of gifts can be made in good time please send donations to the Missionary Secretary, Elim Church Headquarters, P.O. Box, 38, Cheltenham, Glos.

D.2917

LATE NEWS

Children's meetings packed at Skelmersdale. Few local adults attending. *—Alexander Tee*

From the President's pen

Back to Sinai



by John Lancaster

ONLY once did I set foot in the Sinai Desert – and it was enough! The memories came back vividly following the news of resumed fighting between Israel and her Arab neighbours in recent days.

During the second world war the troopship on which I was travelling to India, the somewhat ancient "Cameronia", a ship of the now defunct Anchor Line, dropped anchor outside the port of Suez, having made the slow journey through the Canal. A little later we were allowed the dubious privilege of being ferried ashore on the opposite side - at Port Tewfik - and taken for a route march on the edge of Sinai. In many ways, however, it was a welcome change from the cramped conditions of a troopship. From the distance of nearly thirty years three things stand out in my memory.

The first is that I developed a sense of sympathy for the Israelites during their long wilderness march. Even the fringes of Sinai are forbidding. The tawny sand-hills rise and fall in mile after mile of monotonous barrenness, broken only here and there by sad-looking clumps of shrubs struggling for their existence amid the breathless, sun-baked heat. As you march, the soft, clinging sand seems to pull at your feet, as though reluctant for you to go any further. Your feet become hotter, your legs ache, the perspiration trickles down your face as you squint against the yellow glare, and ahead the almost imperceptible desert track leads on towards - nothing. They had forty years of this! – forty years that need not have been. Truly "the way of transgressors is hard". God save us from getting into the wilderness through our own disobedience to His will.

The second memory is rather different. As our landing craft made its way into Port Tewfik it passed an old barge. Battered and rusting, the barge appeared to be deserted as it rose and fell on the swell caused by our passing. Then I noticed an elderly Arab on board her. He seemed as weather-beaten as the barge, a grey, grizzled beard contrasting with the deep brown of his wrinkled face. Suddenly, he moved to the side of the barge, bent down and picked up a rug, and then, unrolling the rug on the floor of the barge, turned himself in the direction of where Mecca must have been and prostrated himself in the attitude of prayer. By then we had passed on, but the sight of that lonely old man at prayer on his gently rocking barge has always remained with me. In our fuller knowledge of God in Christ we may feel sympathy for the ignorance that surrounded him and we might perhaps question whether his act of prayer was anything more than a deeply-instilled formality, yet the fact that, though all alone, he still was faithful at the appointed hour of prayer, may well be a challenge to to the tragically casual way in which many of us approach our communion with God. It is so easy to sing about the fact that "the heathen in his blindness bows down to wood and stone" and yet overlook the fact that many Christians, despite their claim to greater light, do not bow down to the living God. The way to the wilderness is along the path of neglected prayer. May God help us to see that, while we may rightly reject the rigid formality of much that is called religion, we must not neglect the necessary discipline of daily fellowship with God.

One more memory remains with me – those bushes in the wilderness. Stunted by the lack of moisture in the soil, shrivelled by the relentless sun, they lifted their leafless branches like bony fingers imploring the Most High to send the rain. Yet it was into just such a bush that God sent the living fire of His own presence! A "common bush ablaze with God" became the means through which God manifested Himself to Moses and initiated a dramatic new phase in the history of the people of God. History took a turning point in Sinai. The wilderness became the breeding ground of the purposes of God.

Sinai has a strange significance. Its arid wastes have felt the reverberations of the majesty of God at the giving of the Law and at the same time have seen the infinite patience of God with His unwilling people when "about the time of forty years suffered He their manners in the wilderness" (Acts 13:18). In our own day it has echoed to the thunder of guns as history marches inexorably towards it climax. Majesty and mercy have planted their footsteps in the sands of Sinai and alongside them human wilfulness and wrong-

doing have planted their own.

For me, the memory of Sinai is one of hope. God *can* transform the wilderness. He can pour water on him that is thirsty and floods on the dry ground. No situation is so barren that it is hopeless. God is able to do exceeding abundantly above all that we can ask or think. Where men will seek the face of God in earnest prayer and seek to do the will of God as they understand it, God will not remain aloof. He makes the wilderness and the solitary place to rejoice, for one of His many names is: "Him that dwelt in the bush" (Deuteronomy 33:16).



Flags beneath the Cross

by G. Wesley Gilpin

A FEATURE of the World Pentecostal Conference meetings in the Full Gospel Church in Seoul, S. Korea, was the placing of thirty-seven flags, representing the nationality of origin of the visiting delegates. Towering above, but not in any menacing fashion, hung an enormous maroon cross clearly lined by subdued lighting against the folds of hanging velvet and reaching almost to the dome.

It was symbolic of both the submissiveness and the unity of the group before the cross. There were one-time enemies on the field - Japanese, Koreans, Germans, British, Chinese, Americans (and what a potential for hatred could have been there!), but in that hour they worshipped together and exalted the Christ of the cross. In telling of their love to Him they showed their love for each other.

The moral is there for all to see: the only effective answer to world strife and power-seeking is the message of the cross. The Church holds the solution to international strife. There may not be much longer in which to proclaim the message, but at whatever cost and regardless of all pressures, the Church must proclaim peace through the blood of the cross.

Korea is at peace after a long history of oppression and warfare, but it is an uneasy peace. Her spiritual and political leaders are both aware of the tension between North and South. On the only road to the North, south of the demilitarised zone, there are all the evidences of fear and distrust – mines, tank-traps and intensive vigilance day and night. The busy, prosperous life of city and country stops dead with the curfew at midnight. All over the faces of the people there is a sadness and apprehensiveness, but the Church in this gallant country rises to its responsibilities. Throughout its ranks, believers rise at 4.30 a.m. and assemble at the churches for prayer. An unprecedented revival is sweeping the country and reaching right into the armed forces, where the draft is in full force, with every young man having to serve for three years. It is reported that over 50% of the Korean Army is Christian.

Surely such intercession is the solution. Now is the hour to pray, so that many other flags may hang at the foot of the cross, the crown and glory of all history.

Thoughts from the Book of Genesis

54. Deceptive Appearances (Genesis 42:36)

by F. Lavender, Pastor of our Croydon Church

JOSEPH'S brothers arrived home from Egypt without Simeon. Was Simeon the inspiration of the plot to get rid of Joseph? On opening the sacks of corn which they had bought from the apparently unfriendly overseer of Egypt, they found that their corn money had been placed in the sacks. These things, together with the overseer's demand that they should take Benjamin to him, seemed to show that they were victims of a malicious plot. This was certainly Jacob's opinion. In his distress he cried, "All these things are against me!". Had he known the truth he would have understood that appearances were deceptive, for the Lord in mercy was actually arranging for the re-union of Jacob's family and also making provision for their salvation in the famine. The situation appeared black at that time, but, when Jacob yielded, the darkness would pass and the light would shine.

The Lord has promised that *all things* work together for good to those who love and obey Him (Romans 8:28). Sometimes, however, circumstances seem to deny this truth and we find that we have been brought into deep distress. At such times, we have to decide whether we believe God or our circumstances. If we could see as God sees, we would know that He makes no mistakes. Darkness and sorrow can be part of His purpose of blessing, though at times, as with Jacob, our unwillingness to believe God prolongs the trial. When we trust God, the darkness will finally pass, the light will shine and we will pass from the valley of the shadow into the place of blessing.

Believe God and be willing to go where He leads and do what He says!

Elim Pentecostal Church, Kambudzi, Rhodesia



Pastor and Mrs. S. A. R

A report by Field Chairman S. Alan Renshaw

WE arrived early for the morning service at our Kambudzi Church and were met by the Pastor, Ephraim Satuku. A group of people had already gathered and this number swelled until the little Church was so full that the children had to sit on the floor. The hearts of the people were full, too, as they heartily sang the praises of the Lord.

As I sat there, my mind went back over the past four years. Ephraim and his new bride, Winnie, were then working at the Kambudzi School. Ephraim's appointment as a teacher had just come to an end. Though it meant a drop in salary, he was thrilled to be able to devote more time to the work for which God had called him, that of being an evangelist. At that time, the people met in the school classroom, but they longed for a building of their own. So the work on the church building began.

A suitable site was needed. This was kindly given by the local Headman, Baba Kambudzi, himself an Elim member. It was a piece of land "set on a hill", right on the main 'bus route. Then came the task of making bricks. Ephraim organised the members into groups. Week after week they toiled on the brickfield, tramping down the mud, fetching water, moulding the bricks and covering them with straw. The foundation stone was collected, the sand was carried to the site, and water was carried in drums in an ox-cart loaned by another member, one of the teachers, Mr. Maneswa. Ephraim found a builder who was willing to do the



Ephraim Satuku begins the baptismal service



Part of the congregation



Mr. and Mrs. Maneswa with Headman Kambudzi outside the Pastor's house



d family

work, so building was started.

As the money came in from the proceeds of someone's harvest offering, tithes, and gifts, so the work progressed. Door frames and window frames were purchased. Then the roof trusses and the largest and and most expensive item, the asbestos roof, were made. Despite difficulties and a bad harvest because of lack of rain, the roof was finally paid for and put on. Ephraim whitewashed the walls. At Christmas, 1972, we held our first meeting in our own building. There was no window pane and no pulpit. We had just a few benches. The building belonged to each member, however. Even if they could not afford money, they had given some kind of service to build their church.

Now around me sat these men, women, boys and girls, all singing with great gusto. There were many new faces, too, for a building of bricks and mortar is no good unless the spiritual Body of Christ continues to grow and thrive too. We had not been to Kambudzi since Easter due to my illness, but we could see that the Lord had truly blessed Ephraim's ministry. The congregation of 120 now filling the building was proof of his faithfulness.

The last hymn was sung and we made our way down the hill to the river where Ephraim baptised twenty believers. There were several teenage girls, among them Ephraim's own sister, some boys, and a number of women. It was a thrill to see the Headman's wife, Mai Kambudzi, take her stand among the others. She had been brought to our hospital paralysed and almost at death's door. Her relatives had given her witchcraft medicine. When she was taken to Salisbury hospital, we thought that this was the end for her, but the Lord intervened. Six months later, she returned, walking very slowly, to the church. She confessed that she had been dabbling in witchcraft and that the Lord had spoken to her. From that time, her health has improved, and on this day she followed the Lord through the waters.

We returned up the hill, our hearts full of praise, which continued in the testimony meeting afterwards, bringing us to worship around the Lord's Table. The Lord has been good! The little Church has not been free from the snares of Satan, who has tried already to split it up with differences, but he has not succeeded, and the healthy growth seen there is a great encouragement to us all.

Continue to pray for this Elim Pentecostal Church set on a hill in the dark heathen area of Katerere, that its light may shine into that darkness, bringing many to the glorious light of the gospel of Jesus Christ.



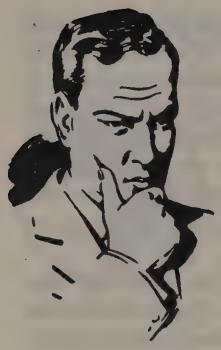
raim baptises the Headman's wife, Kambudzi



Pastor and Mrs. Renshaw with Ephraim and Winnie and their children, Grace and Samuel



Part of the congregation outside Kambudzi Church



Why do People sit at the Back?

asks Laurence E. Lambert, Pastor of our Church in Waterloo Road, Blackpool

WHEN God led me under the sound of the gospel some years ago, that in itself was a miracle. A godless teenager, prompted by the Spirit, I literally was led by the Spirit into Church. No human voice invited me.

A secondary miracle was performed that night, for, when my friends and I went into the House of God, although there was a large congregation present. . . THE BACK ROW WAS EMPTY!

In all churches where the seating capacity is bigger than the average congregation, you can be sure that people will occupy the back rows. Even in huge buildings with small numbers, this dreadful habit persists. As the malady is so widespread, there must be some deep underlying reason or reasons.

One cannot help but contrast this practice in churches with the attitudes of those who frequent sporting events or worldly places. There the clamour is for the front seats, the places which offer the best viewing and hearing.

Another strange factor is that some who sit at the back of churches sometimes complain that they cannot hear!

One cannot always have large congregations, and Jesus has assured His presence to the smallest groups, but He did say that they were to GATHER TOGETHER in His name. Why do people sit at the back? I would be interested to hear your reasons. Meanwhile may I proffer some ideas of my own.

1. **Is it psychological?** People don't like to feel conspicuous, most shun publicity, and some may feel that it's pushing themselves if they occupy the front part of the church. Yet how lonely the minister must feel in the pulpit. There is often a great gulf fixed between the congregation and himself. In church we seek to be God-conscious and not self-conscious.

2. **Is it factual,** caused by a tendency to be late? It's sad that many congregations build up during the first ten minutes of the service. Some folk are punctually late; whatever the time of the meeting they arrive five minutes after it has started. When people arrive late they tend to occupy the seats nearest the entrance and hope that others have not noticed that they are late again. It is a good job that God is punctual always.

3. **Is it mental,** a fear, perhaps, that if we are near the front of the church, the minister will notice either our lack of interest in the message, or our lack of enthusiasm for the service? We must always avoid the Big Brother complex like the plague, but do remember that there is One who sees our hearts and understands us altogether.

4. **Is it aesthetic?** Perhaps you feel that ministers are like oil paintings – they look better at a distance! All ministers seek to avoid annoying idiosyncrasies and pleasant pulpit decorum is an aid to communication, but the truth is more important than the bearer of it, and "Beyond the sacred page, we seek THEE, Lord".

5. **Is it Scriptural?** We know the Scripture which teaches humility when Christ rebuked those who occupied the chief room and important places (Luke 14: 8-11). Perhaps we think that it is both scriptural and becoming to occupy the back place, but Christ was dealing with the motive behind the action, with reference to those who "love to be seen of men". If our motive is to help the meeting, to support the minister, to be lost in God, then God sees, and is pleased.

6. **Perhaps after all it is spiritual?** Is it that we do not want to get too involved in the actual proceedings? We have become spectators rather than participants, getting an objective view rather than being an abject worshipper? Maybe it denotes a lack of desire for spiritual things and that BACK-slider is not an inappropriate word. We need to "come up higher" in every sense of the truth, spiritually and actually.

* * *

Two small points must be remembered. One is that some folk, perhaps those with babies, need to sit where they can get out quickly if the baby plays up. Others, like ushers, have to sit where they can help.

Remember, though, that sometimes unsaved people have to be brought right to the front of the church, feeling both shy and embarrassed, because all the back seats are taken by those who ought to know better.

Next Sunday, why not move forward half a dozen rows? Surprise your minister – and yourself! It's all part of the service!

Testimony Time

FOR about a year I had been suffering prolonged fainting attacks. Referred by the doctor to a specialist in Cardiff, I was put on a course of tablets – tranquillizers. These proved to be ineffective since I continued to faint. One such faint lasted for over two hours. I was given some capsules to take; I later discovered that these were for epilepsy. As a result of my taking these, the fainting fits stopped.

I soon became depressed with taking three of these capsules a day, so, since the faints had stopped, the doctor reduced the doseage. Within two weeks I had fainted again and was back to taking the same amount of capsules as before. I was now told that the driving lessons I had started a month previously would have to stop.

Still taking tablets, I went with two friends to the Elim Youth Camp and, while we were there, we were all baptised in the Holy Spirit. The next day, I was talking to another girl camper who had damaged the cartilage of her knee. We both decided to go up for healing the next day. Later that afternoon, however, she came running up the field shouting that she had been healed. This made me wonder whether or not I could be healed in the same way. That night, as I was taking a tablet, I heard something inside me say, "Why are you taking that? You don't need it", so I put it back in the bottle not quite knowing what I was doing.

During the prayer meeting the next morning, I prayed harder than I had ever done before. Suddenly I felt my head, which had been tired and heavy, grow lighter. I knew that I had been healed and from then on I have never taken another tablet and I have never fainted. My family and friends cannot really believe what's happened to me and to a certain extent I can't either – it's too good to be true – but I know this, that, if I had missed taking just one capsule before, I felt very ill indeed and I didn't feel it, I felt terrific!

I know now that God can do really wonderful things if only we have faith and ask him.

Wendy Owens

AT the Royal Albert Hall last Easter Monday, with many others I raised my hand and made a covenant with God that I might be used to show another the way of salvation.

As I raised my hand, being aware of God's past blessings in my life, I asked not for one soul, but for two.

After many years of prayer by our family and friends, I recently had the opportunity of talking to my sister. She had seen her need of Christ, but she had never made a decision. On the Sunday evening she took Christ as her Saviour. My brother, who for some weeks had been thinking things over, also gave his life to Christ on the same evening. On the following Sunday evening my sister-in-law accepted Christ as her Saviour, making a total of three. I had asked for two! Truly He is able to do exceeding abundantly above all that we ask or think.

We are now praying for the husbands of our new sisters in Christ, that they may come quickly to Him.

Grace Harrington

MY wife went to be with the Lord last August, aged 38 years. Apparently she was one of the founder-members of the Wigan Elim Pentecostal Church under the ministry of Pastor T.E. Francis, she then being a young girl in her very early teens. A short time later, she received the baptism in the Spirit.

Some years later, I attended a meeting at the church. After being under conviction for some weeks, I too decided for God. A while later, I met Joyce. We fell in love and, during the last few months of my National Service in the Royal Army Medical Corps, we married. About two years later, after our son was born, she began to feel not too well. Imagine my horror, when, after many medical tests, the doctors told me that my wife was suffering from an incurable kidney complaint. She was 24 years old at the time and I was about 25.

In the early days of her sickness, after the initial shock, we were both convinced that God would heal her body and we both prayed for this to happen.

One day, some years later, as she grew slowly worse, she told me that she had accepted that it was not God's will that she would be healed down here, but, in all her years of suffering and pain, she never ceased to tell others about the Lord. I often used to marvel at her faith and witness and work for God. She only gave up her job as Sunday School Secretary and teacher when the burden of sickness became too great.

Although I had a certain degree of happiness from my Christian life, I had always been fully aware that I didn't have the same closeness to God that my wife had. I must admit that often I would be a little bitter and often heartbroken to see her suffer. Often, before I left home for the night shift in the Fire

Continued on page 18

PRAYER and PRAISE

by F. H. Coleman

IT is not easy to be a Christian in the Far East. Many who accept Christ have to pay a dear price for their faith.

It was my privilege while in Hong Kong to visit our Elim Pentecostal Church there, A live Assembly 80% made up of young people. They are on fire for God. I enquired as to how many of these had received the baptism in the Spirit, and was told, "The majority." They have a youth programme which not only keeps them all day Sunday at church, but most weekdays as well. Some people reading this will say at once that this is not unusual, for the young people in our churches do this. But will you please read on!

I was pointed to a girl in her 'teens who had recently been saved. They were praying much for her and this is why. The Chinese are ancestor worshippers and that means that they not only worship at the graves of those who have passed on, but they also have idols in the houses as well. All food is offered to the idols before being eaten and Christians cannot partake of that food. When this girl was saved, she told her parents what she had done. The next day she refused to eat food which had been offered to the household idol. This continued for two weeks until she had to lie on her bed through sheer weakness. Eventually she was able to obtain food which had not been offered to an idol.

When I read in a newspaper how much we spend on food, I wonder how many of us would go without food for two weeks because we are Christians?

Their is another thing about these fine young people. Many of them are college students and this means attending college each day and also taking a job in order to support themselves, as there is not much free education there. When a Christian who attends college and works at a job goes to worship at the Christian church, his parents call him "Lazy-Bones" and say that he or she should use that time for study. Despite all this, those young people attend church six days a week.

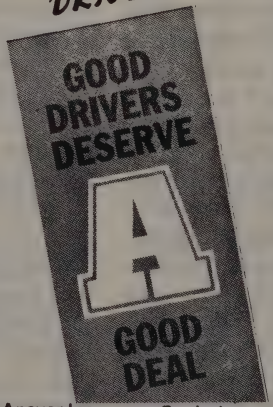
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Margaret M. Ladlow's page

The Bohemian Brethren

JAMES Montgomery, of whom I wrote last week, was a member of the Moravian Church. Delving into Church history, I have discovered that the witness borne by this comparatively small sect has been outstanding and worldwide in its scope. The story of the Moravian Church is one of apostolic zeal, courage, persecution and adventure. There is evidence that their faith has inspired and strengthened the Protestant Church.

This Church commenced around 1400 A.D. in the province of Bohemia, now part of W. Czechoslavakia and began as a Christian communion growing out of the reform movement pioneered by John Huss, who was influenced by the teachings of our own Yorkshire-born John Wycliff (1324-84) and the Lollards. John Huss was burned at the stake in 1415. Wycliff, too, experienced bitter persecution, as did his Lollards, some of whom suffered martyrdom. "The blood of the martyrs is the seed of the Church". Inspired by white-hot consecration of the two Johns and determined to re-establish the simplicity and burning zeal of apostolic days, the Bohemian Brethren became a Church denomination. Brother Bradacius was ordained a bishop in 1467 by the consecration and laying on of hands of the Waldensian Bishop Stephen and the new Church joyfully affirmed its precepts, i.e., the Bible alone to be the rule of faith and practice, a belief in the priesthood of all believers, strict church discipline and purity of life. The Church grew rapidly, extending into Moravia and in 1501 published the first Protestant hymn-book and by 1593 produced the first translation of the Bible in the Czech language. Persecution came all too soon at the end of the Thirty Years War in 1620 and the Church was outlawed. For a period of 100 years these courageous believers met in secret, deep in the forests of Moravia and Bohemia.

In 1722 "the hidden seed" escaped over the border into Saxony where the godly young Count Zinzendorf received them and settled them on his estate. God had miraculously preserved and restored the Moravian Church and Zinzendorf, fired by a great vision for world evangelism, determined to make the Church a training ground from which to send missionaries into all the world. Thus the Moravian Church became the first Protestant Church since the Reformation to reorganise missionary activity and to teach that all believers must be responsible for spreading the gospel. It is therefore the "Mother of all missionary societies". Zinzendorf taught that the gospel message and the need for conversion must be carried to all professing Christians as well as to the heathen. Missionaries were sent to work among the Russian Orthodox, the Coptic Church and the protestant churches of Germany, Switzerland, Holland, Scandinavia and Britain. The object was to bring men to Christ and not to take them out of their own churches. Thus the number of Moravian churches was small, but the influence of the Moravians was very great.

In 1735 the first Moravians came to England to establish a refuge for the Saxony Brethren if persecution again reared its ugly head. The leaders then moved on to America to witness to the settlers and the Indians. In the providence of God, John Wesley travelled to Georgia with a party of twenty-six Moravians and was greatly moved by their earnest faith. After two years Wesley returned to London and met Peter Bohler and wrote in his diary that it was a day much to be remembered. This fine Moravian missionary, just arrived from Germany, was mightily used by God to bring John Wesley into the experience of a full and free salvation by faith in the finished work of Christ. Wesley spent three months with the Moravians in Germany and, from Zinzendorf himself, caught the vision to share his new-found spiritual riches. So the glorious revival in which the Moravians had a glorious part, swept far and wide. Moravian churches were established chiefly in Yorkshire, Wiltshire and Ireland.

Because of their policy of world evangelism and co-operation with other churches, the number of Moravian churches to this day is small yet their witness is universal. God always maintains His witness and living faith and holiness are far more effective than church organisation and imposing buildings. The words of John Wesley, culled from his *Journal,* written of Peter Bohler are applicable to the Moravian Church as a whole: "O what a work hath God begun, since his coming into England! Such an one as shall never come to an end, till heaven and earth pass away".

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WITH CHRIST

ATTEWELL. On November 3rd, Emily, aged 93 years, passed into the presence of her Saviour — born again for 77 years. Sadly missed in Leicester Church. Officiating ministers at funeral: R. Morrell and R.R. Taylor.

HAMMOND. On November 13th, Eunice Hammond, faithful member of our Ilford Church, passed peacefully into the presence of the Lord. "Severed only till He come". Officiating minister at funeral: J.F. Hardman.

MARRIAGE

ORR—ECCLES. On October 27th, at our Newtownards Church, David Orr to Ilona Mary Eccles, both Elim Members. Officiating minister: W.H. Holohan.

ITINERARIES

The President (J. Lancaster):
December 4, Kingston; 6, Croydon; 7, Camberwell; 8, Clapham; 9, Caterham (a.m.), Coulsdon (p.m.); 11, Thornton Heath; 12, Wimbledon; 13, Fairfield Halls, Croydon; 14, Bermondsey; 15, Aldershot.

The London Crusader Choir with Douglas B. Gray:
December 9, Croydon; 13, Croydon (Fairfield Halls); 16, Maidstone; 23, Wandsworth prison.

Joseph Smith:
December 1-6, Larne.

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COMING EVENTS

BRIGHTON. December 1. Elim Pentecostal Church, The Lanes. Rededication service conducted by the President. At 7. Commencing December 2. Evangelistic Crusade conducted by F.A. Hodge and C. Hirst. Weeknights (except Fridays) at 7.30. Sundays at 6.30.

BURNHAM—ON—CROUCH. Carnival Hall, Arcadia Road. Series of Bible studies: "The Priesthood of Israel", with life-size replica of High Priest's robes. Every Thursday at 8. Sunday school and gospel service at 10.30. Communion ser- at 6.30.

CHELMSFORD. December 14,15. Elim Pentecostal Church, Mildmay Road. Thirteenth annual Christmas musical festival. Guests: Pastors Dennis Robson and Ray Westbrook. Chelmsford Elim Choir. Carols by Candlelight. Friday at 7.30. Saturday at 7.

COULSDON. December 2. Elim Pentecostal Church, Chipstead Valley Road. Crusader Enrolment Service. Speaker: Peter Moore. At 11. December 9. Visit of the President, J. Lancaster. At 6.30. December 16. Crusader Carol Service. At 6.30. December 23. Christmas carol services with the Sunday Schools participating. At 11 and 6.30.

CRADLEY HEATH, Warley. December 2. Elim Pentecostal Church, Bearmore Road. Guest service featuring a youth programme. Convener: Terry W. Jacobs. At 6.

CROYDON. December 6. Elim Pentecostal Church, Stanley Road. The President (John Lancaster). At 7.30. 9. Christmas carols led by the London Crusader Choir with D.B. Gray. 23. Carol service. Sundays at 6.30.

CROYDON. December 13. Fairfield Halls. Christmas Symphony of Praise. Directed by Douglas B. Gray. London Crusader Choir; The Harbour Light Folk Group of The Salvation Army; Purley Philharmonic Choir; Ray Isom, L.R.A.M. (Piano); Kelvin Thomas, L.T.C.L.; Massed choirs from local Churches and the Salvation Army. Guest of Honour: Pastor John Lancaster (President). Reserved seat tickets from the Elim London Office, 15 Rodenhurst Road, London SW4 8AE.

ERDINGTON, Birmingham. December 15,16. Elim Pentecostal Church, South Road, off Reservoir Road. Christmas Carol Services. Items by the Tamworth Elim Choir. Preacher: T.W. Walker. Saturday at 7. Sunday School's Carol Service. Items by the children. Preacher: T.W. Walker. Sunday at 11 and 6.30.

EVESHAM. December 2. Elim Pentecostal Church, Masonic Building, Swan Lane. Preacher: J.T.Bradley. At 11, and 6.30. December 8. Monthly rally. Missionary Pageant. At 7.

GRANGETOWN, Teesside. December 2. Elim Pentecostal Church, Lee Road. Film: "His Land". At 8.15. December 3-6. Bible Prophecy week. Preacher: G.J. Fearn. At 7.30.

HANLEY, Stoke on Trent. December 8. Elim Pentecostal Church, Bucknall Old Road. Film: "Mission to Hell". At 7.45.

HARLOW. December 1. Elim Pentecostal Church, Parndon Wood Road, off Parrington Road, Great Parndon. Preacher: F.H. Coleman (Islington). Subject: World Pentecostal Conference, 1973. Musical and other items. At 7.

KIRKINTILLOCH. December 1-6. Elim Pentecostal Church, Gallowhill Road. Evangelistic crusade conducted by Dan McVicar. Weeknights (except Friday) at 7.30. Sunday at 6.30.

NEWCASTLE UPON TYNE. December 15. Elim Pentecostal Church, Heaton Road. Tyne-Tees Presbytery youth banquet. At 7.30.

RAYLEIGH. December 8,9. Elim Pentecostal Church, Castle Road. First anniversary of opening of new building. Preacher: A.A. Biddle. Saturday at 7. Sunday at 11 and 6.30. December 16. Service of carols with Fitzwimarc School Choir and orchestra. Preacher: W.R. West. At 6.30.

ROMSEY. December 8. Elim Pentecostal Church, Middlebridge Street. Christmas festival of praise conducted by Swindon Evangelistic Choir. At 7.30.

SELLY OAK, Birmingham. December 1. Elim Pentecostal Church, Alton Road. Birmingham Presbytery youth rally. Preacher: I. Wynne Lewis. Items by Presbytery youth. Convener: Terry W. Jacobs. At 7.

WINTON, Bournemouth. December 1,2. Elim Pentecostal Church, Hawthorn Road, Peters Hill. Preacher: J.C. Kennedy. Conveners: W.J. Maybin and G.N. Backhouse. Pentecostal rally, with Evangelaires Choir (Conductor: Joe Fudge). Saturday at 7.30. Sunday services at 11 and 6.30.

WISBECH. December 8. The W.I. Hall, Alexandra Road. Pioneer Rally conducted by Pastor K.J. Cave and Peterborough friends. At 7.

WAVELENGTH — ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at close of midnight programme. Programmes are entitled "George Canty" - talking and painting.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Len Magee, Pastor of our Lane End Church — December 10-16. "Something to Sing about", on Southern Television.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Radio Georgetown every Sunday at 9.15 a.m.

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D.2980

THE PRINCIPLES AND PRACTICE OF YOUTH WORK
by Eldin R. Corsie, National Youth Director

LESSON 3 *Community Evangelism* *(continued)*

7. Empty Shop Evangelism

MANY shops lie empty for months. It is not difficult to get permission from owners and estate agents to use such premises for evangelistic purposes. They can provide an advertising medium or a place to to stage a church exhibition. Some churches have used empty shops to show films and film-strips of the work of the church.

8. Camps

Each year many young people are brought to the Lord through Elim Camps. Churches can organise or sponsor groups of children and teenagers for Elim camps. The children are in the care of Christian workers for 168 hours in the week instead of the usual hour or so at the local church on Sunday. For information write to: The National Youth Director, Kensington Temple, Kensington Park Road, London W.11.

Hospital Visitation

It is important to **be on time.** There is nothing worse than a visitor who arrived just as the bell is being rung to end the visiting period. The breathless rush to the bedside and the few gasping sentences will do anything but help the patient.

It is vital to **manifest happiness.** The atmosphere of any ward can be uncheerful. It is the responsibility of the visitor to bring "sunshine" to the patient. "Do all things unto edifying". The gloomy, pessimistic person can influence the attitude of the patient and affect his progress. Prepare topics of conversation before entering the hospital. Be ready to discuss happy, faith-inspiring subjects. Find a chair and sit near the patient so that he or she has your full attention. Don't be preoccupied with other matters in the ward while holding a conversation with the patient.

It is helpful to take a gift. Gifts presented in rich profusion embarrass the patient. Many a patient has tried to balance four or five baskets of fruit, three or four vases of flowers, boxes of chocolates and "get well" cards on the locker at the bedside. The wisest thing is to ask the ward sister what the patient needs and how much, and to abide by her suggestions.

BOOK REVIEWS

Cherry and her Friends, by P. Catherine Coles. *Published by Victory Press, price 35p, postage and packing 7p extra.*

THIS book relates the story of a six-year-old girl and her life in both country and town. The style will probably appeal mostly to children between five and seven. It is written about a girl and the language is rather "nice", so it will probably hold more appeal for girls than boys. However, the language and the length of the book mean that it will probably have to be read to most children of this age. The book illustrates very well how Christianity affected every part of living; the point becomes clearer towards the end. I feel that Cherry at the beginning appears rather too good to be true. The rather heavy moral overtones at this stage would make it somewhat lacking in appeal for children older than about seven.

Margaret Wheeler

The Henty, *by F.M. Gravatt. Published by Victory Press, price 50p, postage and packing 9p extra.*

THE summer holidays over, Jay and Vince continue their holiday passion-fishing, but now there are the secrecy and excitement of fishing at night. On the way to see how their boat has survived a night and storm, Jay finds in a tree felled by lightning telegrams which should have been delivered a year before. This involves the two friends in a mystery for they begin to post the telegrams and thus is brought alive to Jay the hymn: "We've a message to tell to the nations". As the mystery involves them increasingly in deception and dishonesty, Jay finds that the only one to whom he can go for help is God. The boys' thoughts and feelings are portrayed vividly in a warm, realistic way. The life of the writer's style and the excitement and freshness of his story involve the reader immediately.

Caroline Jarvis

TESTIMONY TIME *–from page 13*

Service, she would pray and read the Scriptures to me.

Now as I look back, I realize that I was looking through the glass darkly as it were. I fully believe now that my wife, in her sickness, was a much more convincing witness than if she had been healed. I thank God that my own walk is richer and deeper and that I am fully trusting in His wonderful promises.

Stan Watmough

We are grateful to Mr. Watmough for sharing such a personal experience. He first wrote to our contributor Pastor Frank Lavender to thank him for one of his articles which had been of help. *EDITOR*

The Family Altar

Scripture Union Portions — **Notes by Gerald L.W. Ladlow**

Monday, December 3rd — **2 Peter 2:12-22**

"These are wells without water" (v.17).

THE bitter disappointment to the traveller in the desert who has hurried to the promised well only to find it dried up is symbolic of these false teachers. They promised their followers freedom from the moral law and to do as they liked and thus they would find happiness. Instead their doctrine brought disappointment and greater bondage (v.19). The advocates of permissiveness in our society have not given the promised happiness. Their boasted "freedom" has brought greater slavery to sin and lust and increased man's sorrows. Obedience to the laws of God alone assures our happiness.

Tuesday, December 4th — **2 Peter 3:1-10**

"The Lord is not slack concerning His promise. . . but is longsuffering. . .not willing that any should perish" (v.9).

THE answer given here to the seeming delay in the coming of the Lord is two fold: God does not measure time as man does, for He has all eternity in which to work; and because of His compassionate heart He is withholding judgment, giving man a longer period in which to repent and find His forgiving grace. Each day His coming is delayed is a gift of further time for His people to reach a perishing world with the message of His love.

Wednesday, December 5th — **2 Peter 3:11-18**

"What manner of persons ought ye to be?" (v.11).

THE knowledge that the coming Christ will bring a new heaven and a new earth wherein dwells righteousness should be the great moral dynamic in the lives of believers. With this great hope, they should be inspired to lives of holiness, preparing themselves to be fit members of a new world. "With such a blessed hope in view, We would more holy be, More like our risen, glorious Lord, Whose face we soon shall see."

Thursday, December 6th — **Ezekiel 33:1-20**

"If the watchman. . .blow not the trumpet. . .his blood will I require at the watchman's hand" (v.9).

TO us has been given the revelation of the ultimate end of the sinner and the obligation to warn him of his peril. "Ye are my witnesses," says the Lord. Our faithfulness or otherwise to this responsibility may affect the eternal destinies of men and we shall be judged accordingly. If we realised the eternal issues involved, surely we would never rest satisfied while souls remain unwarned.

Friday, December 7th — **Ezekiel 33:21-33**

"Thou art unto them as a very lovely song. . .for they hear thy words, but they do them not" (v.32).

IT is a sad day for any church when people attend the services merely for entertainment. The popular preacher may, by his eloquence, rhetoric and pleasing personality, obtain the following of the crowds, but, if his message does not affect the conduct of his hearers, he is not building up the Church of God even though the auditorium be a packed one. If we do not act upon the message that is preached it is of no value to us even though we may say we have "enjoyed" the sermon.

Saturday, December 8th — **Ezekiel 34:1-19**

"I will seek that which was lost" (v.16).

IN contrast to the unfaithful shepherds who were careless in their duties God reveals His solicitude, not only for the welfare of the flock in the fold, but also for every lost sheep. His intention found its fulfilment in the coming of the Saviour who said, "For the Son of man is come to seek and to save that which was lost", and in so doing to "lay down His life for the sheep". We delight to sing: "I was lost but Jesus found me, Found the sheep that went astray, Threw His loving arms around me, Drew me back into His way".

Sunday, December 9th — **Ezekiel 34:20-31**

"The places round about my hill. . .there shall be showers of blessing" (v.26).

IN a number of the psalms "the hill of the Lord" is used to represent the presence of God. When the soul consciously leaves behind the secular world and seeks the presence of God, it discovers the showers of blessing. How often we sing "for the showers we plead", but fail to recognise that there are conditions to be met. The psalmist reminds us that, to be able to ascend the Hill of the Lord, we must have purity in our conduct, sincerity in our motives, honesty in our speech, and humility in our approach (Psalm 24:3, 4).

BIBLE ACROSTICS By Arthur Campbell *("Uncle Arthur")*

Isaiah

I srael's sin (1:3,4);
S alvation (1:18; 6:5-7);
A ssyria (10:5; 36 and 37);
I dols of Egypt (19:1-3);
A cquainted with grief (53:3);
H eaviness removed (61:3).

college column

WHEN I first arrived on the steps of Northwick Park I was so lonely and lost, so sick and disillusioned with the drug scene, yet afraid to break away from its false security. Three and a half years have gone by since that day and I can now look back with amazement at what God has done in my life.

Hearing the gospel and receiving Christ as my personal Lord and Saviour were only the beginnings of a wonderful life of knowing Christ and experiencing the hand of the Lord upon me. I spent a whole year at Northwick Park and only now do I really appreciate all the Christian teaching and encouragement that I was given. I praise the Lord for raising up men and women with a vision for hopeless lost.

"Fear not, for I am with thee" was the Scripture which comforted me as I left the safety of Northwick Park to face the cruel world outside. Through all the many problems that I met, God was with me, strengthening me. The Christian life is not like the proverbial bed of roses, but God taught me to see my problems in perspective, how to meet them squarely and learn from them. Before, I would run away to hide in the twilight zone of opiates – but in Christ I found I didn't need a chemical castle to protect me from day to day crises!

After leaving Northwick Park I worked for a year in the Billy Graham Association office in London. I soon realised that God was calling me to Bible College to prepare for ministry. As a step of faith I applied to Elim Bible College and was accepted. I began in 1972 and the year that followed was amazing. The Bible teaching I received there showed me that my life had to be revolutionised. For the first time in nine years I renewed my relationship with my parents and I went to stay with them at Christmas in my father's homeland, Malta. During that time the Lord touched my heart and showed me the great spiritual vacuum on the island. I saw prostitution, sensuality and drug abuse running riot, and the young people disillusioned with the Church. Another piece seemed to drop into the jigsaw puzzle of my life. I returned to College with an inner conviction that God wanted me to take the gospel to Malta. I returned there at Easter and in the summer holidays, and now I have come back to England to complete my second and final year at



E.B.C. Prefects—Back row: Steve Chaloner (Ass. Head Boy), Colin White (Head Boy), Marcus Stone (Internal College Duties); Front row: Elizabeth Beasley (Ass. Head Girl), Christine McCaig (Head Girl) and Tony Copeland (Student Ministry Co-ordinator).

College, after which I hope to marry a young lady who is also studying at Elim Bible College. God brought us together in a rather wonderful way and she shares in my vision for the Maltese. Elizabeth and I will be leaving England next August for the work that He has given us to do.

When I look back over the last few years to what the LORD has done in my life I can do nothing but praise and thank our Father. I can see that, as I have put my trust in Him He has gradually unfolded His plans for my life. We ask that, as we obey God's call to Malta, you will pray that our ministry might be an effective one for Christ's sake.

TONY COPELAND

LETTER TO THE EDITOR

Dear Sir,

I WOULD like to bring to your prayerful attention the incoming trend of Jesus festivals and gospel rock groups etc. These seem to be giving a very casual outlook to the gospel and a wrong impression to our youth. They seem to be caught up by the weird music and influence, but there seems to be no true evidence of conversion or of a real testimony given without the words being put in their mouths.

These groups would seem to be a substitute for the blessed Holy Spirit and to try and over-rule by another source of power.

I feel that it is time that we sat up and took notice, before we are blinded spiritually by the light of this world –Satan.

Yours truly,

(Mrs.) E.E. Lockwood

(26 years old)

P.S. I have been a member of Elim for thirteen years.

THE ELIM EVANGEL

Vol. LIV No. 49 December 8th, 1973 5p



Platform scene at the Women's Convention of the Church of Pentecost at Sekondi, Ghana. Some of the sisters are leading choruses. The two microphones are used to send the messages in Ga and Twi.
(Report from Margaret Kilpatrick on pages 10 and 11).

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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Editorial

THE pressures on Christians nowadays are intense and immense. The avowed opinion of many is that Satan is doubly active in these last days. We are bombarded by so many suggestions, nuances, slanted applications and downright lies. Mass circulation newspapers and the communications media as a whole spread a miasma of devilish suggestions and angles. Things are written up from approaches that bias the whole argument put forward. The unconscious and even subconscious impressions made upon all of us and most importantly upon the young in faith and the tender in years are both direct and cumulative. This is the time par excellence when we should with deliberation "think on these things" as listed in Philippians 4:8.

The Bible is a marvellous encouragement, however. It faces facts as they unprettily are, but it reveals God in all His grace and in His total purity. It shows the Lord in all His love and in His entire holiness.

Read Jude vv. 17-25 as a sublime instance. The facts of the last days are startlingly revealed. We are warned that in evangelism we will be faced with such conditions that our approach will be in fear of the very virus of unchecked sin clinging to the garments of the sinner. Others, we are admonished, we should treat with compassion. There are always those who are more to be pitied than blamed. We are shown that by edifying ourselves, by prayer, by keeping ourselves in the love of God and by looking with expectation for the mercy of our Saviour, we can avoid the pitfalls of the way. There is certainly no glossing over the conditions. There is a complete absence of religious jargon, of "God's in His heaven and all's right with the world", the philosophy that relegates the scene of time to an insignificant paragraph in eternity's story. Sin is shown to be sin and to be exceedingly dangerous. It is a "catching" disease beyond the imagining.

Against this background, the words which end the Epistle are marvellous: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen." (Jude vv.24,25).

"Keep yourselves", yes, but "He is able to keep you from falling". This exquisite balance, this spiritual equilibrium is the deep wonder of all that goes to make for triumphant Christianity.

Church Reports

HEREFORD **Pastor: R. Griffiths**

WE recently held a baptismal service when eight converts followed the Lord through the waters. Mr. T. Wheeler sang and was accompanied at the organ by David Taylor. Our Pastor gave a helpful message for the candidates. It was a great day for the young people. Two of the candidates were husband and wife, Philip and Linda Tittensor. There were also two brothers and sister Susan, Andrew and Peter Reynolds.

PHIL MORRIS

GLOSSOP **Pastor: W. Hunter**

AT our Ladies' Weekend, visitors from Hadfield, Denton, Hayfield, Salford, Mosborough and Rotherham contributed items in song, choir, word and testimony. We enjoyed the ministry of Mrs. J. Beresford of Macclesfield. She gave us the Word with great zeal.

After a wonderful time of fellowship and blessing we shared a buffet supper prepared by our own ladies.

The services were ably conducted by our Pastor's wife.

EDITH LOFTUS





HASTINGS **Pastor: E. Dainton**

WE have just celebrated our Pastor's first anniversary. This has been a year in which we have proved the faithfulness of our God.

An abundant tea was served. Expressions of appreciation were made by the Church Secretary for all the work done by the Minister and his wife. The ministry of the Word has been particularly blessed. We all enjoyed the series on the Baptism in the Holy Ghost, and From Egypt to Canaan. A gift token to the Pastor and a plant to Mrs. Dainton were presented. Following this, local ministerial brethren paid their tributes.

In the evening meeting contributions were made by the various departments of the work. The preacher was Pastor A.A. Biddle. His lovely message on Psalm 23 brought a very happy time to its close. Pastor Biddle ministered with blessing all day on Sunday.

The recent week of prayer proved most encouraging. Numbers attended nightly seeking God's face for our Church and Movement. We are confident that the Lord will bless in the future in a great way.

(Mrs.) L. CRIPPS

ERDINGTON, Birmingham **Pastor: K. Smith**

WHEN we celebrated Pastor K. Smith's twenty-first anniversary in the ministry, a surprise tea was arranged by members of the Church on the Saturday and presentations were made to Pastor Smith and his wife by two of the youngest members, the Misses Caroline and Fiona Goldingay. Pastor and Mrs. Smith cut the anniversary cake and both expressed their appreciation of the fellowship here. The evening service was convened by the District Superintendent, Pastor R.J. Morrison, who expressed his appreciation of having Pastor K. Smith in his Presbytery and gave thanks to God for such servants of the Lord. Items were rendered by members of the Kingstanding Church and we were blessed by the Word of God from our two visiting speakers, Pastor W.J. Patterson and J. Seaman.

On Sunday Pastor J. Seaman was with us at both services and once again the blessing of the Lord was felt.

G.H. GOLDINGAY

At our women's weekend, the Sunday evening service was convened by Mrs. R.D. Bradley owing to the unfortunate illness of Mrs. E. Smith. The ladies sang. Our speaker for the weekend was Mrs. D.O. Ward from Bath, who gave us the message in song and Word. On Monday evening the Church was full, the rally being well supported by visiting churches. The service was convened by Mrs. Bradley and was opened in prayer by Mrs. J. Nicholson. There were singing items by the Erdington ladies and a recitation and solo. Mrs. Ward sang a solo and in her message remin-

ded us that we may know God whom to know is life eternal. The rally was brought to a close with a solo by Mrs. Mary Goldingay and prayer by Mrs. L. Cartwright.

I.G. GOLDINGAY

Summer Christian Bandstand, Bournemouth

EVERY year during the summer months our Winton and Springbourne Churches combine to hold a series of open-air meetings on Wednesday evenings in the Central Gardens Bandstand, Bournemouth, and also to take part with other churches in the town in the after-church open-air meetings on Sundays.

The speakers have included a number of visiting ministers and evangelists, in addition to the two ministers and some of the members of the Winton and Springbourne churches. Items have been rendered by various soloists and choirs.

God has wonderfully blessed the gospel as it has gone forth at the meetings this summer and a considerable number of visitors to Bournemouth have stopped to listen to the message. A greater number of people than ever before have asked for literature. Over 900 enquiries have been received and sixty of these have requested further instruction in the shape of the Bible course which is available on application.

This work presents the Churches with a wonderful opportunity of preaching the gospel to thousands who possibly never attend a place of worship. We do ask that all who read this brief account of the work will remember it in prayer so that next season the work, under God, may be even more blessed.

(Mrs.) D.F. KEMP

Why "Go ye" to Switzerland?

THE words of our Master, "Go ye into all the world and preach the gospel" are a command, not an alternative. Over forty young people from churches in England, Wales and Ireland, mainly Elim and Assemblies of God, had an opportunity to obey the command by going to Switzerland during August and September. We worked in the Canton du Valais, using a youth hostel in the tiny Alpine village of Bruson as home base. We were joined by a number of French-speaking Swiss young people led by Pastor and Mrs. W. Droz, both ex-I.B.T.I. students, now pastoring a group of Pentecostal churches near Hiverdon, in the Protestant area of Switzerland. Belgium, Finland and S. Africa were also represented and we had with us Mrs. E. Shearman and her son, Pastor Dave Shearman, from Talbot Street A.o.G. Church, Nottingham. We greatly enjoyed their ministry and fellowship.

Why did we go to Switzerland? The canton where we worked is a hard Roman Catholic area. Crosses are seen in every village, but the risen Lord is not known to them. Superstition and spiritism abound. Many times we asked the question, 'Are you going to heaven?' and heard the sad answer, 'If I merit it'. There was no assurance of salvation there!

Each morning we spent time waiting upon the Lord before moving out to the small villages, some perched high up the mountains, alongside almost inaccessible roads. We sang to draw a crowd, then shared our testimonies with the listeners. These were usually spoken in English and translated into French. Loud speakers are not allowed by law; however, we had plenty of opportunity to talk to those who listened, and to give out tracts and John's Gospels. Our young people had such a joy, peace and unity as they sang together. One listener said to me in French, "I wish I had their joy. They've really got something!".

The Lord provided for our needs in wonderful ways, despite the sudden devaluation of the Pound. A mini-bus was given, freely, in answer to prayer. I had already booked, in faith, a hovercraft flight for July 28th to transport a nine-seater mini-bus and twelve passengers and we crossed the Channel with a left-hand drive nine-seater mini-bus and twelve workers. It was wonderful how God gave strength and stamina to those of us who drove the mini-buses and cars. Apart from the 800-mile round trips from Bruson to Calais to pick up the English workers, we had to drive over precipitous mountain passes. Coming down a narrow road in the pitch dark one night, I had a sheer drop to my left, and the side of the mountain to my right. We had thunder and lightning and the road soon became like the bed of a stream as the rain torrented down... but instead of being panic stricken, my passengers sang, 'This is the day that the Lord hath made!' We knew Whom we could trust for our safety.

Not all the villagers made us welcome. Some were indifferent, and some were hostile. In one village, for example, we had handclapping and jeering every time anyone spoke, followed by two motorcyclists who repeatedly rode around in circles missing the group by inches at high speed. God gave us great grace and love and we continued to sing until they went, and as we left, we could tell by peoples' expressions and words that God had given us a real Victory. In another village a man shouted and jeered at us, mocking us in front of innocent little children. People laughed at him... then as one, we raised our hands in the One Way Jesus sign and we felt and knew the presence and power of God in a remarkable way. The mocking man was silenced and a Swiss member of the team received her Baptism in the Holy Spirit as we stood and sang. We were not always treated in this way though. There were people really interested in what we had to say as

we shared Jesus with them. Many were searching for Reality and Truth, and they will only find what they need when they accept Jesus. An elderly lady told me, with tears in her eyes, that she had only heard people speaking, as we were, about Jesus, once before, when she was a small child. She wanted to hear more and begged us to return.

We had the opportunity to witness to a group of Muslim students in the nearby town of Martigny. Later some of the students came to find us in the Youth Hostel at Bruson wanting to know more about our God. They were Egyptians. . . which reminds us of the prophecy of Isaiah concerning the Egyptians in the last days, 'and they shall return to the Lord and He shall be entreated of them and shall heal them' (Isaiah 19:22).

The work continues in the Valais with a GO-YE-er from last year, Heinz Suter, an ex-Elim Bible College student, who is leading a French speaking team from Y.W.A.M. So far, over 200 people have given us their names and addresses asking for literature, visits, and bibles and many of them have also prayed with us and accepted the Lord. There is a desperate need for a community base there, for there are no protestant churches at all in that area. The seed is being sown but there is a need for a place to worship, for fellowship and teaching, and a place where team workers can be based, for both outreach and training. However, 'we believe God'. . . for with God all things are possible.

Kathleen Bulkeley-Morgan

SHEFFIELD **Pastor: A. Brooks**

AT our harvest festival, the fruits and vegetables made a goodly show and on the window ledges around the Church were autumn flowers in abundance. The Crusader Secretary led the service in the afternoon and our Church Secretary spoke to the children, who did very well.

The evening service was taken by our own Pastor, who gave a message from Mark chapter 4. A large number of Sunday School scholars were in this service. They sang choruses and Mrs. Brooks gave a word to the many scholars who had entered and gained high marks in the Scripture Examination. She then gave the certificates and prizes to them. Every year we give a small silver cup to the scholar with the highest marks and also engrave his or her name on a large silver cup which is on view in the Church. Mrs. Brooks asked the children what prize Jesus offered and one child answered, "The Crown of Life". The Church and the extension were filled to capacity.

Mr. Dennis Scott, who has been our Sunday School Superintendent over the past twelve years, retired from this position at this service and was presented with a canteen of cutlery. He has served very well in this capacity and has travelled from Doncaster by car each Sunday picking up scholars on the way. Mr. Roy Jackson is to be the Superintendent now.

The next evening, Pastor and Mrs. David Mills showed us slides of Ghana and thrilled our hearts as they showed how greatly blessed is the work and how God works through His children in this land. Ours is a missionary-minded Church and we do all we can for the E.W.M.A. in our Sisterhood. We were well trained in this work when Pastor and Mrs. Gorton were with us.

Pastor and Mrs. Brooks have a very acceptable ministry which is greatly appreciated.

We have just had our Crusader week and what a blessed time it was. The Sunday was a great day. It was taken by the Crusaders. Throughout the week they have ministered in convening the services, testimonies, song, Bible reading, recitations, messages, solos and duets, and did excellently. We have a good number of young Crusaders, some of whom have been saved recently.

(Miss) C.I. LADLOW

ANDOVER **Pastor: D. H. Bass**

GREAT blessing was experienced recently when two of our members were baptised. They were Mr. Robert McEachran and Mr. Barry McKeever. Both are recent converts and testify to the blessing of the Lord on their new lives in Christ. Robert was baptised in the Holy Spirit only three days before water baptism and we pray that Barry, who is also seeking this blessing, will receive soon. The sermon preached by our Pastor was entitled "What doth hinder Me?", based on Acts 8:26. The singing of "Abide with Me" by Mr. McEachran to conclude the service was a source of great blessing. Our brother thought that he would be unable to sing this solo, due to a heavy cold and throat infection. He testified to instant healing as he went through the waters. We praise God for all He is doing among us.

R. UPHILL

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D.2810

college column

TEN members of Elim Bible College spent an extended half-term holiday ministering on the Continent. The seven "John Barton Voices", led by a third-year student, set out to evangelise and to encourage Christians in some Pentecostal backwaters of Belgium and France, making the best of a few of seven years of overseas' contacts through the E.B.C. English Language School. Music was a primary vehicle for our message and College Music Director Doug Fincher accompanied us as sponsor. The party was completed by Dave Palmer on bass guitar.

We travelled in the College minibus and Hovered across to Calais on the Friday morning. Our itinerary proper commenced in Belgium at Flenu, the home assembly of Eduardo Cino, a member of the party and an English language student. Our regular music programme included a selection from the Jimmy Owens Musical, "Come Together". Songs were alternated with testimonies and were followed by an interpreted gospel message. We attempted a few songs in French; continentals invariably appreciated the foreigners' efforts along these lines. It was wonderful to have Eduardo's unsaved parents in the meeting and visibly moved. The service concluded with some vigorously reverent chorus singing by the congregation, then rich fellowship and hospitality in the homes of our hosts. Pastor Guy Gilbert presented us with a decoration in the shape of a cross and told us of the Assembly's achievement in making and selling these decorations to buy a new eighteen-seater Mercedes-Benz bus.

The next day, driving into Lier, the increasing number of Virgin Mary figures in niches and windows reminded us that for Protestants this is a missionary area. The Missionaries in Lier are Pastor Mike Williams and his wife, together with David and Hanny Johnson from our Newcastle Church. A change of plan was necessary because we had arrived in the Flemish-speaking area. Eduardo was expecting to preach in French, but we learned that Flemish is a dying language, jealousy preserved, and there is hostility towards French, its main rival. However, it would be acceptable to sing and preach in English, with interpretation. A quick revision of programme, a change of preacher to Viv Fisher, and the service was under way, in the converted ground floor rooms of a house with a haberdashery shop at the front. Several of the congregation had visited Capel in a Summer houseparty earlier in the year.

On Sunday morning, after a night in a Brussels youth hostel. it was a short journey to a major Pentecostal church in the city. This time the building was a garage, recently renovated in expert style by members of the Assembly. We shared ministry and fellowship with them around the Lord's table, Steve Challoner preaching with Pastor Claude LeFevre as interpreter. Our lunch date was at Continental Bible College. In the evening there was a chance to minister to our hosts and fellow-workers when several of them joined us for a service at another Evangelical church.

Monday was a day for travelling. During a motorway break, Ursula Coulter, Kathie Morgan and Mildred Thompson cooked an unusual, delicious picnic meal. Our destination was Paris and we arrived in time to explore the Cathedral of Notre-Dame. There was a difficulty over the sleeping arrangements, and we were grateful to the Assemblies of God Bible College for accommodating us at very short notice. On the following morning we were still unable to contact Teen Challenge, our evening venue, and so, following group devotions, the best was made of a beautiful day as seen from the top of the Eiffel Tower or a boat on the Seine.



During the tour we had many reminders that the Lord was going with and before us. That afternoon we paid a "chance" call on friends at a Paris Bible College. Some of them decided to meet us in the Teen Challenge coffee bar in the evening. We arrived early and were horrified to discover that there was no piano and no electricity for the bass guitar. Eduardo could accompany us on his guitar, but then who would speak his French parts in "Come Together"? Our Bible College *amis* arrived in the nick of time; one took Eduardo's part and another offered to interpret. A lightning

Continued on page 16



Children's Corner

Living Treasure

Matthew 13:44-46

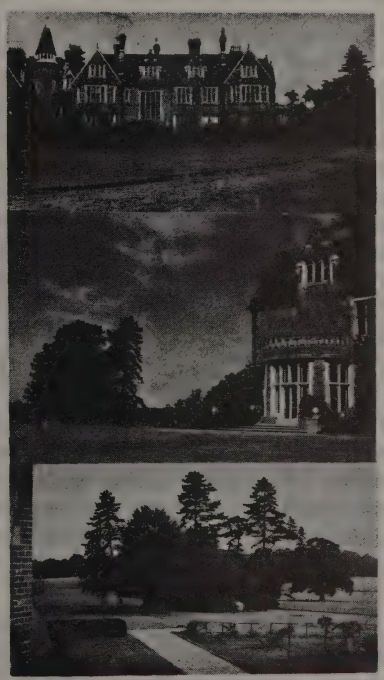
Words and drawing by Sheila Price

"I WILL be away for some time," the rich man told his servants. He gave some last-minute instructions to his household and set off, thinking of the treasure that he hoped to find. He had heard that it was hidden in the next town. "Perhaps it is stolen treasure," he thought. "Perhaps the thieves were disturbed before they could make their getaway. Perhaps they hid it until it is safe for them to return to collect it. I must get to it before they do!".

He searched everywhere, under hedges, in barns and cattle-sheds, anywhere where he thought the treasure might be. He searched from morning until evening, day after day, week after week, without success. At the end of one particularly exhausting afternoon he went into a nearby field to rest. He leaned against a tree and mopped his brow. As he bent down to pick up his water-bottle to quench his thirst, he noticed that the ground beneath him had been disturbed. He scraped away at the freshly–dug earth with his hands and saw something glinting just below the surface. Soon he had uncovered an assortment of gold and silver ornaments, rubies, diamonds and pearls. "I've found the treasure!" he cried excitedly, "Now all I have to do is to buy the field to make the treasure legally mine."

He returned home to count his savings and discovered that he did not have enough money. He wanted the treasure so badly that he sold all he had – house, servants, furniture, everything – to raise enough money to purchase the field and thus make the treasure his very own.

Long ago the Lord Jesus came from heaven to search for living treasure. He searched hard and long and did not give up searching until He found what He loved and wanted most of all – you and me. He values us far more than all the gold and silver in the land. So precious are we to the Lord Jesus that He gave all He possessed in order to make us His very own. It cost the Saviour His life on the cross at Calvary – the price He willingly paid to make us His very own eternal treasure.



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Jesus Christ – Superstar?

by research scientist Kerr Wilson, B.Sc., Cardiff

IT doesn't seem long ago that one of the Beatles made the astounding claim that they were more famous than Jesus Christ. Well, the Beatle era didn't last long. Now, incredibly, it is the name of Jesus Christ that is up in bright lights in the big cities. Jesus is the leading character in a new musical called "Jesus Christ – Superstar", based on the last six weeks of his life. The record has sold over 2,000,000 copies.

Perhaps you see "Superstar" as an example of religious decay or maybe you see it as nothing more than vulgar commercialism and in pretty poor taste at that. The thought of the disciples at the Lord's Supper singing: "Look at all my trials and tribulations, sinking in a gentle pool of wine" seem to you little short of blasphemy. If you think that - you've got lots of company!

The theme of the rock-opera is the question, "Who is this Jesus – a good man or was He really God?". Listen to Judas, "He's a man - he's just a man. He's not a King - he's just the same, As anyone I know, He scares me so".

LEN MAGEE L.P. JUST RELEASED



"Len Magee works with me on Crusades and I have proved how very effective he is in communicating to young people. What most folk don't know is that most of Len's songs are his own compositions and, on this album, the quite remarkable talents of this young singer/songwriter are brought to a wider public".

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Judas feels it: He's just a man, but, after seeing "Superstar" an agnostic teenager might - he just might - decide to read the Gospels and get filled in on the details. Then he'll discover that there is a vast difference between the Jesus of "Superstar" and the eternal Christ.

Jesus was a Man living in Israel in the first century, who went about doing good, fully human, a man who felt physical pain and mental anguish, especially as they nailed him to a cross, BUT this Man was God, "as much of God as can be poured into a human frame without destroying its humanity". This is the eternal Christ who dwells with uplifting power in any life which trusts and welcomes him.

Many people know how we should live, but they find it hard to live up to. Unlike human teachers, the life of Jesus showed no gap between the theory and practice of living. How unlike Seneca, the tutor of Nero, this was! The Romans considered him to be one of their greatest teachers yet we read: "He condemned tyranny and became the teacher of a tyrant; reviled the rich and was himself a millionaire; contracted a brilliant marriage but amused himself with young boys". Yet the Jewish authorities were *never* able to pin one moral failure on Christ. Lawyers followed him around (perhaps compiling a dossier of evidence) and no doubt a good deal of muck-raking went on in Nazareth. "Which of you accuses Me of sin?" He asked. There was no answer. No fault could be found in Him; He was sinless.

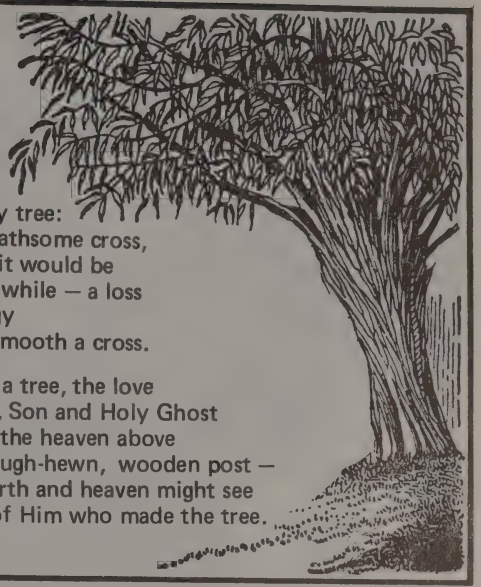
What effect can a sinless man have if He was murdered? He stated that His mission on earth was not just to live among men, but to die for men. He said clearly that the result of His death would be forgiveness and new life to everyone who believed in him. He never attempted to avoid death. He actually forecast it and gave the details. It was no tragic mistake, no heroic martyrdom; it was intentional. He came to save men who were groping about in darkness. Only *one* such death has produced such a revolutionary result, that brings us out of darkness into light. Christ was born to be the Saviour!

These facts do not add up to the title "Superstar". That Jesus is the sinless Saviour of the world can leave us with only one conclusion, that He was, and is, as He claimed to be, the Son of God. As such, He invites you, whoever you are, to come to Him, to trust Him, and to surrender your life to His control. Because He is God He has the right to make this supreme demand. These are the facts. The response is yours.

Note. John A. Coleman has written about the controversial rock-opera in *Jesus Christ Superstar or Saviour and Lord?*, distributed by Evangelical Press, 12p.

The Maker of the Trees

by Christopher J. Sawyer



The poplar, tall and slim,
The oak, with twisted bough,
The birch, with silver trim,
The cedar — listen how
In silent harmony they blend,
Or giving sound in stirring breeze
They raise their song without an end
To Him who made the trees.

Such pleasant factory sites
Are these, where wood is grown,
Where no pollution blights
And discord is unknown;
And here the frame of many a home,
Tables and chairs and beds to ease
Body and mind, took their first form
From Him who made the trees.

God made a lovely tree:
Men made a loathsome cross,
Rough-hewn, for it would be
Not worth the while — a loss
Of time and energy
To shape and smooth a cross.

And so upon a tree, the love
Of Father, Son and Holy Ghost
Was lifted to the heaven above
Upon a rough-hewn, wooden post —
That all in earth and heaven might see
The love of Him who made the tree.

LETTER TO THE EDITOR

Dear Sir,

I WONDER if I could request the courtesy of your columns to draw the attention of your readers to a project on the Hymnology of Lancashire on which Bob Dobson of Blackpool and I are engaged.

We are collecting information on the hymn-writers and composers of Lancashire, including any who may not have actually been born or died in Lancashire, but who spent several (productive) years there. "Lancashire" means any place which either has belonged to Lancashire until now (e.g. Warrington), has belonged to Lancashire in the past (e.g. Todmorden), or will do so after April 1st, 1974 (e.g. Earby and such parts of the Manchester and Liverpool Metropolitan counties which did not previously belong to Lancashire).

The actual information that we are seeking embraces: the subject's name in full, the exact dates of birth and death, the exact birth-places and death-places (i.e. addresses at the time) where these can be ascertained, and a brief synopsis of the subject's hymnological career — whether organist at a church or churches and if so which, with relevant dates, some indication of the hymns written or tunes composed, and, unless these are particularly voluminous, giving where possible metres and names of tunes and titles and first lines of hymns. If there are too many to list comfortably, we would appreciate an indication where any collected manuscripts, etc., may be found.

Any other special or relevant information is also of value.

Any information or leads, however small, should be sent to Ken F. Bowden, Public Library, St. James Square, Bacup, OL13 9AH, or to Bob Dobson at 14 Whitehead Close, Staining, Blackpool.

Yours truly,
Ken F. Bowden.

Thoughts from the Book of Genesis

55. Jacob yields (Genesis 43:11-14)

by F. Lavender

FOR a long time Jacob refused to send Benjamin to Egypt, but the food was almost gone and the famine increasingly severe so that Jacob and his family, including Benjamin, were facing starvation. Jacob was finally compelled to send again to Egypt for food, so he sent double money to pay for the first supplies of food plus a present for the "surly" overseer of Egypt. In addition he accepted the overseer's demand that Benjamin should go too, for without his presence both the money and the gift would be in vain. Having thus yielded, Jacob committed all to the hand of the Almighty and sent his sons to Egypt.

As we walk in the way of Christ we are progressively made aware of what God requires of us. Sometimes we feel that we cannot pay the price which He asks and we enter a barren period in our spiritual experiences. We may be willing to give a tithe, or more than a tithe, of our money, perhaps we are ready to give a present to God of our service, but all is worthless unless we are willing to yield *ourselves* to Him, especially in these matters upon which He has laid His finger. We should give ourselves and all we possess to Him, yield our all and, like Jacob, commit ourselves in faith to God. No matter how great the demand may appear to be, we shall find that it is a blessed thing so to trust Him.

Ghana Women's Convention

by Margaret Kilpatrick

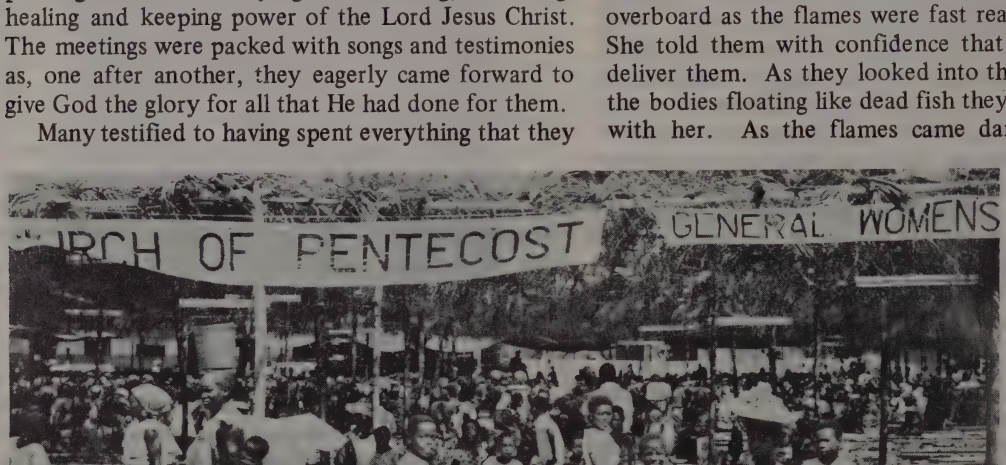


Babies sleep while their mothers praise—but older children join in

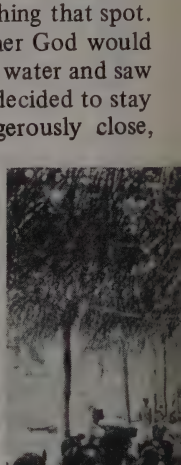
WE packed the mini-bus for our three day stay in Sekondi. We were looking forward to attending the biannual women's convention and to meeting sisters from all over Ghana. The sisters were of one mind in praising God and testifying to the saving, delivering, healing and keeping power of the Lord Jesus Christ. The meetings were packed with songs and testimonies as, one after another, they eagerly came forward to give God the glory for all that He had done for them.

Many testified to having spent everything that they had to pay the witch doctor for "healing" for themselves or for their children and then at the end of the "treatment" they found that they were in a worse condition and all that faced them was death. It is so true that the devil is seeking to destroy and take life, whereas Jesus has come to bring abundant life and it is without money or price! Our hearts rose in praise as we heard how they encountered the Saviour when they were without hope and how He came in and took over in an impossible situation, as only He can.

One sister told of being on a boat on the Volta which went on fire and many people had jumped overboard to escape the flames; others were being burned on the boat. She cried to the Lord in her trouble. He heard her and showed her a safe place on the stern where she and her three children should stay. Some others came there, too, but they wanted to jump overboard as the flames were fast reaching that spot. She told them with confidence that her God would deliver them. As they looked into the water and saw the bodies floating like dead fish they decided to stay with her. As the flames came dangerously close,



A view of the convention from the front of the canopy. Attendance was over 7,000



On the left of the p
sign "Ewe" is above
eastern part of Gha



interpreting into Ewe for the group who
nguage, one of the five major languages of



A section of the congregation. Part of the canopy was made from canvas, but it was mostly palm leaves supported on bamboo poles. Seats were wooden planks on cement blocks, except for those on the platform, who sat on chairs.

they just went out! "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee". A rescue boat picked up six out of a party of over one hundred. Her testimony brought conviction on many living around her and many people burned fetishes to serve the living, loving God.

The main attraction was Jesus Christ and the theme was that life and power were available to the "whosoever will", who would come in faith to live a life of faith in Jesus.

There were 7,000 sisters who met together for the convention. They slept in class-rooms, halls and with friends in the town. The townspeople worked hard to make extra food; little children carried their pots of water and trays of food to sell.

The convention brought blessing to all and salvation to many. The sisters left with a fresh determination to serve Jesus and to live to please Him. It is wonderful to belong to the family of God and to know how much He loves and cares for His children!



t leading pastors, elders and other brethren. The
peaking group, this being the language of the



Ghanaian sisters lost in praise

Mzee Bull, Tanzania

Born a Priest

Heneri tells his story



Heneri and Salina

HOW often I have been told of my birth. Like all my people, no preparation was made, not even the provision of a cloth to cover me. The spirits around must be kept in complete ignorance of the coming child. Although I was intended, if a boy, to be a witchdoctor, no preparation had been made even for that. Both my parents were priests. My mother held the mfuko (spirit bag) of our cult. As my mother gave birth on the earth floor, she rejoiced, thinking "A boy to inherit the mfuko from me!". The priests of our cult gathered. Offerings were poured to our muzimu (spirits of the dead).

Preparations went forward for my dedication. I must be brought out on the seventh day through a window, but there was none. After consultation with the spirits a solution was found. An opening in the mud wall near the roof would be my exit. A new-born cult-priest cannot pass through a door. As I passed through, I was protected by the tiny gourds tied to my body, that accompanied me on my first appearance to my family. I was received by Mbanga; he had been nominated by divination to be my guide and teacher. All night the preparations continued. By dawn all was ready for my presentation at the Mbuyu (sacred tree). At the foot of the enormous, ancient tree, Mbanga was possessed and prophesied that I would be of great profit to the cult. With the demon (his familiar) speaking through him, he named me "Kibuna", the name of one of our famous priests of the past. "Child," he said to me, "You must wear only black. Do not eat Mbawala. No knife must touch your hair."

Soon the early years were gone and I now recall my first memories. My people could not live in villages because of the barriers of cult and witchcraft. To live next door to a man of another cult was highly dangerous. He might bewitch you or your family. Should he offend you and you cursed him, he might have a more powerful spirit and the harm you sent him would return on you instead.

Every man feared his neighbour; all wore protective charms. Many were deeply involved with the spirits: seeking witchcraft to curse or protect or for hunting prowess, crop stimulants, perhaps lion repellents. The specialists went in for love spells, the control of the sun (causing it to scorch an enemy), control of rain or deadly poisons. Deeper still into shetani (the Devil) were the Mhungi whose clay and human flesh images could propel themselves from place to place.

My priesthood gave me some protection, but life was full of dangers. The great Majitu (giants), the djins (bad fairies?), the wazungu (Europeans), creation of the Devil, were rarely seen. The latter had not hitherto penetrated our area. These were all spoken of with equal fear.

When I was about eight years old, our tribe permitted two wazungu to settle among us. It was the cause of much foreboding, but the problem was solved. They were given ground which included a sacred clan tree, the abode of many demons. All were confident that Bulu (Bull) and his wife would be destroyed in a very short time. But Bulu built his house beside the tree. Mama Bulu had dawa (medicine); there was a small Bulu, too. Visitors returned to report that the wazungu were flourishing. Their God was greater than the demons: in fact the demons had moved.

At the age of fifteen I came to believe in that great God. Now I am truly a priest, a servant of the great high priest, Bwana Yesu Kristo.

* * *

Heneri is now a probationer pastor.

A.D. Bull

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LETTER TO THE EDITOR



Dear Mr. Walker,

IT was very thrilling to read the tributes to Pastor E.J. Phillips in the EVANGEL and to realise how much we ordinary members owe to his contribution to our beloved Elim Churches. It appears that there is so much that we enjoy now in spiritual blessing among the many facets of the Elim Movement due to his tremendous service. One cannot but feel very thankful for and appreciative of such a life dedicated to the Lord and to His Church.

It seemed rather sad that such appreciation should be shown now that he has passed from this earthly scene, though we believe that he will receive far more greatly than any appreciation than we could show as he meets his Lord.

I think now of our dear friend and ex-Pastor, H. Burton-Haynes, in his illness and retirement. Our hearts go out to him in love and gratitude for his untiring efforts toward our spiritual well-being here in Clacton on Sea. There is so much for which to thank him and his dear wife in what was a lovely ministry, full of grace and compassion. Their deep knowledge of the Word of God, those spiritual truths laid down in our hearts, will be an assurance from time to eternity.

After one day of such ministry, my heart overflowed with gratitude, and the Lord inspired these words, surely not only a tribute to the ministry that day, but to every one who has ministered the Word of God, and brought the peace of God through the Word to bear upon the perplexities of our Christian lives.

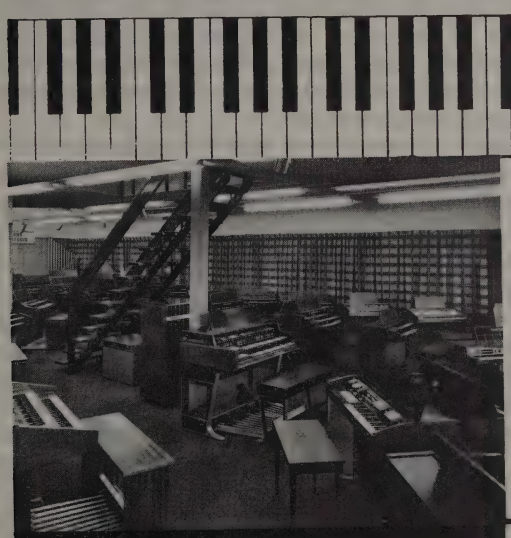
I sighed, within my heart perplexed,
I cried, my mind and spirit vexed,
If only – vainly I breathe out my need –
A friend gave answer, yes, a friend indeed.

"Be still and know" – the word came to my soul.
"Be still and know" – God makes thy spirit whole.
Take up thy cross, O weary soul and sad,
Rejoice and pray, and make thy spirit glad.

So, guided by the loving hand of God,
One speaks the Word, the hidden source of food.
O friend, for friend you are indeed,
God bless you for your word in time of need!

Yours sincerely in His love,

Kathleen E.M. Park



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Points for Preachers



by J. Alexander Wright

Christmas Outline

The Stranger and the Strangers

STRANGE indeed that He who made us all should be a Stranger to the world (John 1:10), to Israel (Jeremiah 14:8), and even to His own family (Psalm 69:8).

1. "There was no room in the inn": The Stranger turned away;

2. "I was a stranger and ye took me in": The Stranger welcomed;

3. "To as many as received Him": The Stranger becomes the Host.

COME in, O come, the door stands open now;
I knew Thy voice, Lord Jesus – it is Thou;
The sun has set long since, the storms begin;
'Tis time for Thee, my Saviour, to come in!

Alas, ill-ordered shows the dreary room,
The household stuff lies heaped amidst the gloom,
The table empty stands, the couch undressed;
Ah, what a welcome for the Eternal Guest!

I seek no more to alter things or mend
Before the coming of so great a Friend;
All were at best unseemly and 'twere ill
Beyond all else to keep Thee waiting still.

Come, not to find, but make this troubled heart
A dwelling worthy of Thee as Thou art;
To chase the gloom, the terror, and the sin;
Come, all Thyself, yea, come, Lord Jesus, in!

Handley C. Moule

"THE human heart", said Father Maillard, "is a wayside inn, but the inn is nothing and less than nothing without the Guest. To be perfectly equipped, therefore, the inn needs three serving maids. The office of the first, whose name is Prayer, is to go out and invite the divine Guest to enter. The duty of the second, whose name is Obedience, is to open wide the door at His approach, that He may enter freely and find a sincere and hearty welcome. The province of the third, whose name is Peace, is to receive Him joyfully and make Him feel at home."

An Illustration

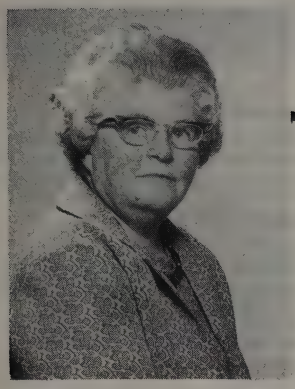
"There's a stranger at the door – let Him in"

TO **LOOK** is to receive Him with the eyes. To **HEAR** is to receive Him with the ears. To **TAKE** is to receive Him with the hands. To **TASTE** is to receive Him with the mouth. To **COME** is to receive Him with the feet. To **TRUST** is to receive Him with the heart. To **CHOOSE** Him is to receive Him with the will.

From T. H. Stevenson

READING *The European Herald,* I was interested in Pastor George Canty's account of his preaching in several Assemblies of God in France and his acknowledgement of the place that the name of the late Douglas Scott holds among the French people, a name that is a key to open doors even today. Before any family relationship arose, I had known Douglas Scott for considerable years in his brief visits to London while I ministered in his home church. When his wife and he felt called to France no financial backing was desired, as they stepped out on truly faith lines, pioneering meetings without even public collections. There were 489 churches in France in 1972 with attendances of more than 40,000 beside the fact of the Gypsy Pentecostal churches with 10,000 baptised adult members, all in fellowship with the Movement which Douglas Scott pioneered.

I have written as above really because today I have concluded reading an absorbing thesis on *The History of the Pentecostal Movement in France,* a dissertation as yet unpublished, but approved by Texas Tech University for a degree of Doctor of Philosophy conferred upon George Raynor Stott, B.A., M.A. It is a work of thorough research and, apart from a separate section devoted to Douglas Scott, the name is constantly recurring throughout the large volume. Beloved by French Pentecostalists since the early 'thirties, ninety per cent of the members are converted Roman Catholics. The recognised pioneer by the French believers, Douglas Scott led the work from its earliest days to be entirely independent of any financial assistance from other countries and he himself refused to take any recognised office, though his advice was ever sought after. He had one mission; to be an evangelist. I trust that the desire expressed through other channels by G.R. Stott will be realised - to write the biography of Douglas Scott, a brother deceased but "whose works do follow". The story in detail would inspire ministers of earlier days, the younger ministers, and the whole Pentecostal fellowship.



Margaret M. Ladlow's page

"Come Together"

I WAS not able to attend one of the great "Come Together" gatherings held during the autumn in nine centres throughout Britain, but I was thrilled to learn of the blessing and uplift these praise services afforded. Jimmy and Carol Owens composed this simple yet inspiring gospel musical. Their aim was to provide young people with the opportunity to lead an experiment in worship and to foster unity as the whole church was invited to worship and minister together. People are encouraged to be real in sharing their feelings and their needs with the Lord and with one another. The emphasis is on fellowship, to demonstrate "the unfeigned love of the brethren", and to encourage all believers to observe God's standards of holiness and discipleship.

That God's approval has been placed upon this endeavour is evident from the following incident reported by Jean Darnell which took place during the "Come Together" festival in Liverpool: "There was an interval when the audience was encouraged to pray for each other's personal needs to be met. Groups of people clustered with arms around each other praying all over the packed Central Hall. A diminutive, sad-faced Asian lady met me in the aisle asking, 'Could you pray for my husband to get a job? We've come from Uganda. We've lost everything and we have nothing'. Her large brown eyes filled with tears. 'I've no home. My husband cannot find work - our children ...' she broke off. Although she was reluctant and bashful, she agreed to allow me to share the request with Jimmy Owens, who in turn asked more than 2,000 people to pray. They did more than that – they gave over £300 to this needy family. Most exciting was to see a returned missionary from Uganda with her arms round her new friend saying, 'My husband and I drove up and down the streets looking for a family from Uganda to help and we couldn't find anyone. Tonight the Lord has answered our prayers".

At the Belfast "Come Together" a choir member had this to say: "It was really something to see the soldiers lay down their guns to raise their hands to praise the Lord. Once or twice I heard one say over his walkie-talkie, 'Situation here under control'! Praise God for the moving of His Spirit and I can add my testimony to the reality of blessing received even from the "Come Together" record which we have played and played in our home. Incidentally, our dear Elim missionaries, Pastor and Mrs. David Mills, spent their last evening before sailing away from these shores in our home and we listened to the record. Its music was such a sweet benediction to us all.

There is a growing movement today amongst the neo-Pentecostals towards what is termed "Body ministry", in other words, for believers to set aside their customary role as observers and to participate in active worship and ministry. I believe that we so-called "old-time" Pentecostals should be willing and humble enough to profit spiritually from a genuine leading of the Holy Spirit towards simple New Testament worship. Our British temperament tends towards formality and we must protect the freedom of the Spirit, the spontaneity of worship which charmed our hearts in the early days. It will do us all good to read again 1 Corinthians 12 and check our attitudes regarding worship and fellowship. Do we only lead in prayer when asked to do so? Do we sit nice and tight in our special seats, not speaking unless spoken to? When we come together is our aim to get or to give? The Christian empowered by the Holy Spirit who gives in prayer, praise and caring is a blessing to the local church, a joy to the Pastor's heart and is correctly functioning in the body of Christ. All of which is so beautifully expressed in the following solo rendered in this musical.

God forgave my sin in Jesus' name,
I've been born again in Jesus' name.
And in Jesus' name I come to you,
To share His love as He told me to.

He said, "Freely, freely you have received,
Freely, freely give.
Go in My name and because you believe,
Others will know that I live.

CHRISTMAS GIFT APPEAL FOR MISSIONARIES

Only three weeks to Christmas and time to be thinking about something special for our missionary representatives. So that distribution of gifts can be made in good time please send donations to the Missionary Secretary, Elim Church Headquarters, P.O. Box, 38, Cheltenham, Glos.

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WITH CHRIST

SHIPLEY. On October 14th, Mr. F.W. Shipley, founder member, Secretary and faithful worker of our Burton upon Trent Church. Officiating minister at funeral: D.C. Crawford.

ITINERARIES

The President (J. Lancaster):
December 8, Clapham; 9, Caterham (a.m.), Coulsdon (p.m.), 11, Thornton Heath; 12, Wimbledon; 13, Fairfield Halls, Croydon; 14, Bermondsey; 15, Aldershot.

The London Crusader Choir with Douglas B. Gray:
December 9, Croydon; 13, Croydon (Fairfield Halls); 16, Maidstone; 23, Wandsworth prison.

WAVELENGTH — ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at close of midnight programme. Programmes are entitled "George Canty" - talking and painting.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Len Magee, Pastor of our Lane End Church — December 10-16. "Something to Sing about", on Southern Television.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Radio Georgetown every Sunday at 9.15 a.m.

COLLEGE COLUMN —*from page 6*

rehearsal and word of prayer in the minibus, and we were on. By the dim Gaz light we could see our very mixed audience. God's strength was made perfect in our weakness; following singing, testimonies, and a "Revolutions" message by Dave Palmer, Teen Challenge leader Daniel lovingly made an appeal, to which several people responded. Afterwards we were made very welcome in the spacious apartments of Teen College workers Auguste and Charlotte.

Our last meeting was at the evangelical church at Gagny, east of Paris. Despite a crochety piano, our music was well received. At the end of the meeting, there was no rush to put the kettle on, but the Pastor, Paul Skovagsa, called the congregation to prayer for about half-an-hour, to let the message sink in. The prayers were in earnest and we discovered that this was one of the many French churches for which the label "Evangelical" really means Pentecostal. Then refreshments, farewells, and the small-hours haul back to Calais, during which Vic Anderson rendered commendable service in a four-hour non-stop conversation-cum-monologue to keep driver John Barton awake.

This was the first E.B.C. overseas ministry trip for over ten years and it is hoped that it will be the first of a series. Those of us who took part praise God for visible fruit and a broadened vision. We feel that greater things may yet result from contacts made during the week,

Vivian Fisher

COMING EVENTS

BURNHAM-ON-CROUCH. Carnival Hall, Arcadia Road. Series of Bible studies: "The Priesthood of Israel", with life-size replica of High Priest's robes. Every Thursday at 8. Sunday school and gospel service at 10.30. Communion service at 6.30.

CHELMSFORD. December 14,15. Elim Pentecostal Church, Mildmay Road. Thirteenth annual Christmas musical festival. Guests: Pastors Dennis Robson and Ray Westbrook. Chelmsford Elim Choir. Carols by Candlelight. Friday at 7.30. Saturday at 7.

COULSDON. December 9. Elim Pentecostal Church, Chipstead Valley Road. Visit of the President, J. Lancaster. At 6.30. December 16. Crusader Carol Service. At 6.30. December 23. Christmas carol services with the Sunday Schools participating. At 11 and 6.30.

CROYDON. December 9. Elim Pentecostal Church, Stanley Road. Christmas carols led by the London Crusader Choir with D.B. Gray. 23. Carol service. Sundays at 6.30.

CROYDON. December 13. Fairfield Halls. Christmas Symphony of Praise. Directed by Douglas B. Gray. London Crusader Choir; The Harbour Light Folk Group of The Salvation Army; Purley Philharmonic Choir; Ray Isom, L.R.A.M. (Piano); Kelvin Thomas, L.T.C.L.; Massed choirs from local churches and the Salvation Army. Guest of Honour: Pastor John Lancaster (President). Reserved seat tickets from the Elim London Office, 15 Rodenhurst Road, London SW4 8AE.

ERDINGTON, Birmingham. December 15,16. Elim Pentecostal Church, South Road, off Reservoir Road. Christmas Carol Services. Items by the Tamworth Elim Choir. Preacher: T.W. Walker. Saturday at 7. Sunday School's Carol Service.

EVESHAM. December 8. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally. Missionary Pageant. At 7.

GLOUCESTER. December 8. Elim Pentecostal Church, Parkend Road. Monthly Rally. The film: "Go, go, go, with Arthur". At 7.

GRANGETOWN, Teesside. December 23. Elim Pentecostal Church, Lee Road. Carol service. At 6.30.

HANLEY, Stoke on Trent. December 8. Elim Pentecostal Church, Bucknall Old Road. Film: "Mission to Hell". At 7.45.

NEWCASTLE UPON TYNE. December 15. Elim Pentecostal Church, Heaton Road. Tyne-Tees Presbytery youth banquet. At 7.30.

PONTYPRIDD. December 15. Elim Pentecostal Church, Thurston Road. Film: "Two Bands of Rebels". At 7.30.

RAYLEIGH. December 8,9. Elim Pentecostal Church, Castle Road. First anniversary of opening of new building. Preacher: A.A. Biddle. Saturday at 7. Sunday at 11 and 6.30. December 16. Service of carols with Fitzwimarc School Choir and orchestra. Preacher: W.R. West. At 6.30.

ROMSEY. December 8. Elim Pentecostal Church, Middlebridge Street. Christmas festival of praise conducted by Swindon Evangelistic Choir. At 7.30.

WISBECH. December 8. The W.I. Hall, Alexandra Road. Pioneer Rally conducted by Pastor K.J. Cave and Peterborough friends. At 7.



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BOOK REVIEW

Like a mighty Wind, *by Mel Tari. Published by Coverdale House Publishers Limited, price 50p, postage and packing 7p extra.*

THIS book retells many of the remarkable miracles witnessed during the Indonesian Revival. For many Pentecostals, ONE miracle during a life-time is tremendous. Such a position shows how far removed "average" Christianity has become from God's Word and will. The central message of this challenging book is that we have gone away from a simple trust in the Bible and allowed our Christianity to be dominated by our minds instead of our hearts. It is a remarkably human story, for even after seeing many mighty miracles – including the dead raised to life – the author found it difficult to trust God in new situations.

Some may find themselves disagreeing with the teaching about tongues and the Baptism in the Holy Spirit. The explanation of a balanced Christian life, however, is excellent.

The cover of the book is most unfortunate. It gave the impression that this was a children's book until I realised its contents. There are a certain amount of repetition and some printing errors, but all these become secondary in the light of the book's message that God is alive and working today as He did in Bible times, in response to faith which believes God even against circumstances and physical evidences to the contrary. Every Christian should read it.

B.J. Hayes

All books reviewed or advertised in "Elim Evangel" are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

LESSON 3 Community Evangelism *(continued)*

TRUE Christians are always keen to read the Bible and to pray at the bedsides of the sick, but it is wise to ask patients, if they are strangers, if they would like this ministry. Some people are embarrassed; inconsiderate action can prejudice future opportunities of ministering to them. If patients decline the offer of prayer, good, well-chosen Christian literature can be left with the sincere promise of prayer at the prayer meetings. It is good to tell them the days and the times of prayer meetings so that they can remember that prayer is being offered for them and possibly join in.

Ward services are very helpful to most patients. These must be well planned, organised and rehearsed. Subjects must be carefully, prayerfully chosen. A hospital is not the best place for sermons on such subjects as death, hell and judgment. Ministers are the best persons to liaise with hospital authorities for permission for young people to conduct ward services.

The following method and programme will help to involve all the young people (including the Sunday school). Prepare a service on tape lasting twenty minutes or so. These can include items from each department of the church. Ensure that all the hymns are well known. The convener introduces each hymn with a suitable statement (but no "waffling" please). Testimonies, Bible readings and a short address complete the service. Make sure the service has a theme - and keep to it! One church adopted this method and used titles like "God cares for you" and "God is my strength". The titles were placed at the head of octavo-sized, four-page, duplicated leaflets in pale yellow, blue or green. Under the title was the statement: "A recorded programme of Hymns and Meditations". Then it said who they were, and finally at the bottom it read, "Please join in the singing if possible, and keep the programme as a souvenir of our visit". On the inside of the printed leaflet was the programme according to the tape-recording. The hymns and Bible readings were printed in full and the names of each participator recorded. Three or four people came to the hospital with the equipment - a tape-recorder, extension loud-speaker, reels of cable, etc. Each patient was presented with a programme. After the service, as the equipment was being collected, one or two workers went round the ward with gospel literature.

A ward programme presented with such efficiency cannot but impress the patients.

Church-centred Social Evangelism

Thousands of young people about to leave school wonder about their future. They need guidance in their choices of careers. The local church can provide a service for youth and thus bring them into contact with the church.

1. A Careers' Weekend

Special workshops can be set up and specialists from various fields be invited to advise young people. Exhibition stands can provide visual insights into professions and occupations. Many pictures and photographs can be obtained from local and national newspapers. They will certainly give such a project plenty of publicity. The Youth Employment Officer is often most helpful and may offer to attend to supervise. It is sensible to cover professions and vocations which provide opportunity for Christian service, e.g. nursing, the probation service, welfare work, etc.

BIBLE ACROSTICS By Arthur Campbell *("Uncle Arthur")*

Jeremiah

J ust a child (1:6,7);
E vil of both Israel and Judah (3:6-10);
R eturn: "merciful" (3:12);
E yes a fountain (9:1);
M arred (13:7-10);
I niquity of king and servant (36:23);
A ssistance of Ebed-melech (38:7-13);
H ammer (50:23; 23:29).

TESTIMONY TIME

TWO days prior to the youth weekend at Chigwell, I had the 'flu. Both my ears ached and my doctor said that I had fluid behind the ear-drums. He prescribed tablets to be taken four times a day. After taking only a few of the tablets, I felt so ill that I could not take any more. I wondered if I would be well enough to go to Chigwell. After praying about it, I decided to go. On the following day Pastors Cowdery, Hill and Harrison laid hands on me and prayed for me. While I was being prayed for, I felt the power of the Lord go through my body. A feeling of pins and needles penetrated my ear-drums. We had a wonderful weekend of blessing. We were all sorry to have to leave on the Sunday. Two days after returning home I again visited my doctor and, after a thorough examination of my ears, he told me that I had no trace of any fluid whatsoever and he said that he could not understand how the fluid and inflammation had cleared up so quickly. "To God be the glory great things He hath done."

Stella Godwin

The Family Altar

Scripture Union Portions

Notes by Gerald L.W. Ladlow

Monday, December 10th **Ezekiel 36:16-38**

"I will take you from among the heathen. . . I will cleanse you. . . a new heart also will I give you, and a new spirit will I put within you" (vv.24-26).

THE miracle of this century has been the regathering of the Jews to Palestine and the rebirth of the nation of Israel. How wonderfully God has fulfilled this ancient prophecy. However, the conduct of the nation reveals that material prosperity has not resulted in spiritual revival. God alone can give a new heart and a new spirit. Despite the affluence of today the Church as a whole is spiritually poor. Pray that God will grant a spiritual renewal.

Tuesday, December 11th **Ezekiel 37:1-14**

"So I prophesied as he commanded me, and breath came into them, and they lived" (v.10).

A VALLEY of dry bones was not a very inspiring congregation for a prophet to address. Faith in the word of God resulted in obedience to the Divine command even though it seemed ridiculous and produced an outstanding miracle. The quickening breath of the Holy Spirit will always follow faith and obedience no matter how unpromising the circumstances. God challenges us in this day of spiritual deadness: "Can these dry bones live?". We have the ability to prove that they can!

Wednesday, December 12th **Ezekiel 37:15-28**

"And I will make them one nation" (v.22); "I will be their God, and they shall be My people" (v.27).

THE fulness of God's blessing is promised to the nation when all divisions have gone and they are a united people. Only to a united nation can He fully manifest His deity and only by this unity can they be acknowledged as His children. Unity among any company professing to belong to Him is always a prerequisite for blessing (see Psalm 133). Upon those who were together with one accord the Holy Spirit fell (Acts 2:1-4). Our Lord prayed for this unity in John 17:20,21: "that the world may know that Thou hast loved them . . . as Thou hast loved Me", v.23.

Thursday, December 13th **Ezekiel 38:1-16**

"It shall also come to pass. . . thou shalt think an evil thought: And thou shalt say, I will go up to the land of unwalled villages" (vv. 10,11).

HERE is the amazing fact of God's omniscience. The message of the prophet is concerned with the latter years of this dispensation when Israel has been regathered in the land. Not only does God reveal who their enemies will be, but also the very thoughts that will fill their minds and the strategy that they will adopt. David said, "Thou understandest my thought afar off" (Psalm 139:2) and "The Lord knoweth the thoughts of man" (Psalm 94:11). No wonder, then, that he can confidently say, "In God I have put my trust; I will not fear what flesh can do unto me" (Psalm 56:4).

Friday, December 14th **Ezekiel 39:17-29**

"Neither will I hide My face any more from them" (v.29).

THIS grand promise assures the nation of Israel that one day she will be able to discern the face of God and recognise His dealings through the tragic years of history (v.28). The day of revelation follows her regeneration when she has received the new heart and the new spirit. Jesus said, "The pure in heart shall see God", so the born-again soul can recognise the over-ruling providence and purposes of God in human affairs.

Saturday, December 15th **Ezekiel 43:1-12**

"His voice was like the voice of many waters" (v.2).

BOTH Ezekiel and John (Revelation 1:15), having listened to the music and the majesty of His voice, describe it in this way: many waters, yet one voice, a perfect blending of differing tones. "Long ago God spoke in many different ways to our fathers through the prophets, telling them little by little about His plans. But now in these days he has spoken through His Son" (Hebrews 1:1, Living Bible). "The waters have come from the hills of long ago in single streams, all their courses bent toward Him and in Him they mingle and merge" (Campbell Morgan). God fully expresses himself in Jesus: "My beloved Son, hear ye Him".

Sunday, December 16th **Ezekiel 47:1-12**

"Every thing shall live whither the river cometh" (v.9).

A LIFE-GIVING river flowing from the house of God: what a picture this is of the purpose of the Church in the midst of a dying world! The Church is said to be "the temple of the living God", "a habitation of God through the Spirit". A truly Pentecostal church not only "worships God in the spirit", but is the channel through which the river of His grace and blessing can flow to those who are dead in sin. Jesus said, "He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water".

"I protest!"

A GARAGE manager in Erdington, Birmingham, has been having a number of topless girls on his forecourt and a feature on this, with a photograph, was in the Birmingham *Evening Mail.*

Here are the contents of a letter addressed to the manager by Ken Smith, Pastor of our Erdington Church:

"I read of your sales gimmick in the press and I have written to the press protesting, and I feel that I ought to let you know. As I pointed out in my letter, a woman walking down Tyburn Road 'topless' would either be certified or prosecuted for indecency and I consider that it ought to apply in this situation, for a petrol station forecourt is equally public.

"You may disregard a letter of protest from a Christian minister, but it is still my duty to let you know our convictions. I trust that you will read the enclosed tracts and reconsider your action. I also enclose a tract for the young ladies concerned and trust that you will pass them on".

Mr. Smith also wrote to the Birmingham *Mail, Post,* B.B.C. and A.T.V.:

"I must protest! How far must one go in this competitive age to sell one's wares? Topless now – what next? I would consider that if a woman went down Tyburn Road in a topless condition, she would either be certified or prosecuted for indecency, and surely the forecourt of a petrol station is as public as the public highway, where children and teenagers are likely to pass. When my local garage has stopped gift offers because of the petrol crisis, it seems strange that another has to go 'topless' to sell it.

"One would consider it the duty of the local Watch Committee, or other body, to take the matter further, or else the rot will spread. No wonder ours is a third-rate nation, for this is an evidence of moral and spiritual rottenness. Jesus Christ said of His followers that they are the salt of the earth and the light of the world, and they are sorely needed in the darkness and corruption of a sin-sick, sex-sodden, sophisticated society. Everyone knows that you do not need a lot of salt when cooking, if the salt does its job.

"Christians may be, as they always have been, a minority, but we have a social concern and conscience that must be expressed. However discreetly taken, the photograph in the press is a sad reflection that the press has followed the trend rather than helping to maintain moral standards. I was in journalism over twenty years ago, though now still in my forties, and it would never have been printed then. It would have been better left for the publications bought for that type of material than a respected newspaper which enters thousands of decent Midlands homes.

"I may be dubbed a Puritan for this protest, but if so, I am proud to be thus named. Many may get their petrol at this garage, but I trust that many more will decline, for in selling petrol in this manner, all concerned are selling their souls.

"When good men do nothing, evil men flourish".

FIGHT EVIL WITH A WILL!

This is the Last Will and Testament

Do not leave the distribution of your estate to chance. Here are some reasons why you should make a will:

1. It prevents misunderstanding over your intentions about your estate.
2. It provides opportunity for you to continue to exercise Christian stewardship.
3. It helps to avoid heavy expenses, which can sometimes drain away valuable assets.
4. It gives you opportunity to designate who shall benefit from your possessions.

You can show your gratitude for blessings received and also continue the fight against evil by making a gift to the Elim work in your will.

The following wording can be incorporated in a will or codicil:

I bequeath to the Elim Pentecostal Church, of 117 St. George's Road, Cheltenham, Glos, the sum of £ .... free of duty for the general purpose of its work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

Is it not better to know that your possessions will be used for the Lord's work rather than be spent by those who have never honoured or revered His name?

D.2808

THE ELIM EVANGEL

Vol. LIV No. 50 December 15th, 1973 5p



Candidates at the first baptismal service at our South Shields Church.

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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Editorial

"PRECIOUS souls" is an expression which awakens many memories. Among my early recollections when my family came into Elim in the 'thirties was the use of this very phrase in prayer and in ministry. A meeting could not go by without a reference to it. No testimony was complete unless it included it. No prayer was normal which did not contain a fervent request for their salvation.

"Precious souls" — I wonder how the description originated? It is very revealing. Things that are precious are valued, costly, worth taking pains over. There is no quick, slick gimmick about this.

I don't seem to hear it so frequently now. Chatting to a colleague only the other day, we compared notes and we both felt that this phrase was falling into disuse, hardly ever on the lips of young people and less included in the intercessions even of older folk.

The motive and desire were right, however. The message of Ezekiel and the watchman ("But their blood will I require. . .") should not be lost upon us.

A commentator, speaking of a space probe now nearing one of the planets, remarked that he would be a brave man who would undertake the very journey to the planet (which took two years for the unmanned probe), apart from the fact that he could not stand on the surface of the planet because of the tremendous gravitational pull, even if there was a surface, as we understand it. It certainly sounded out of this world!.

When you think of the Saviour coming to this earth, however, the difference between what we must call, for want of a better description, His normal environment and this sin-cursed earth must have been all the more startling. "A Saviour which is Christ the Lord", they carolled at His birth, but the necessary aftermath was, "My God, My God, why hast ThouforsakenMe?". Bethlehem was but the first step, as regards Christ's earthly life, to Calvary.

"Precious souls" indeed, for they cost His precious blood.

May God's blessing rest upon you and yours in all your Christmas preparations. Rejoice and be glad, but don't forget.

"Lead me to some soul today" is a moving chorus in our Elim Choruses.

It would do us all good to read the words frequently.

Church Reports

BURTON UPON TRENT **Pastor: D.C. Crawford**

ON October 14th after a long illness Frederick William Shipley passed into the presence of his Maker. He was a founder-member and the Secretary of the Burton Church, much loved by all who knew him and held in high esteem by all in the Church. I knew him for forty-eight years and he was a great comfort to many who were seeking to find the peace and joy which he had in Jesus. Often in the past years I have known him to be at Church lighting fires before going to work and in the evening on his way home to call and tend to any job that needed doing. He never missed a meeting whatever the weather and, although of retiring nature, he was ever at hand to help when needed. This brother will be a great loss to our Church.

R.T. WELHAM

CRUSADING AT PRESTON

THE Assembly at Preston has just concluded a three-week crusade conducted by Pastor Alex Tee. Over the years, this old-established Assembly has witnessed many times of revival blessing and the recent weeks have been another memorable chapter in the life and work of the Assembly. The accent on Bible prophecy created great interest as the start of the crusade coincided with the opening of hostilities in the Middle East. On the first night about thirty decisions for Christ were recorded and the number reached over 150.

Phase 1 of the Crusade began twelve months ago when the people began to pray and to seek the Lord and, as the time drew near, prayer intensified. God has answered prayer! He always does. The Crusade itself formed phase 2 and now we are in phase 3 - the follow-up.



A section of the crowd in the Preston Guild Hall Charter Theatre. Photo by courtesy of *Lancashire Evening Post.*

The blessing also seems to have been threefold. Sinners have been converted, the sick have spoken gratefully of help and healing and many saints have received a new vision and impetus for God.

There is the more sombre side, of course, when it is considered that 33,000 houses in the town were visited with invitations. Many were completely indifferent and unmoved - a sign surely of the great apostasy that is enveloping our land. Jesus is coming soon!

The Assembly records its gratitude to God for His gracious blessing and will never forget the fearless, forthright preaching of the evangelist.

T.A. BILLSBOROUGH (Pastor)

IPSWICH **Pastor: A.S.F. Horne**

WE praise God for the audio-visual opportunity to spread the gospel in song at the local covered market. We are grateful to Mr. Cyril W. Smith of Swindon for having given up his weekend to enable this project to be accomplished. We commenced on Thursday night when we saw highlights of the 1973 Annual and Missionary Conferences by means of our brother's video-tape recordings. On Friday night the Ipswich Assembly members were "videotaped". This was shown on T.V. at the E.W.M.A. stall at the Market. This caused great interest among many. It was especially thrilling to hear some humming or singing the catchy old-time gospel favourites which we had recorded and to see the excitement when familiar faces of our Elim members were recognised on the screen! One was even heard to wonder if the recording had been done by the B.B.C. – all credit to our Brother Smith who worked so hard to achieve this perfection! Opportunities were taken both by means of tape recordings and personal invitations to shoppers to see the Billy Graham film, "The Shadow of the Boomerang" on Saturday night. Our Sunday night gospel service was televised live outside the Church as a witness to passers-by. Our total "takings" at the Market amounted to £22.43.

ELVYNA BLAKE

SPRINGBOURNE, Bournemouth **Pastor: J. Osman**

WE were extremely blessed by the recent visit of Mr. and Mrs. C.W. Smith of Swindon. Mr. Smith has video taped many of the highlights of the year, including Easter Monday meetings, the Annual Conference and the Missionary Conference. The quality of the recordings was excellent. We were particularly interested to see the Springbourne Choir singing at Trafalgar

Square, an item specially inserted for our benefit. Mrs. Smith sang most acceptably while tapes were being changed.

Your Church would enjoy a visit from this dedicated couple. As indicated by Pastor Ron Jones in a recent article in the EVANGEL, all the proceeds go to the Evangelistic Fund. Our brother is to be highly commended, for he undertakes this work entirely without charge. God bless him! We shall look to another visit next year with keen anticipation.

J. OSMAN

West of England Presbytery Children's Rally

AS we alighted from the Hereford coach we saw a notice: "We are not closing down, we are expanding". Something was obviously happening in and around the Bristol Church. Boys and girls and grown-ups rapidly assembled for this great Children's rally. A number of Churches was represented and the City Temple was chock-a-block. Pastor J.B.D. Ritchie convened the afternoon meeting admirably. What action and enthusiasm there were as everyone sang the chorus, "I'm inright, outright, upright, downright happy all the time". A number of Sunday schools participated. Uncle Maurice gave an interesting talk on how the penicillin capsule fights disease and applied the gospel in a unique way.

Tea and squash were served. Thank you ever so much Pastor and Mrs. Jones and helpers, for making us so much at home.

Everyone awaited the evening meeting with great anticipation. Pastor R. Jones immediately helped everyone to relax as he announced the chorus, "I'm too young to march with the infantry". All stood, and faces were aglow, including the convener's! After prayer, a number of items was rendered by various Sunday schools. An American friend thrilled us all as he played the hymn, "Onward, Christian Soldiers". A puppet display with a difference enhanced the meeting. We thank our American friends. Uncle Maurice talked about "Shining for Jesus". What excitement there was as he demonstrated with a torch. A great moment arrived when we sang, "Come into my heart, Lord Jesus".

ROBERT GRIFFITHS

NORWICH **Pastor: L. Reeves**

"THE best harvest thanksgiving ever held in Norwich," was the comment of many. The children in the afternoon service and older scholars in the evening services really excelled themselves. A real spiritual blessing and crowded congregations added to a truly wonderful day. About ninety parcels were given away afterwards to the sick, needy and aged. Something like



Colin Rogers and David Townsend who recently entered Elim Bible College from our Norwich Church.
Photo: Lightning Studios

over 400 gifts were received, with fruit, vegetables, etc., being a wonderful extra. We give grateful thanks to God and to the whole-hearted support of numerous helpers.

Two of our young men, Colin Rogers and David Townsend recently left us to enter Elim Bible College. They will be sadly missed. Both are deeply spiritual boys and were always present in the prayer meetings and Bible studies and were most active in every outreach for the Lord. A farewell supper was arranged and gifts from every department were presented to them. We pray that our severe loss will be a great gain in the work of the Lord.

A nursery school has been opened, running at present on Monday and Tuesday mornings, to alleviate pressure on overworked mothers. The aim is to introduce these children to the Sunday school and the parents to the church. There has already been some success in this.

L. REEVES

SOUTHEND ON SEA **Pastor: A. Nicolson**

AT our Sunday School's harvest festival, the display centred round the themes, "The field is the world" and "The harvest is great". The evening service was convened by the Superintendent, Mr. P. Roast. Special items were rendered by the children, including a duet for piano and drums, musical exercises by the timbrel groups, children of other lands by the Primary Department, and a delightful sketch on the four points of the compass arranged as N.E.W.S.. The gospel message was given with the aid of a flannelgraph. An appeal was made for flannelgraphs for use on the Guyana field on behalf of Pastor and Mrs. McInnes. The Lord's people responded most generously.

The following weekend we celebrated the forty-

seventh anniversary of the opening of our Church. We were challenged and encouraged through the ministry of Pastor J. McBurney. His ministry was supported by the Lifeline musical group. On the Saturday a late night special was directed to youth. As we considered God's goodness throughout the past years, we rejoiced to be reminded that "Jesus Christ is the same yesterday, and today and for ever".

Two film nights brought a very different challenge to us. As we watched "To Russia with love" and "The Chinese are coming" we were humbled as we recognised our great privileges in a land where we are free to worship God, to own Bibles and other Scriptural reference books and to attend church services. The evident joy, even to tears, brought to our brethren behind the Iron and Bamboo curtains through receiving their own copies of the Scriptures, even in part, was very touching.

The month closed with a festival of song given by the London Crusader Choir with Pastor D.B. Gray, the Westcliff and District Male Voice Praise under their conductor Mr. E. Gauden, solos by Mrs. Thelma Beacham and a solo by Pastor W.M.E. Plowright. About 700 people gathered in the Clifftown United Reformed Church (kindly loaned). All the singing items were delightfully rendered. The service was concluded with a direct gospel message by Pastor Plowright. The London Crusader Choir and Pastor Plowright stayed to minister in our own Church throughout Sunday. The time spent around the Lord's Table was particularly blessed and much appreciated by Choir and congregation alike. Pastor Plowright gave a thought-provoking message. At the evening service items by the Choir, including a solo and testimony, and a solo by Pastor Plowright could be expressed in the title "How excellent is Thy name in all the earth." Every part of the service united with the final message to bring a challenge to full dedication or to an initial surrender.

M.S. LYNDON

READING **Pastor: F. Shadlock**

OVER the past few months we have been experiencing the blessing of God on our Sunday morning and Tuesday evening services particularly.

At our Pastor's fifth anniversary services, Pastor F.F. Frost was the preacher. His ministry was a real blessing.

We were privileged to welcome Pastor David G. Hathaway for a weekend. We were challenged as he told us of his experience with God during his imprisonment and how many of the nationals were in prison because of their faith in Christ.

It was a real joy to welcome Pastor and Mrs. L. Wigglesworth and Miss Joan Caudell for our missionary weekend. Many pictures and exhibits were displayed around the Church and we were greatly encouraged to hear of the work that God is doing through our missionaries. We were shown slides of the work in Rhodesia and Ghana and we were challenged to believe God in a more positive way to supply the needs of the field. The Sunday evening service had a real missionary flavour when a number of ladies appeared from the vestry dressed in saris etc. We thank God for those who gave time to come and take these special services for us and who brought such a rich blessing.

At our harvest thanksgiving services it was a joy to see again how God fulfilled His Word (Genesis 8:22). We had a great contribution from our Sunday school and branch Sunday school.

Another cause of praise is the big increase in our offerings so that we are able to carry out alterations and repairs to the Church.

God is blessing in a very real way: to Him be all the praise and glory!

C.E. GOWLAND

SALFORD **Pastor: A. Lambie**

AT a united baptismal service at Stockport, six of the candidates were from our Salford Church. They were baptised by Pastor Lambie. The youngest was from our Sunday School and Junior Crusader Branch. Two were mother and daughter and the others have joined us from Methodist and Anglican Churches. This is the third batch of baptismal candidates in the last twelve months or so.

The rally at Stockport on the occasion of the Church anniversary is one of many in which we have shared fellowship on a reciprocal basis. On this occasion the church was packed, with visitors coming from Glossop, Chorlton-cum-Hardy, and other neighbouring assemblies.

News is still awaited, after a long delay, of the availability of the site for our new church so that building might commence.

A. MOORE





The Song of the Ages

by A. S. F. Horne, Pastor of our Ipswich Church

MANY popular songs are soon forgotten, but the angels' song has come down to us and tells of the most wonderful Gift ever bestowed upon man.

It is expressed in two brief phrases that have shone down the ages like a mass of neon lights shining in the city stores during Christmas week. They are clear, golden lights declaring the wealth of the goods within. The song of the angels came from heaven. "Suddenly a great army of heaven's angels appeared with the angel, singing praises to God – Glory to God in the highest heaven and peace on earth to man with whom He is pleased" (Luke 2:13, 14). "God so loved the world, that He gave His only begotten (unique) Son, that whoever believes in (trusts, clings to, relies on) Him shall not perish (come to destruction, be lost), but have eternal life" (John 3:16).

It is the duty and privilege of each church and of every believer to make known to all the world the news of this great gospel. The peace which Jesus Christ brings is not only the ideal, but the goal of His mission on earth, expressed in the new heaven and the new earth, the city of God, toward which the world is rapidly moving.

Peace on earth is the angels' song. It is a strange song in the storm of conflict, amid the noise of wars, the confused clashing of men and ideas, and the revelations of wrong, never so manifest as today.

Longfellow wrote:

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of "Peace on earth, Goodwill to men"
And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of 'Peace on earth, Goodwill to men'.
Then from each black, accursed mouth
The cannon thundered on the South
And with the sound
The carols drowned
Of "Peace on earth, Goodwill to men",
And in despair I bowed my head,
"There is no peace on earth", I said;
And mocks the song
Of "Peace on earth, Goodwill to men".
But the vision of a brighter day came,
And light and hope and faith
Then pealed the bells more loud and deep;
God is not dead: nor doth He sleep!
The wrong shall fail
The Right prevail,
With "Peace on earth, Goodwill to men".

Peace is not stagnation, nor is it contentment with evil. Peace is not sleep over a volcano and it does not mean death. To cover sin is not peace. To fight wrong, crime and sin in order to destroy it, this is the sign of coming peace, the peace of victory and righteousness and of heaven. To work for peace and goodwill is the best return one can make for God's Gift of His Son. It is not only our duty, but the test and proof that we are Christ's disciples and filled with the Spirit.

Christmas is not only a time for receiving, but also for giving. It is the expression of His Spirit. *All can give.* There is no one so far, so unworthy, so feeble, so lonely, but there is something that he can give to express God's goodwill to man. Deeds of kindness, expressions of sympathy, words of love and cheer and hope and courage: "Such as I have give I thee". Peter and John gave healing in Jesus' name. Barnabas, the noble-hearted rich man, gave of his possessions. We do not hear that Jesus gave money, but He gave Himself, His time, His healing, days of toil and His life. The widow's two mites were a great gift. A rich man's two mites amount to nothing. It is the giving of our hearts, endeavours, devotion, that makes life worth living. It is the soul of heaven.

A hero or a patriot is honoured and admired because he gave his best at the greatest cost for a noble cause or the good of man. A miser is despised by all because he is selfish and selfishness is mean and unworthy. Receiving, whether from God or man, unaccompanied by giving loses its power. "Glory to God in the highest" must ever accompany His "peace and goodwill to all mankind".

Selfishness cloys, receiving alone brings weariness, but the spirit of giving never cloys. It is like the heavenly bird song described by Trench in his poem of the Monk and the Bird. The monk feared that the joys of heaven might bring weariness in eternity, as here "the sweetest things soon cloy", but, while he listened to the heavenly song, their generation seemed but an hour, and left only one dread:

Lest an eternity should not suffice
To take the measure, and the breadth and height
Of what there is reserved in Paradise
Its ever new delight.

The peace which the angels proclaimed, which Jesus promised, is not merely an ideal set high in the heavens, but a goal to be reached on earth. Through the storm we hear the song of peace. Through the conflicts and wrongs of the ages we hear the angels sing:

Beneath the angels' strain have rolled
Two thousand years of wrong,
O hush the noise, ye men of strife,
And hear the angels' song.

Today come trials, burdens, the sorrows of life, but we know that there is a better time coming and we hear the voice of the inspired Apostle: "He that spared not His own Son. . .how shall He not with Him freely give us all things?". "It is your Father's good pleasure to give you the kingdom", but it was man's bad pleasure to reject the King and kill the Prince of life.

Glory to God in the Highest! – He is alive and is coming to bring "Peace on earth and goodwill to men"!

Children's Corner

The perfect Balance

1 John 1:9



Words and drawing by Sheila Price

"LET'S play shop," said Jenny.

"Good idea!" her friends agreed.

Carol placed her toy scales at one end of the wall while Betty arranged some empty cans and packets along the top.

"I will be the shopkeeper," Carol announced, "and you can be my assistants."

Brian and Pete rode by on their scooters. "What are you playing?" they demanded.

"Shop," said Betty. "Will you be customers and buy something from us?"

"Alright," said Brian. "Please may I have a cabbage?".

Carol pulled a small clump of grass and placed it on the scales. "Six pence, please," she said.

Brian handed over six leaves. "Thank you very much," he said.

"This is fun!" Jenny exclaimed. "You buy something now, Pete."

"Two pounds of potatoes, please."

Carol collected a handful of small stones and placed them on the scales. "Four pence, please," she requested.

"I shall not pay you!" Pete declared.

"Why not?" Carol asked.

"Because you have not given me the correct weight. You have weighed only one pound of stones, er. . . I mean potatoes, yet you expect me to pay for two pounds! I will not buy from you again."

"Don't be silly," Carol told him. "It's only a game".

"Then play fair," said Pete, "and weigh the right amount, otherwise I will not play with you."

Another word for "scales" is "balances". The Bible tells us that, when we are weighed in the balances of God's justice, He will find us wanting if we have sin in our hearts. God must always punish sin, but, because He loves us and wants us to be saved from judgment, He sent His only Son to the cross to suffer the penalty for us. God's justice is fair and, since He must always punish the guilty, so, too, He will reward those who love Him and trust Him for salvation. The reward is eternal life and all the blessings of the Glory Land.

BIBLE ACROSTICS By Arthur Campbell *("Uncle Arthur")*

Lamentations

L oss (1:1);
A dversaries (1:2,3,5,10);
M ourning (1:4);
E xhaustion (1:6);
N akedness (1:8);
T rodden under foot (1:15);
A gony (1:17);
T rouble (1:20,21);
I ncrease of sadness (2:5);
O pened mouth (2:16);
N ight cries (2:19);
S alvation (3:26; 55-58).



As I see it . . .

On Truth

by James T. Bradley, Secretary-General

THE great question of Pilate to the Lord Jesus Christ, "What is Truth?" largely dismissed out of hand as if there were no valid reply, was the subject of the keenest philosophical debate at that time, a most critical period in human history. Our use of the very word "critical" reminds us that our Lord, only about five days before Pilate uttered this famous question, used the very word from which our word "critical" derives. It was He who stated that a world crisis of unique proportions was immediate in the words, "*Now* is the judgment of this world. . ." (John 12:31). The word "judgment" is "*krisis*", exactly our word "crisis", with its definition "a turning point in any affair of importance".

Subsequent history has shown the Cross to have been a national turning point for the Jews, a world turning point for all mankind, a turning point for every community and individual who comes within the orbit of the preaching of the Cross.

The quite startling fact is that He of whom Pilate asked the question, "What is Truth?" supplies the answer, nay more, *He is the answer!* He also reveals the custodian of Truth and the character of Truth.

Human experience demonstrates that it is beyond the wit of man to discover Truth. He can know only *about* Truth, he cannot know it; hence the proliferation of theories on every conceivable aspect of Truth: religion, politics, physics, creation, human society.

We discover facts and absorb knowledge – the truth of things, however, eludes us. In fact it appears to be a commonplace of epistemology – the science of knowing – today, that the truth of any proposition cannot be established, only its falsity. If this is the case, it puts the Christian, or perhaps one should say the Church of Jesus Christ, in an impregnable position. Of course it has always been there – "Upon this rock I will build My church; and the gates of hell shall not prevail against it" – but one might say it is now demonstrably there.

Professor F.F. Bruce writes, "Let us remember first of all that the truth of the Gospels in the fullest sense cannot be established by intellectual arguments alone". What he writes about the truth of the gospels applies to all truth. Intellectual knowledge is the accumulation of facts by observation, classification and experimentation; truth is the reality behind the knowledge. This latter is beyond the intellect of man to perceive, though it is by no means outside the scope of his experience.

One of the most startling of all statements about truth and, indeed, in the same context about the Church, is the word of the minister of all ministers to a young minister, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth". In spite of the hollow mockery that this statement may draw from rationalists and their ilk – one can imagine Bertrand Russell's "the Church! The pillar and ground of everything obscurantist and reactionary!" – from a Spirit-born member of the Church of the living God it draws forth a fervent "Hallelujah!". It established Truth in three realms – not in our academic centres, but in God's creation; not in man's brain – but in his spirit; not in theories, but in the assurance of Truth by divine revelation. Hence, as we have so often said, a child of four may receive truth by revelation and know, not only that it is true, but that he knows that he knows it is true, in fact even before he knows his twelve times table. How often have we heard adults testify that they knew that they were saved when they were four to six years old and that they knew that they knew!

Job certainly had received truth when he longed that his words might be written in a book, that they might be carved with an iron chisel and with lead in the rock for ever; but it was certainly not truth that he could ever have found by intellectual research (Job 19:23-27).

The nature of Truth then, in the divine sense of that word, is that it is a living Person and a living Book. "What is Truth?" – "I am the Truth", and, it may well be added, without Him there is no knowing. "What is Truth?" – "Thy Word", says He who is the Truth, "is Truth," and again it may be added, without it there is no knowing – as witness the world's predicament today.

When the Church does not proclaim the living Word of God on His terms and the written Word of

God on its terms, it is a betrayer of Truth. The Truth, either living or written, is to be proclaimed, not debated or discussed. They are placed before us for acceptance or rejection, not for discussion; we are brought to an impasse, we cannot evade the responsibility for decision any more than could Pilate; we either accept or reject. Unlike our possible attitudes to merely human events or writings, we cannot be neutral.

Because the Church of the living God is the pillar and ground of Truth, when it does not uphold Truth it becomes the object of divine wrath. In fact its failure to uphold Truth reveals its true nature; if it does not uphold Truth it is not the Church of the living God, whatever may be its outward show or name.

The Church has therefore a threefold responsibility to Truth: to recognise that it is the guardian of "the deposit"; that it has been set apart to proclaim the Truth; that its duty is to believe and to practise the Truth.

To recognise that it is the guardian of the deposit.

The Apostle Paul makes this point when he writes to Timothy. "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Timothy 1:14).

The Church's greatest tragedy is the denigration by its leadership of both the living Word and the written Word. They have done more than all rationalists to undermine the confidence of men in God and His Word and thus to send souls to hell. The judgment of God is already seen in that the Church has suffered in recent decades its most devastating defeats, but Pentecost has again been raised up by God to restore the shattered fortunes of God's Church, and significantly by a return to the Church's primitive faith in Christ and the Word of God, in other words, by a return to Truth by a resurgence of Pentecost.

The Church has been set apart by God to proclaim the Truth.

While individuals may be set apart for special service, the mission of the Church is that of a proclaimer. Paul's statement: "Woe is unto me if I preach not the Gospel" (1 Corinthians 9:16) should be the Church's. Men apart from Christ will perish and it was that they should not perish that He Himself said that He had been sent by God (John 3:16).

The Church of the living God does its finest work when by its preaching of Truth people are rescued from sin and eternal condemnation.

All the side effects of the gospel, which it is the ever-present temptation of the Church to make its priorities, result from a simple acceptance of Christ as Saviour and Lord of the life. When a person in an instant stops smoking, stops drinking, stops fornicating, stops stealing, stops being a menace to society, by one act of his will in surrendering himself to Jesus Christ, that is social reform *par excellence.* It may not pander to human pride, but it achieves the finest results.

That its duty is to believe and practise the Truth.

The words of the Church's Lord that faith is the first step to experiencing and knowing Truth present the Church with what must be its only attitude to Truth, viz. acceptance by faith. In answer to the question of the Jews, "What shall we do that we might work the works of God?", Jesus replied, "This is the work of God:" – how they must have waited with bated breath for the next sentence! – "that ye believe on Him whom He hath sent", and Jesus went on to point out that this faith would result in their knowing and experiencing Truth, in the words, "I am the Bread of life, – he that cometh to Me shall never hunger and he that believeth in Me shall never thirst". Their experience of Truth as set forth in the latter part of this verse would confirm the validity of Truth mentioned in the first part, discovered to the faith required by Jesus' answer to the question, "What shall we do that we might work the works of God?" (John 6:28-35).

The practice of Truth

Happy the person, happy the community, that believes that God has spoken in His Word. The apostles of the Lord, one supposes, were they who, above all people, put the Truth that they had learned into practice. They reveal in their writings that they had Truth that covered not only the eternal matters of the soul's salvation, but they had truth about social relationships, marital and family relationships, politics, economics, employee-employer relationships, physical and psychological hygiene – in fact the insoluble problems that we face today would not arise were men to practise Truth. Admittedly many of the Bible tenets are difficult of acceptance, nevertheless the very fact that they are rejected and that society is in its present plight are surely an indication, if not proof, that we have missed the Way. But once again it is incumbent upon each member of the Church of the living God to believe and to practise Truth. God calls individuals today to salvation; He expects us as individuals to accept and practise His precepts.

Truth's Pentecostal expression

Truth cannot be expressed except Pentecost-wise; only the Holy Spirit can reveal Truth, only the Holy Spirit can remove the veil that hides Truth from the unregenerate heart, only the Holy Spirit can open the heart to receive Truth. "The natural (soulish) man receives not the things of the Spirit of God, for they are

Continued on page 11

Another in our series by Assemblies of God writers

Our greatest Need

by John Carter



"O Lord, I have heard Thy speech and was afraid:
O Lord, revive Thy work in the midst of the years, in the
midst of the years make known; in wrath remember mercy." (Habakkuk 3:2).

HABAKKUK prophesied just prior to the Babylonian captivity, which was permitted by God to punish His people for their sins. God had revealed to His servant the rod that He would use to chastise the nation. "I will raise up the Chaldeans, that savage and impetuous nation" (1:6), He said, and the judgment was to come in that generation (1:5).

Wickedness abounded on every hand in the land of Judah (v:4) and the prophet made his plea to God to "remember mercy" in His wrath and to revive His work.

1. God's Work today needs REVIVAL

It is God's own work that needs to be revived: "Revive *Thy* work". The very word "revival" has meaning only where there is life, and so pertains to the people of the Lord. When souls are dead, they cannot be revived; a resurrection is needed in their case. Where there exists any spiritual life, even though it be at a low ebb, there is the possibility of a revival of that life taking place.

Revival should be the normal condition of the Church. It should not be regarded as abnormal, something extraordinary, a condition that can be expected only now and again, once in a while, whenever Providence so decrees.

We learn from Scripture that the Early Church enjoyed continuous revival (Acts 2:42, 47; 5:14; 6:7; 11:21), but the Church has backslidden, and is living below the apostolic standard. This is what Chas. G. Finney wrote on this point: "Suppose a man were to preach to farmers that God is sovereign and will give them a crop only when it pleases Him, and that for them to plough and plant and labour, as if they expected to raise a crop, is very wrong, that it amounts to taking the work out of the hands of God, that it is an interference with His sovereignty, and that there is no connection between the means and the result on which they can depend. Suppose the farmers should believe such a doctrine? Why, they would starve the world to death. . .It has been the devil's most successful means of destroying souls. The connection is as clear in religion as it is when the farmer sows his grain".

It is always God's will to send revival, but there are things that prevent this taking place. Discord and dissension in the assembly hinder God's blessing; an absence of brotherly love and an unforgiving spirit destroy unity and fellowship; a spirit of censoriousness (fault-finding) grieves the Holy Ghost; a niggardly spirit, the withholding of tithes, a love of the world – all these, and other things, can stay the hand of God.

2. REVIVAL is necessarily the work of God

He is the Source of all life – natural and spiritual. Labour as we will, there can be no harvests without His sun and His rain. The prophet is correct therefore in addressing himself to God.

What is revival? It is God manifesting Himself in power; that is why Habakkuk prays to God to "make known" – to make Himself known. In response to his earnest plea, the prophet received a vision of the Holy One coming in majesty and power and glory (v.3,4).

In revival, God works through the agency of His Spirit. This is emphasized in the message delivered to the despondent workers through Zechariah the prophet (Zechariah 4:7). They were told that the rebuilding of the temple would be accomplished and brought to completion "not by might, nor by power, but by My Spirit, saith the Lord". In the vision that accompanied the inspired message, the prophet was shown a golden lampstand, somewhat similar to the one that stood in the Holy Place, but this one had a golden bowl upon the top, from which seven pipes conveyed oil to the seven lamps. Two living olive trees poured their oil into the bowl (or reservoir) through two golden pipes. Thus the lamps were fed with the oil supernaturally, not by human means. The work of God would be accomplished by the constant supply of Holy Ghost power.

The Spirit of God works through the agency of the Word of God. God's Word is creative. In creation, all life came into being through the spoken Word of

the Creator. Jesus said: "The words that I speak unto you, they are spirit and they are life". It is therefore the Word of God that must quicken and revive the spiritual life of God's people.

In the work of revival, the Spirit uses human agencies. The farmer must perform his part in the raising of a crop – ploughing, sowing, weeding and watering the seed – while relying on God to give the increase. We have to co-operate with God, as "workers together with Him".

3. REVIVAL is the Outcome of earnest Prayer

The prophet addresses his petition to the Lord: "O Lord, revive Thy work". Habakkuk prayed when conditions everywhere were contrary to revival. What God had told him made him afraid: "I have heard Thy speech, and was afraid". He knew that the chastening hand of God was about to descend on the sinful nation and divine judgment was approaching; nevertheless he pleaded with God for revival.

The Psalmist (Psalm 119:126) said that the people were violating God's law and it required divine intervention: "It is time, Lord, for Thee to work, for they have made void Thy law". The Septuagint translates it: "they have utterly broken Thy law".

God has called us to be His remembrancers. He wants us to remind Him of His promises. In Isaiah 62:6 He says: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night. Ye that are the Lord's remembrancers, keep not silence" (margin).

Revival came to Britain when moral and spiritual conditions were appalling. Prior to the Evangelical Revival, philosophical speculations were challenging the claims of the Christian Church. The nonconformist bodies were in a state of spiritual decay. Drunkenness was more widespread than at any time in English history. The character of the whole nation was affected by the great Wesleyan revival.

We, too, are living in fearful days and we should be afraid. We see the Church honeycombed with modernism and worldliness. Britain is fast becoming a heathen land, with only five per cent of the population attending places of worship. Church buildings are being sold for commercial purposes because congregations have disappeared.

Every religious revival is the outcome of earnest prayer. "As soon as Zion travailed, she brought forth her children" (Isaiah 66:8). Think how the Early Church prayed. Persecuted by the religious leaders of the nation, the apostles prayed for more boldness. Persecuted later by the civil authorities, James being slain and Peter imprisoned, the Church prayed. God is on the outlook for intercessors. It says in Isaiah 59:15, 16: "Yes, truth faileth. . .and the Lord saw it . . .and He wondered that there was no intercessor".

God moves in answer to prayer.

Thoughts from the Book of Genesis

56. The Humbling of Joseph's Brothers (Genesis 44:13)

by F. Lavender, Pastor of our Croydon Church

WE may not approve of how Joseph treated his brothers, but there is no mistaking his purpose. He not only wanted to bring home to them the wrong that they had done to him; he also wanted to see if their apparent repentance was sincere. Joseph had been Jacob's favourite son twenty years previously; now Benjamin had first place in his father's affections. On that previous occasion Joseph's brothers had shown a cruel disregard both for him and for Jacob. How would they now react to the possible loss of Benjamin? Would they be as callous and hardhearted as before? Their actions showed, in fact, genuine grief, repentance and humility.

When we first came to Christ we were raw and untaught, but it was the Father's intention to make us to be like Christ. He began at once to do His refining work in us. He has not dealt with each of us in exactly the same way, but we have each known at times the pressure of His hands. It is not His purpose to hurt us and to make us miserable, but rather to teach us to trust Him at all times and to make us become more like Jesus. We are to grow in Christ day by day and, if we have not become spiritually hardened, we should respond to Him now with greater willingness than we did when we first believed. The testimony of John the Baptist should be our constant experience: "He must increase, I must decrease".

Let us not resent His dealings with us, but humble ourselves beneath His hand.

AS I SEE IT . . . *continued from page 9*

foolishness unto him; neither can he know them, for they are spiritually discerned."

Truth must therefore be preached in the power of the Spirit; received by the illumination of the Spirit; practised by the continuous filling of the Spirit as God's supreme achievement for His people in this mortal scene. "Ye shall receive," consequent upon faith in Christ, "the gift of the Holy Ghost", and the implication is clear that they did not have to wait a probationary, preparatory period as believers to receive the Holy Ghost. He would baptise them then; it was part of the gospel.

The Lost

by Graham S. Wyborn, Pastor of our Aberystwyth Church

CHRISTIANS talk much about "the lost". "Non-christians", "unsaved", "those without Christ", and many other titles we give them, but do we fully appreciate their condition?

Many rule out the idea of eternal punishment. Some believe in annihilation, like the Jehovah's Witnesses. Others, like the Roman Catholic Church, believe that the punishment is not eternal, but only according to how much wickedness we have done. A second chance after death is another idea offered by some movements.

Why warn sinners if Gehenna does not exist? If unbelievers are to be annihilated and never more feel punishment or pain, or if sinners are to be ultimately reconciled with God, why bother to preach the gospel! Let us take our ease!

These statements are false. The Scriptures say, "And these (unsaved) shall go away into everlasting punishment, but the righteous into life eternal" (Matthew 25:46).

Jesus gave many commands to Christians and we are very ready to come down upon a brother who fails to keep His Word. When we realise that we have broken one of His commands we seek forgiveness and, praise God, He gives it to us. Let me remind you of one command of Jesus: "Go ye into all the world and preach the gospel". Are you doing this? If not, you are sinning, because Jesus has told us all to speak out for Him.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matthew 9:37, 38). Do you realize that if every single Christian only prayed that prayer, then nobody would go? We would be praying to God to send someone else! Someone must say, "Here am I, Lord, send me".

"There's a work for Jesus, none but you can do" is true; only you can do your work properly for the Lord. Too many Christians are not pulling their weight, while other members do more than their share. When was the last time you asked your pastor to give you a job or told him you have some free time and would like to do some form of witnessing? If we thought more about the unsaved persons' future than ours, then we would do more for God.

A few months ago I was travelling on my little motor-bike across a bridge over the River Wye. On the middle of the bridge was a boy who was fishing. He had just made a cast into the water, so he thought, when I came along. As I passed him I was forced to do an emergency stop and I left an eight foot skid to prove it! You see, he had hooked me! There was the hook in my jacket sleeve, with the fishing line around the front wheel, my body and almost my neck! As the lad took the hook out, I remembered the words of Jesus, "I will make you fishers of men" (Matthew 4:19). You are now saved because a believer bothered to go fishing for men. It is our duty to gather together all the tackle our Lord has provided and to go fishing for lost men. We must pray, give and go with the gospel message.

Since we have become Christians, our whole lives should be centred around bringing men, women, boys and girls to the Saviour, not only leading them to Him, but caring for them after they have been born again. Would it not be grand if in the next year we each were instruments in bringing a person to Christ? Just think – our churches would be doubled and double the present praise and prayer would go up to heaven.

In the short time that it has taken you to read this article about 350 people have died without Christ!

THE DEVIL'S BEATITUDES

Blessed are they who are too tired and busy to go to church on Sunday; for they are my best workers.

Blessed are they who are bored with the minister's and teacher's mannerisms and mistakes; for they will get nothing out of the services.

Blessed is the church member who expects to be invited to his own church; he is an important member to me.

Blessed are they who do not go to church on Sundays; they cause the world to say, "The church is failing."

Blessed are they who gossip, for they cause strife and division, which pleases me much.

Blessed are they who are easily offended; they soon get angry and quit.

Blessed are they who do not give of their tithes and offerings to carry on God's work; they are my helpers.

Blessed is he who professes to love God but hates his brother; he shall live with me for ever.

Blessed are the troublemakers, for they shall be called the children of the devil.

Blessed is he who has no time to pray; he will be an easy prey.

From *The Baptist Home*, by way of the *North Texas News*, by way of *Live!*

BOOK REVIEWS

The Gift of Fire, *a collection of sermons, edited by Ian Macpherson. Published by Dimension Books, Bethany Fellowship Incorporated. Price 40p, postage and packing 6p extra.*

ONE hour ago I received this little book of fourteen sermons on Fire by men of fourteen different denominations. I tasted a sermon or two in the middle somewhere and then my spiritual appetite devoured the book from the beginning. I gulped it and couldn't read fast enough until I had wiped my plate clean, so to speak.

Perhaps it was me, at the right moment, having also just read John Carter's book about his brother Howard, and being filled with a longing to go far deeper in the Spirit.

But who doesn't want to go deeper? – and the effect of reading inspired word after inspired word from fourteen men every one of whom had had their own kind of experience of Fire is to feel the Fire.

For me, George Forrester's address on "The Place of Power" was just it. He was an Anglican who did not merely become a charismatic and sit tight, but let go and threw himself into the total surrender of the Pentecostal movement becoming an Assembly of God pastor. Why? You know when you read his Scripturally-rich message. Pentecostals can lose the Fire – so I recommend peeping through this window at men who have it, and if you don't covet it, I'll be surprised.

George Canty

The Occult: A Christian View, *by Roger C. Palms. Published by Marshall, Morgan and Scott, price 75p, postage and packing 7p extra.*

THIS is a sane, well-balanced effort, amply supported by Scripture, showing the widespread nature of this evil, and staggering us by revealing its hold on the youth of our own nation. The author has gone to great lengths in his investigation, presenting almost every form of the Occult practised in the western world, from the seemingly harmless Ouija boards to the greater forms of darkness like witchcraft and Devil worship with their obscenities and diabolical rites which mark their Satanic origin. Man's quest for completeness and fulfilment and his longing for the supernatural, coupled with the failure of the Church to present a whole Christ, are given as the root cause of so many succumbing to the beguiling influences of Satan. Believers are warned of the dangers all around them and are reminded of their need for the whole armour of God. The ministry of exorcism rightly exercised is advocated.

Every responsible Christian should read this book.

A. Lambie

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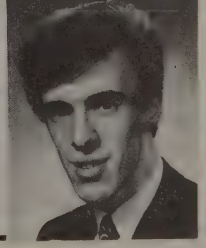
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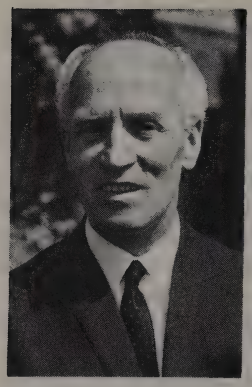
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From T. H. Stevenson

PRAYER AND PRAISE

by F. H. Coleman



AS I write, it is but a short time before Christmas and the Christmas number of THE ELIM EVANGEL. Despite having no responsibility of a pastorate, weeks and months have been occupied, so that my wife and I find the number of days before Christmas being referred to rather than the number of weeks. We definitely are in this respect "in the last days", a term many may use if only thinking of the ending of another year, or the rush and crush of the days preceding Christmas. Regrettably, current international and national events would almost overshadow Christmas, and becloud the last phase of the old year, so that many believers almost naturally use the words "the last days" in another respect. Like "the wedding of the year", the commercially-pressurised "Christmas spirit" will pass as a wisp and the reality of world and home conditions will be found still remaining. Yes, we surely must be in "the last days" and immeasurably nearer the second advent of Christ than our present observance of His first advent. It is with this Biblical significance of the "last days" in mind that I have used the phrase in my introduction to ask ourselves about "the last days". All the writers of the New Testament Epistles refer to such days, relating to the end times. Peter on the day of Pentecost used the words of Joel to relate to the coming of the Holy Spirit. Our Lord used the term "the last day" on separate occasions concerning the eternal destinies of believers and unbelievers. The last days are seen to be lasting days and indeed our remembrance of the birth of Christ pinpoints the beginning of the last days: "God - hath in these last days spoken unto us by His Son" (Hebrews 1:1). God will ever add more light upon what He has declared by sending His Son in whom God was made manifest: "Last of all He sent His Son". There has been the Incarnation. Now we patiently await the Consummation. The manger, the cradle, the cross are past. The mansions, the crown, the throne await our view.

CHRISTMAS PREPARATIONS

"DO come and see what I bought in the market!", a friend of mine said some weeks ago. So I did and I saw two lovely things that would make nice presents and they cost only a fraction of the price that one would pay in a shop. I agreed that they would make very suitable presents; who would guess that the price was so reasonable? Who would have thought that they could have been bought so cheaply?

In our preparations for Christmas we are all looking for good presents at reasonable prices, for our budgets are limited – at least mine is! There are so many things to be bought. There is the food, which is much higher in price than last year. Then there are the Christmas cards, and the list of those to whom we send them seems to grow rather than diminish. There are the Christmas appeals – and who wishes to be ungenerous at the season of good will? So we make our preparations, trying to cope with the impossible task of keeping within the limits of what we can afford to spend.

Yet at this very time of the year we think of the greatest Gift ever given to mankind. God did not create an angel or an archangel to send to the world to become the saviour of mankind. He gave the best in the person of His Son. What preparations were made for the Incarnation! There were the activities of the angels, the acceptance by Mary and Joseph of God's will for their lives, the apparent whim of the Roman emperor to tax all his subjects in order to fill his coffers, he not realising that, in making all go to the towns of their lineage, he was causing Scripture to be fulfilled. Mary and Joseph had to go to Bethlehem for the birth of Mary's Boy-Child.

Preparations – preparations – in the midst of our hurry and bustle, do not forget some spiritual preparations by prayer and praise for this Christmas and for what it means.

IN THE TWINKLING OF AN EYE and THE MARK OF THE BEAST
by Sydney Watson
Two thrilling stories about the Second Coming of Christ. Ideal for gifts; full of Bible teaching.
McCall Barbour, Dept.E, George IV Bridge, Edinburgh.
D.2926



Margaret M. Ladlow's page

"Your daughters shall prophesy"

AS Christmas approaches, the well-loved details of the Nativity come back in all their glowing freshness and, as far as I am concerned, particularly the prominent part played by women. In Luke's record we are told that Elisabeth, the mother of John the Baptist, was filled with the Holy Spirit and prophesied when Mary visited her and imparted her own wonderful news of Gabriel's message. Mary, too, spoke words of ecstatic praise. Anna the prophetess exercised her gift by giving thanks to the Lord when she gazed upon the Child Jesus in the Temple. She continued her ministry by speaking of Jesus to those who awaited deliverance. Three women, one young and two very old, of differing backgrounds and tribes, and living in different places, all experienced the intervention of God in their lives and the leading and anointing of the Holy Spirit. This was only the beginning of a new dimension in worship brought about at the formation of the New Testament Church.

Throughout the Gospels and onwards, the Lord, as Head of His developing Church, gave women a place in its ministry. When at Pentecost the fire kindled the hearts of the waiting 120, faithful women were among the number and were filled with the Holy Spirit. Peter boldly asserted that daughters and handmaidens would prophesy (Acts 2:17,18).

I am not a Women's Lib. fanatic, but I have come across the teaching that women should keep silence in the Church, that theirs is an inferior position. Regarding the latter assertion, the teaching of Galatians 3:28 surely gives the lie to this. If we take the trouble to compare Scripture with Scripture we find that women are included in the public ministry of the Church. On my page last week I wrote about ministering to the Body of Christ. It thrills my soul to realise that the Lord has made it possible for all sisters to participate in that ministry even though the hierarchy of the Anglican Church and other communions cannot agree to the inclusion of women in the ministry.

We are told: "The one who prophesies edifies the church and speaks to men for their up-building and encouragement and consolation"(1 Corinthians 14:3, 4, R.S.V.) and, according to Joel and Peter, daughters and handmaidens were to prophesy as a result of the outpouring of the Holy Spirit upon them. In a truly Pentecostal church there is ample scope for women's ministry. It is obvious from Scripture that this was normal in New Testament worship, for Philip had four daughters who prophesied (Acts 21:9) and Paul himself gave instructions as to the manner in which the Corinthian women should prophesy (1 Corinthians 11: 5) and in his general instructions to the Church for the exercise of spiritual gifts he says, "Ye may ALL prophesy, one by one" (1 Corinthians 14:31).

The exhortation is given to us all to "covet to prophesy" (1 Corinthians 14:39) so, sisters, why not let us all seek this wonderful gift of the Holy Spirit and join the company of Mary, Elisabeth, Anna and other New Testament women and bring our inspired contribution to the public worship of the Church?

I like the comment of Spurgeon on the visit of Mary to the home of Elisabeth: "It were well if all our social intercourse were as useful to our hearts as this visit was to Mary. 'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend'. Mary full of faith, goes to see Elisabeth, who is also full of holy confidence, and the two are not long together before their faith mounts to full assurance and their full assurance bursts forth in a torrent of sacred praise. The praise aroused their slumbering powers, and, instead of two ordinary village women, we see before us two prophetesses and two poetesses, upon whom the Spirit of God abundantly rested".

CHRISTMAS GIFT APPEAL FOR MISSIONARIES

Only two weeks to Christmas and time to be thinking about something special for our missionary representatives. So that distribution of gifts can be made in good time please send donations to the Missionary Secretary, Elim Church Headquarters, P.O. Box, 38, Cheltenham, Glos.

D.2917

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MARRIAGE

GRIST—TRAYNOR. On November 17th, at our Barnsley Church, Brian Grist, Pastor of our Broadstairs Church, to Carole Ann Traynor. Officiating minister: G. Harpin.

PATTERSON—WARD. On September 1st at our Bath Church, Samuel J. Patterson, only son of Pastor and Mrs. William J. Patterson, to Mary Sharon, elder daughter of Pastor and Mrs. Douglas O. Ward. Officiating ministers: W.J. Patterson and D.O. Ward.

BIRTH

PIKE. On November 11th, to Pamela (nee Hardman) and Geoffrey, God's precious gift of a daughter, Michelle Claire, a sister for Roger.

WITH CHRIST

BAGLEY. On October 20th, May Annie Bagley aged 80 years, faithful and loyal foundation member of our Graham Street Church. Officiating minister at funeral: Edward F. Cole.

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F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

Len Magee, Pastor of our Lane End Church — December 10-16. "Something to Sing about", on Southern Television.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.
Pastor Ron Williams presents "Sound of Christmas Music", recorded at Chatham Town Hall on December 15, on Radio Medway on Christmas Day, 9.35 — 10.45.

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ITINERARIES

The President (J. Lancaster):
December 15, Aldershot. January 5, 6, Lurgan; 7, Apsley Street; 8, Portadown; 9, Markethill; 10, Armagh; 11, Monaghan; 12, Ulster Temple; 13, Townsend Street (a.m.); Beersbridge Road (p.m.); 14, Coleraine; 15, Ballymoney; 16, Newtownards.

The London Crusader Choir with Douglas B. Gray:
December 16, Maidstone; 23, Wandsworth prison.

COMING EVENTS

BURNHAM-ON-CROUCH. Carnival Hall, Arcadia Road. Series of Bible studies: "The Priesthood of Israel", with life-size replica of High Priest's robes. Every Thursday at 8. Sunday school and gospel service at 10.30. Communion service at 6.30.

CHELMSFORD. December 14,15. Elim Pentecostal Church, Mildmay Road. Thirteenth annual Christmas musical festival. Guests: Pastors Dennis Robson and Ray Westbrook. Chelmsford Elim Choir. Carols by Candlelight. Friday at 7.30. Saturday at 7.

COULSDON. December 16. Elim Pentecostal Church, Chipstead Valley Road. Crusader Carol Service. At 6.30. December 23. Christmas carol services with the Sunday Schools participating. At 11 and 6.30.

CROYDON. December 23. Elim Pentecostal Church, Stanley Road. Carol service. At 6.30.

ERDINGTON, Birmingham. December 15,16. Elim Pentecostal Church, South Road, off Reservoir Road. Christmas Carol Services. Items by the Tamworth Elim Choir. Preacher: T.W. Walker. Saturday at 7. Sunday Schools' Carol Service.

GRANGETOWN, Teesside. December 23. Elim Pentecostal Church, Lee Road. Carol service. At 6.30.

NEWCASTLE UPON TYNE. December 15. Elim Pentecostal Church, Heaton Road. Tyne-Tees Presbytery youth banquet. At 7.30.

PONTYPRIDD. December 15. Elim Pentecostal Church, Thurston Road. Film: "Two Bands of Rebels". At 7.30.

RAYLEIGH. December 16. Elim Pentecostal Church, Castle Road. Service of carols with Fitzwimarc School Choir and orchestra. Preacher: W.R. West. At 6.30.

A new converts' handbook by the President

YOUR GUIDE TO THE CHRISTIAN LIFE

by John Lancaster

Price 5p (postage and packing 3p extra) from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

Church Report



BATH **Pastor: D.O. Ward**

OUR picture shows the wedding day scene of Samuel Patterson, son of Pastor W.J. Patterson, and our Pastor's daughter, Sharon. They were married at our Church. Readers will be interested to know that they met at one of our Blackpool Conferences.

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THE PRINCIPLES AND PRACTICE OF YOUTH WORK
by Eldin R. Corsie, National Youth Director

LESSON 3 Community Evangelism *(continued)*

2. Special Exhibition

THE Church is responsible for helping those in need to find a solution to their problems. Many social problems blight society. Why not conduct a special display to pin-point these social scars? Drug-addiction (helpful information can be obtained from Rev. Frank Wilson, Life for the World Trust, Northwick Park Centre, Blockley, Moreton-in-Marsh, Glos., GL56 9RG) and down-and-outs have troubled the authorities. Is there any way in which the Church can help? Is it merely the concern of The Salvation Army? The Embankment Mission, Webber Street, S.E.1., can provide information by both films and literature. Facts can be obtained from the local library and from local and national newspapers.

These exhibitions are useful when there is a national appeal for a particular cause: cancer research, flood victims, Oxfam, Christian Aid, etc. Such interest will impress the public with the fact that the Elim Pentecostal Church is concerned with human need at every level.

Promoting Christian Unions

Christian youth workers and leaders should influence the young people under their care to become leaders in their respective schools or places of business. Christian unions have been instrumental in bringing many young people to Christ. A young lady in a large comprehensive school, a member of an Elim Church, was given the responsibility of leading the Christian union. There were only six members. In just two months she increased the membership to over fifty. Many young people have been brought to the Church and have made decisions for Christ. This opportunity is open to many young folk. Details of how to start a Christian union in schools is obtainable from: C.S.S.M., 5 Wigmore Street, London W.1. These opportunities are also open to students in universities. The Students' Pentecostal Fellowship can furnish particulars of their activities; write: S.P.F. Secretary, 1 Brishing Close, Maidstone, Kent, ME15 9LA. It is suggested that youth leaders arrange a special meeting of the young people and discuss the formation and development of Christian unions in their schools and places of business.

The purpose of this lesson is to impress upon young people of all age groups their responsibility for the world in which they live. This is the supreme task of youth workers and leaders.

END



Christmas ABC Quiz

by Leon C. Quest

1. Land of romance through which the wise men probably passed.
2. Christ's birthplace.
3. Mode of the wise men's travel.
4. Royal ancestor of Christ.
5. Another name for Bethlehem
6. One of the wise men's gifts.
7. Another of their gifts.
8. The shepherds came with. . .
9. One of the Messiah's Names as given in the prophecy of Isaiah.
10. The name of Christ's herald.
11. One of the titles of our Lord given in Revelation.
12. The chief characteristic of the Babe of Bethlehem.
13. The third gift of the wise men.
14. The time of Christ's birth.
15. Where the star abode.
16. Part of the angels' message to the shepherds.
17. What Herod did to the chief priests, the scribes and the wise men.
18. Another of Christ's titles.
19. What the angel told Joseph was the meaning of the name "Jesus".
20. What the angel told Mary would be given to her Son.
21. "For. . . you is born this day in the City of David, a Saviour which is Christ the Lord."
22. Mary was a . . . when Christ was born.
23. The shepherds were keeping. . . over their flock by night.
24. The kind of joy the wise men had when they saw the star.
25. One of those for whom Christ came to earth.
26. Christ's coming might be considered as being a fulfilment of the prophecy that "deliverance should come to Mount . . ."

Answers on page 20

The Family Altar

Scripture Union Portions

Notes by Gerald L.W. Ladlow

Monday, December 17th **Psalm 84:1-12**

"Blessed are they that dwell in Thy house: they will be still praising Thee" (v.4).

THE only people who actually dwelt in the Temple were the officiating priests. In Psalm 27:4 David expressed his one desire and ambition "to dwell in the house of the Lord", which obviously indicates that these words must not be taken literally. His house is where He manifests His presence, therefore this desire is for a constant realisation of His presence, a daily fellowship with God Himself. Truly blessed are those who achieve this. No matter what their circumstances they will always be found praising the Lord.

Tuesday, December 18th **Psalm 85:1-13**

"Righteousness and peace have kissed each other" (v.10).

THE kiss was the mark of friendship, the sign of unity. Righteousness and peace are inseparable friends. Uprightness in thought, word and deed always results in peace of mind and heart. Any deviation from the path of righteousness will destroy inward peace. Once the heart is cleansed from sin, peace invariably follows. "Peace perfect peace in this dark world of sin? The blood of Jesus whispers peace within".

Wednesday, December 19th **Psalm 86:1-17**

"Teach me Thy way, O Lord; I will walk in Thy truth: unite my heart to fear Thy name" (v.11).

IF we would walk in the truth we must first know it; hence the need to pray, "Teach me, O Lord". None can make a success of the Christian life unless he is willing to sit humbly at His feet and learn of Him. Having learned of Him, however, we cannot walk in His truth without His aid, so we need also to pray, "Unite my heart to fear Thy name". Dr. Stuart Holden wrote: "Light without life, precept without power, ethic without dynamic, merely mean constant and increased condemnation".

Thursday, December 20th **Luke 1:1-13**

"Thy prayer is heard; and thy wife Elisabeth shall bear thee a son" (v.13).

IT is obvious that Zechariah had not been praying for a son at this time, for his reply to the angelic messenger pointed out the seeming impossibility of this happening as both he and his wife were too old. Could this be the prayer of his youth when the young couple had sought the Lord to deliver Elisabeth from her barrenness, a prayer that he thought was unanswered? God does not work according to our time-table and His seeming denials are often but His delays. "Unanswered yet? Nay do not say 'ungranted' – Perhaps your part is not yet fully done; The work began when first your prayer was uttered And God will finish what He has begun".

Friday, December 21st **Luke 1:14-25**

"Great in the sight of the Lord" (v.15).

MEN have their standards of greatness, which differ considerably. The only greatness which really matters is that which measures up to God's standards. The most insignificant among men are often the great ones in His sight. John was great in his consecration to the will of God, his loyalty to the message of God, his zeal in the work of God, his exaltation of the Christ of God and the self-effacement which marked his life. "John did no miracle but all things John spake of this man were true" (John 10:41).

Saturday, December 22nd **Luke 1:26-38**

"Call his name JESUS" (v.31).

"JESUS" is the Greek form of the Hebrew name "Joshua", meaning "a Saviour or deliverer". It is uniquely the name of the Son of God, for He alone can save and deliver from sin. An old divine said: "There is majesty implied in the name God. There is independent being in 'Jehovah'. There is power in 'Lord'. There is unction in 'Christ'. There is affinity in 'Immanuel', intercession in 'Mediator' and help in 'Advocate'; but there is salvation in no other name under heaven but the name 'Jesus'". "There is no name so sweet on earth, No name so sweet in heaven, The name before His wondrous birth To Christ the Saviour given".

Sunday, December 23rd **Luke 1:39-56**

"Mary abode with her" (v.56).

SPURGEON said, "It were well if all our social intercourse was as useful to our hearts as this visit was to Mary. Mary full of faith goes to Elisabeth who is also full of holy confidence and the two are not long together before their faith mounts to full assurance and their full assurance bursts forth in a torrent of sacred praise". When we meet other Christians is our fellowship spiritually profitable or only socially pleasant? May we follow the injunction of the old chorus: "Let's go on, let's go on, Talking about this good old way. Let's go on, let's go on, Talking about the Lord".

The beckoning Star



by H. Burton-Haynes

"We saw His star when it rose, and we have come to worship Him" (Matthew 2:2, Moffat)

IN reflecting on the New Testament account of the birth of our Lord, I was deeply impressed by that remarkable incident of the wise men being led by the light of a star. That mystic star, shining with unusual brilliance, like a pendant lamp suspended in the vast dome of the sky, beckoned to those Magi and led them ultimately to where the infant Saviour lay. It declared that we live in a world where God is sovereign. In choosing a star, God used the most suitable means for directing these early pilgrims.

Guidance is not the special favour of a few choice spirits; it is the birthright of every child of God. Our highest privilege is to co-operate with God in the gradual unfolding of a divine plan. We cannot fulfil our high destiny and achieve the goal for which we were created, unless we are able constantly to receive from God, the great Architect and Astronomer of the universe, our own personal guidance and instruction.

To the vast majority of people, the guidance of the Magi may seem to be rather remote and mystical. Many refuse to believe the leading of God because they say that they have never had any experience of it. At first this seems to be a reasonable objection, but second thoughts show that it is based on shallow thinking. When carried to its logical conclusion it means that you will not believe in anything which you have not experienced. To say that there is no such thing as divine guidance because you have had no experience of it sounds just as foolish as a blind man declaring that the radiant colours of the rainbow do not exist because he has never seen the arching bow in the heavens. It is as absurd as a deaf man protesting that the sounds of a majestic symphony merely exist in the imagination because he has never been able to listen to the delightful, soul-moving melodies.

Once we get the thought of God aright, there can be no question of His ability to guide the individual soul. If God, who is sovereign in His universe, controls and guides the shining galaxies through space so accurately that scientists can plot the course of every star unerringly for centuries to come, is He not able to lead my steps? The road along which he beckons may be drab, difficult or commonplace, but it is the way of peace, happiness and fulfilment, and every God-lighted road will end in the presence of the Lamb.

The light from that star had to be followed step by step. There was a patient seeking and continuance on their part. Many obstacles had to be overcome. The journey at times must have seemed long and arduous, but they stepped out in simple faith and reliance upon seeing its rising in the night sky. How true are the words: "The steps (as well as the stops!) of a good man are ordered by the Lord". The star allured them; it spoke not with a voice, but with a beckoning hand. Their quest ended not in disillusionment, but in adoring worship. Their gifts of gold (in recognition of His deity), of frankincense (His priesthood and mission), and of myrrh (His suffering humanity), revealed their spiritual preparedness and insight into His true nature and purpose.

Let us come to God himself and ask for guidance. Step by step He will lead us into its realisation and fulfilment. That we might not be merely adventurers in God's world, living in neglect of Him, and choosing our own course, the Lord Jesus Christ came to Bethlehem's manger. In the unfading light of the "Bright and Morning Star" we may walk with quiet confidence through light or darkness all our days.

O Lord of every shining constellation
That wheels in splendour through the midnight sky
Grant us Thy Spirit's true illumination
To read the secrets of Thy work on high.

Answers to Christmas A.B.C. Quiz

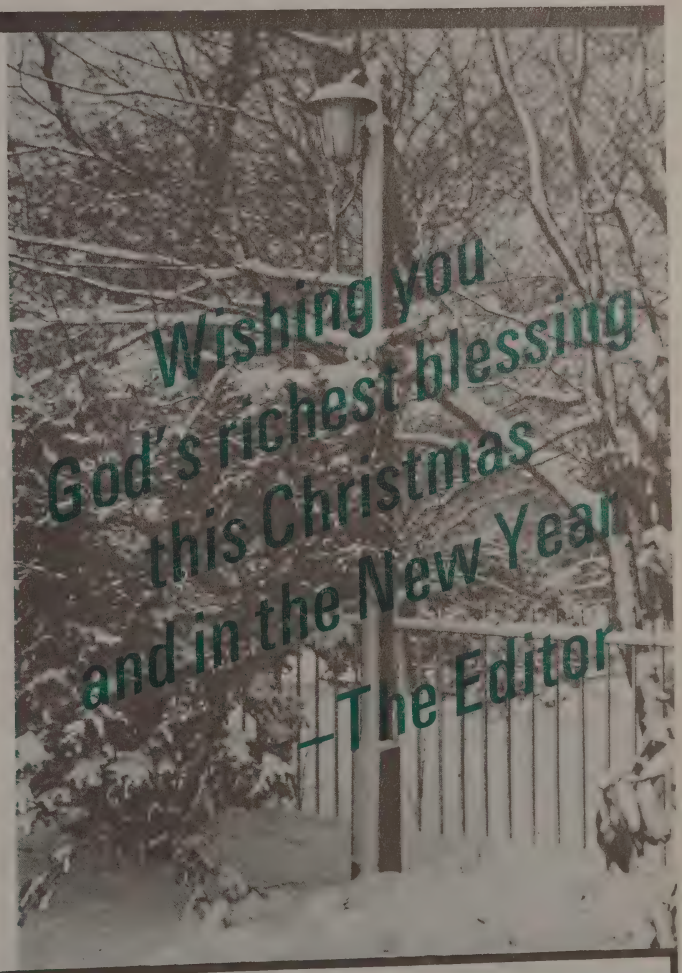
1. Asia, 2. Bethlehem, 3. Camel, 4. David, 5, Ephrah (Genesis 35:19), 6. Frankincense, 7. Gold, 8. Haste, 9. Immanuel, 10. John, 11. King, 12. Lord, 13. Myrrh, 14. Night, 15. Over the Child, 16. Peace, 17. Questioned, 18. Ruler, 19. Saviour, 20. Throne, 21. Unto, 22. Virgin, 23. Watch, 24. Exuberant, 25. You, 26. Zion.

THE ELIM EVANGEL

Vol. LIV No. 51 December 22nd, 1973 5p

"GREAT IS THE MYSTERY
OF GODLINESS:
God was
manifest in the flesh
justified in the Spirit,
seen of angels,
preached
unto the Gentiles,
believed on
in the world,
received up into glory."

1 Timothy 3:16



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Editorial

THE sweet innocence of it all is its greatest attraction.

The sight of a tiny baby is calculated to have a surprising effect on any audience. Hard-faced men and women melt before the warmth of it. City tycoons have been known to relapse into baby talk. Hard lines have seemed to be waxed away from the faces of careworn mothers. Noisy, irrelevant conversation has become stilled. It has even been known for the telly to be switched off . . .

So many ways of presenting what Mr. Average Man would dub "religion" seem to have little to do with paying off the mortgage, bringing up the kids, fighting for a place in the sun at work, the rough and tumble of everyday life. Religious observances can seem remote, of no application to life.

A woman who specialises in the field of child care wisely remarked that motherhood must be liberated. She was certainly not talking about women's lib. or anything like it. She meant that motherhood can become stylised, romanticised, festooned with trappings of Hollywood goo. It is an inestimable privilege, but it has to do with wet nappies, broken nights, toothache, upset stomachs, washing, washing, washing . . . as well as the lovely warm things.

Which brings us back to the manger. Distant clerics clad in outlandish garb chanting unrecognisable words to ancient dirges may seem as near to catching the train or 'bus for work as Brighton Pavilion has anything at all to do with real homes, but a Baby—that's different! To think that God could "get into" a Baby!—it's breath taking. A woman bore Him, a man trained Him in His job, a family lived around Him, a village ticked away the slow hours just outside His little home. He was "tempted in all points like as we are". Now there's a Saviour for you. He knows, not simply because He is God and knows everything, but He knows because He's been here, lived like us, been one with us, God with us.

The manger scene, however, was against the backdrop of rejoicing angels. They revealed His mission of Saviourhood. Their gladness was about the plan of God to bring peace to this old world. To achieve that goal involved our Saviour in Calvary. "The Man born to die" was in that great conception of God, for "God was in Christ reconciling the world unto Himself". "He came from God and went to God". No man has to ascend to bring Him down. He came down—and He went further down and became obedient even unto the death of the cross. He arose, He lives, He will come, He will reign! "This same Jesus"—the Babe of Bethlehem, the Christ of Calvary, the Lord of the empty tomb—this Jesus will come. "Glory to God in the highest" we exultantly carol.

But we remember . . .

Man of Sorrows—what a name
For the Son of God, who came
Ruined sinners to reclaim
Hallelujah! What a Saviour!

His gospel is more important and more relevant than the news from the world's press. His love is broader than the measure of men's minds. His condescension is more profound than human mind can envisage. "He knows, He loves, He cares".

"*Love* came down at Christmas".

The Two Advents



by W. J. Maybin, Pastor of our Southampton Church

WE rejoice in Christ's first coming to earth "for us men and for our salvation". It is right for us so to rejoice, but it is reasonable to assume, writes Cyril A. Wheeler, that "a Second Coming of the self-same Person to this planet would be an event of hardly less significance to the human race, and therefore be the object of unflagging and enthusiastic anticipation". It is distressing that reference can be made to the first coming of Christ, while ignoring His second coming. Dr. A. Skevington Wood is timely in his observation: "Too often we have conceived of the Incarnation as the sole centre of God's dealings with the world, when in reality there are two foci; the First Coming and the Second Coming of our Lord". So at this Advent season we must come to terms with the fact that the Christ who came nearly two millennia ago is the One who is to return again. *Only when these two great events are presented in relationship do we do justice to the whole counsel of God.*

There is an intriguing passage (Luke 2:25-32) concerning an aged man, Simeon, and perhaps an older woman, Anna the prophetess. Amid the shades of Jewish unbelief, "God had His few", writes Dr. E.M. Blaiklock, and there they were. As the Greek philosopher said, "Give me a thought that I may live on it", they were captives of a hope that was sure and steadfast. As we, with them, rejoice in that same first coming, we also anticipate His second appearing, first to "catch away" His redeemed Church, and then to reign on the earth for a millennium of years.

As we examine these two advents side by side, some pertinent truths emerge. They have in common that they are characterised by hope. Though religious hope is suspect to many, we believe that Christianity offers a hope that is superstructured on a foundation that is adequate to support it. Our hope is from first to last *Biblical.*

With the story of Simeon and Anna in mind, both rejoicing in the realisation of that first advent, we underline some relevant lessons for us who await His second coming.

The prophetical Nature of it

Simeon was "waiting for the consolation of Israel" (v.25), while Anna "looked for redemption in Israel" (v.38). Both expressions of the coming Messiah are contained in the prophetic content of the Old Testament. These two faithful souls saw the fulfilment of these prophetical Scriptures in the birth of Jesus Christ. Centuries before His birth the Old Testament had told of that birth. Micah had specified the place of it (5:2). Isaiah had foretold that He would be born of a virgin (7:14), while in Daniel 9 we discern in chronological form the precise time of it. Prophecies made centuries in advance were minutely fulfilled and a believing remnant in the nation waited for such a fulfilment.

That great weight of prophetical evidence relating to the first coming of Christ, now fulfilled, provides one of the greatest proofs of the inspiration and trustworthiness of the Bible. *Should it be thought incredible that what still remains unfulfilled concern-the future of this same Christ will find complete fulfilment?* Predictions concerning the future return of Christ far outnumber those concerning His first coming. Approximately one quarter of revealed truth relates to the world's next greatest event, the return of Christ. While we make much of the first advent, let us not overlook the fact that "unto them that look for Him shall He appear the second time without sin unto salvation (Hebrews 9:28). Bishop Moule said that this event will be a "crisis of blessing to all creation".

The Expectation characterising it

God had His few and this believing nucleus was an expecting nucleus. Simeon "waited", a Greek word meaning, "to look for with a view to favourable reception". Anna "looked" for redemption, a Greek verb of similar derivation also suggestive of expectation. The lamp of faith and expectation was still burning in the land. When Jesus eventually arrived on the scene, the faithful, comparitively common people received Him. These two aged souls were typical of all that was best in the life of Judah. *Our expectation should be none the less.* We live "between the advents" and we must exercise the same trust. Concerning the time of the event we must not be tempted to speculate, since "the times and seasons" are in His hands, but we can discern the signs of the times and know that it is imminent. Like the Thessalonians we "*wait* for His Son from heaven" (1 Thessalonians 1:10), a Greek

word which conveys the idea of waiting with patience and confident expectation. Jesus, after describing the effects of the second coming in separating the prepared from the unprepared, said, "*Watch* therefore" (Matthew 24:42), a word which has the idea of keeping awake. A blessing is extended to those who exercise such vigilance (Luke 12:37). Well did Dr. C. Morgan reason: "I never lay my head on the pillow without thinking that perhaps before I awake, the final morning may have dawned. I never begin my work without thinking that He may interrupt it and begin His own". Simeon knew by divine revelation that, when the Messiah appeared, he would go. *This is what His second appearance will mean for us!*

The practical Effect of it

As Simeon waited and hoped, his manner of life bore testimony to the coming One: "the same man was just and devout, waiting" (v.25). Of Anna, Luke tells us that she "departed not from the temple, but served God with fastings and prayers night and day" (v.37). They believed the prophetic utterance concerning the coming Messiah and the result was shown in their devout, devoted lives.

Christ's second coming is styled a "blessed hope" (Titus 2:13), a "living hope" (1 Peter 1:3), and a purifying hope (1 John 3:3). *The hope that we shall be like Him tomorrow should make us desire to be more like Him today.* The hope begets holiness. Said John Trapp, "That is true hope that runs out into holiness". The study of prophecy is not indulgence in mere starry futurism, but something that should qualify all Christian living and service. We miss the whole purpose of God's prophetic programme if it fails to end in purity of character.

So, as we celebrate Christmas, let us not forget to anticipate the next greatest event in the prophetic programme, the return of our Lord for His Church. There is no hope like this. It brightens every mile of the Christian pathway, until that supreme moment when we shall see His lovely face.

The Christmas Story

by Constance V. Bradbury

THE heavenly Host was singing when Jesus came to earth,
Good tidings of great joy they brought because of Jesus' birth,
This glad and happy company made such a joyful sound,
They praised and magnified the Lord and glory shone around.

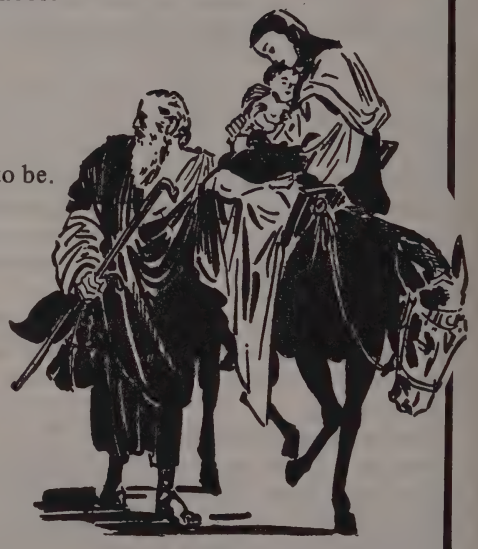
The wise men and the shepherds were the first to hear the news
And they were greatly honoured, for the Lord our God did choose
These men so vastly different, as if to emphasise
The fact that full salvation is for sinners far and wide.

Then Simeon, that aged man, into the temple came
And held the Child within his arms and magnified the name
Of God, who, by the Holy Ghost, had promised him that he
Should not see death 'til Christ had come the precious Lord to be.

Then there was one named Anna, who in the temple stayed,
A prophetess and widow, and of a great old age,
She spent her time in fasting, and prayed both night and day.
She too did see her Saviour before she passed away.

But I who have not seen Him have heard His voice so clear,
For He is ever near me to comfort and to cheer.
My wonderful Redeemer, my Saviour and my Friend,
Has promised to be with me right to my journey's end.

One day I too shall see Him, behold Him face to face,
And sing redemption's story, a sinner saved by grace,
I'll join that heavenly chorus and sing and praise the Lord,
Who died for me, a sinner, and shed His precious blood.





Children's Corner

The First Christmas

Words and drawing by Sheila Price

IT was almost bedtime. Mary was washing the supper dishes and Joseph was resting after a busy day in his carpenter's shop, when a knock came at the door.

"Come in!" Mary called.

"I've just heard," said their next-door neighbour, "that Caesar has ordered a census. Each man must return to the city of his own tribe and give the names of his family to the census officer there."

"I belong to the tribe of Benjamin," said Joseph, "so I'll have to go to Bethlehem. We'd better pack a few things for the journey, Mary."

Joseph locked up his carpenter's shop, secured the luggage on his donkey's back, and set off with his wife.

For nearly a week they travelled over the rough roads, up and down the hills until, at last, Bethlehem came in sight. Joseph had hoped to stay with friends in Bethlehem, but when he called on them he found that they had no room to spare. "I'll try at the inn, Mary," he said.

"I'm sorry, sir," said the manager. "We are full up. There isn't a spare room in the whole of Bethlehem. Everywhere is crowded because of the census, you see."

Joseph searched and searched, knocked on doors, stopped passers-by and asked them if they knew of a spare room but each time the reply was the same – "Sorry, full up!"

Joseph was so weary he could have slept anywhere, under a tree or on the pavement, but he had to find somewhere comfortable for his wife. He noticed a little house on the corner and knocked the door.

"I'm full up," the owner told him, "but I have a stable. You're welcome to that, sir. It's a bit dirty, I'm afraid. I've been too busy to clean it out, but I'll give you some fresh straw."

"Thank you," said Joseph. He arranged the straw in a corner away from the draughts and made a pillow for Mary out of his cloak. Soon, from the corner, came the cry of a Baby.

There was no kind woman to help Mary, no friendly neighbour to lend a hand, so Mary wrapped her Baby in swaddling clothes and laid Him in the manger.

This is how the Lord of Heaven came to this world that first Christmas night. Did ever a baby enter this world so humble and helpless? He was not able to do anything for Himself, but smile into His mother's face and kick His little feet about, just wanting us to love Him. This is the lovely reason why Jesus came.

Thoughts from the Book of Genesis

57. Judah's Pre-eminence (Genesis 44:14-34)

by F. Lavender, Pastor of our Croydon Church

JUDAH was certainly guilty of Joseph's enslavement, for it was his idea to sell Joseph to the Midianites. The Bible shows that he made other very unhappy errors. Yet, after Joseph's departure, Judah gradually became the leader of the sons of Jacob. Jacob never had the love for him that he had for Joseph and Benjamin, yet there was a developing trust and respect between them, and it was Judah to whom Jacob committed the care of Benjamin. The character of Judah was revealed when the new misfortune came upon them in Egypt. He was overwhelmed when he thought of his father's grief if Benjamin did not return, so he begged to be allowed to remain as a slave instead of Benjamin. His words to Joseph form one of the most moving passages in the Old Testament.

We know that some folk are naturally talented and of pleasant personality, so they quickly become popular and leap to the forefront. Others may seem blundering and unattractive by comparison, yet faithfulness and dependability can make up for many deficiencies of charm and sparkle. The Lord certainly took and used the brilliant talents of Joseph, but He also used the more rugged qualities of Judah. Though Joseph was the beloved one, it was Judah who retained the ascendancy in Israel.

Whatever we may be by nature, if we will be faithful to the Lord He will use us to bring honour to Himself and blessing to others.

The Unspeakable Gift



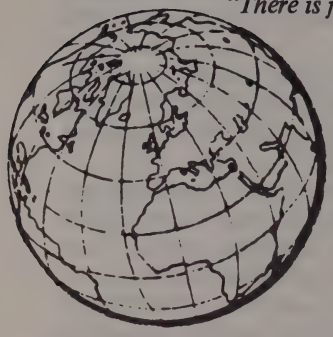
"Thanks be unto God for His unspeakable Gift"
(2 Corinthians 9:15).

WORDS cannot tell out the fulness of love,
Nor speak the worth of God's gift from above!
God gave His all on that first Christmas morn,
When, to redeem us, the Saviour was born.

The Saviour from sin, from fear and despair,
The answer of God to men everywhere.
O let our thanksgiving to God high ascend
For Jesus the Lord, our Saviour and Friend!

F.D. Walker

"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).



Missionary Ministry

by L. Wigglesworth,
Secretary of Elim Missionary Society



Taiwan: Senior High-school students at cam

HOW many souls have joined the ranks of the redeemed since last Christmas? There is no mind or computer or any earthly machine which can count the number of those who have called upon the name of Jesus and now call Him Saviour. Another phenomenon which is immeasurable is the company of angels spoken of in the Scriptures. The zeal of their praise fills the heavens and the glory radiating around them speaks of the magnificence of God.

What then is the remarkable effect upon them when we acknowledge Jesus Christ to be the Lord of our lives and the King of glory? Superimposed on the ministry of praise comes a ripple of exultant joy because someone has become a child of God! Repentance in the heart of a sinner sends a reaction of gladness right into heaven. Just one conversion has this amazing consequence. Wherever the preaching of the gospel brings the rejection of sin by man, we give the angels an opportunity to rejoice. The greater joy, however, is in the heart of the Saviour Himself as He considers the travail of His soul.

So "Joy to the world, the Saviour comes" has its reciprocations of rejoicing both on earth and in heaven. It is our joy to help it along. Taking the gospel to all nations has brought the gladness and delight of eternal love to millions. Each individual decision has the great wonder of bringing further praise into the celestial courts.

Our beloved missionaries and national ministers, a thin line around the world, are sharing in bringing glad tidings to all peoples. The first heralding of Christmas in our mission fields will be in far-off Taiwan, where Ken and Wyn McGillivary will share the anniversary of the birth of Jesus with many Chinese Christians. Their son and daughter will be far away. Ian has been busy working in Saudi Arabia, installing computers on a pipeline with an oil firm, while Jennifer is in Israel serving with other young people in a kibbutz. The Kevin Brottons and the Derek Le Pages with their families will be among the Elim friends who hail the day when Christ was born. The sun will shortly afterwards waken our brothers and sisters in Hong Kong. As they sing the Saviour's birth, they will miss their sister and friend, Vera McGillivray, who will D.V., be in this country by Christmas. Vera will have the reunion with her family in London to look forward to, but she will have a little ache in her heart as she remembers the happy times spent with the believers in Hong Kong.

The sun speeds its way relentlessly to the west and, just a few hours later, India will join the Far East in praise for a Saviour which is Christ the Lord. In Madras the Prentices will have their sons with them. Johnnie and Roy will no doubt celebrate with the children of the Josephs. What a joyous festival it will be as the Christians of Madras and district acclaim the Saviour! Several hundred miles to the north, the sisters Beardwell and Jarvis will be joining with the Dehri-on-Sone Christians in a Christmas so vastly different from ours. The commercialism of the West is not a part of Christ's birthday there. In the west of India the company of believers remaining when the Trokes retired will be meeting with their Pastor, Brother Alexander, and will no doubt reach out with goodwill to the poverty-stricken of Bombay.

In the context of Elim missions, the sun will next chase the shadows of the night from Africa's plains. We would have to be up very early to be ahead of the worshippers, whose custom is to meet the dawn with praise and prayer. The Bulls in East Africa will be reflecting on many Christmases spent in the bush with the same joy and adoration, perhaps more accentuated, but without the trimmings. Their daughter Heather and her husband and children live near London and, because of our customs, this is a time when distance brings heartache.

The Mervyn Thomases in Nairobi will be praising the Lord together with the larger family of God's people. Then, because of their geographical location, missionaries in Zambia, Rhodesia and South Africa will be awakened simultaneously to begin a day of praise and glory. In South Africa, we expect the missionaries



yana: Elim's 21st Anniversary service, April 1970, Albert Street, urda, Goergetown

around Nelspruit to be expressing their love for the Lord Jesus in churches and in their homes. The Gull family is growing up, but they are still able to be together and the two girls, Elizabeth and Gillian and their brother David will have a say in the Christmas arrangements! The Butchers will be having the thrills of introducing baby Martin to another Christmas. There is a possibility that grandparents Butcher will join them. Anne Stephenson usually has a crowd of youngsters around her and Christmas will be no exception. Frieda Grossen may be persuaded to leave her translation and Bible school work for a few hours to rejoice with the Christians. In Pretoria, the Francises, who are now in their fortieth year on the field, have their family living with or near them. Some are married with their own families and they scarcely know what an English Christmas is like, but the praises of the Lord are the same the world over.

In Penhalonga, Rhodesia, the Nortons with five sons and a daughter will be remembering the coming of Christ Jesus. Their co-worker Miss Garbutt will be engulfed in exercises of goodwill. Then further northwest, the Katerere Chieftainship will see a mixed African-European observation of Christmas. The Secondary school will be closed, but the hospital work goes on. Families like the Renshaws and the Griffiths will be reunited as the children return from boarding school. The Renshaw children, Timothy, Bethanne and Karen, and the Griffiths's children, Stephen and Robert will now be counting the days until they will be with their parents once again. The McCanns have their baby Philip (number two is due!). The single sisters are a wee bit scattered. Joan Caudell is on furlough and with her people in Bournemouth. Cath Picken will be on a special visit to her family in Southend-on-Sea for the Christmas holiday, so Joyce Pickering and Mary Fisher will be comparing their new Christmases in Africa with the traditional ones at home.

The Johnstons in Zambia have just returned from a visit to Northern Ireland and will no doubt be recalling the family meetings. Statutory holidays for them will mean many opportunities to witness for the Lord.

There are some hours difference between East, Central and West Africa sun-wise, but at Christmas time in Ghana great conventions are held and the Mills and the Kilpatricks will have a busy time ministering. For the four Mills girls, Ruth, Judith, Erica and Margaret, and Johnnie Kilpatrick there are sure to be exciting moments of Christmas joy.

Most of our Lightbearers are working in Africa. We remember them as they serve the Lord in South Africa, Rhodesia, Sierra Leone and Ghana.

The orb of life-giving light has a long way to travel before it shines on our missionaries in the West, but his radiance will scarcely outdo the sheer joy of Christmas as they voice their carols in praise of Jesus in Guyana. The MacInnes family number four once again for father and mother have been rejoined by son and daughter-in-law after furlough. Perhaps Joel and Philip will be together in England. South of Guyana, in the vast land of Brazil, where we have no missionary at present, hymns of praise will be led by devoted nationals seeking to win men and women to the Saviour.

May we who enjoy the family fellowship of the homeland send through the kind offices of our EVANGEL editor the warm Christmas greetings to the wider family of God scattered throughout the world. As we move into 1974, may our earnest prayer be for a world-wide revival and a great ingathering of precious souls. To you all – a happy Christmas!

LATE NEWS – Emmanuel Hospital, Rhodesia

.....Doctors Brien have decided to retire in April 1974. 90-bed hospital, X-ray unit, operating theatre, and great evangelical outreach requires dedicated doctor urgently.....

What Christmas means to me

by Len Magee, Pastor of our Lane End Church, High Wycombe

SANTA was either on strike or suffering the effects of fuel rationing when I left the farm and came of age. Somehow, all the tinsel and mystical lustre of Christmas simply vanished. Soft drink became hard and stupefying. The air of childish excitement, keyed-up anticipation and innocent glowing faces suddenly became a beer-sodden, hazy weekend, usually spent in someone else's house. The crib of Nativity became a hive of activity in a frantic, frustrating effort to enjoy myself. I never really did. It's strange how lonely a place a Christmas party can be.

Bondi beach was overflowing with suntanned bodies at Christmas in Australia. Somewhere in the mad melee was I, trying to be happy. Submerged in a sea of faces, I was in more danger of drowning than ever I was in the twelve foot waves. It's strange how lonely a place a crowd can be.

God hates loneliness, that world-wide, soul-destroying malady. Estranged from God, suspicious of each other, mankind through the ages has pursued an empty, bleak, downward path, ever widening the gulf fixed between him and God. Christmas is the beginning of God's answer for loneliness - reconciliation.

To me, the meaning of Christmas is in one voluminous, overflowing, jump-in-the-air-for-joy word: EMMANUEL – God with us!

God said to Moses, "I am come down", but who could have fellowship with a voice in a burning bush, or a mighty angel in a pillar of fire, or an awesome, burning Presence upon an annually-visited mercy seat? For some folk Christmas is a sombre, Sinaitic experience of worshipping God afar off, but Christmas isn't God looking down, or even reaching down, no, He didn't reach down – HE CAME DOWN. He wore shoes. He was part of a family. He made tables and chairs. Wherever He went He loved people like you and me. It was no grudging, reluctant visitation, but God eagerly leaping into time and fellowship with men.

Emmanuel – "The Word became flesh and dwelt among us". He became what He was not previously. He did not cease to be God, but He became a man. Only deity can reveal deity, only God can express Godhead.

Little Jesus wast Thou shy?
Once just as small as I?
And what did it feel to be
Out of heaven and just like me?

Emmanuel – a soft, snuggly Baby in a star-lit stable? – now I can get my mind (and my arms) around something like that!

A working-class carpenter's Son, tired and sweaty: I can grow up with someone like that. A man so full of compassion and virtue that He overflowed the life of God by His every look, word and touch: I can follow someone like that. A Man holding the whole of creation together, commanding the elements, powers and principalities; and they obey – instantly: Him I can worship.

See Him resisting Satan's subtlest temptations and groaning in agony to put God's will before His own natural desire to live. I can pray to someone like that, for He understands. A Man taking my place, spiked to a cross, bearing my sin and guilt as the crushing weight of the full wrath and righteous indignation of a thrice-holy God was poured upon Him, because He loved me. He lay down His very life for me. I can't help but love Someone like that. Emmanuel means that we need never be alone again, now and eternally.

If someone left a lovely gift on your doorstep, how would they feel if you just left it there and ignored it? How would they feel if you trampled on it and destroyed it without even bothering to see what it was? That's what I used to do with God's great gift. Like the chief priests and scribes who informed Herod as to the place of the Messiah's birth, I was indifferent, insensitive, unconscious, uninterested and totally unaware of the dawning of history's greatest event. Christmas is a time of RECEIVING – God's done the giving.

One Christmas a teacher had supervised the construction of the Bethlehem stable in a corner of the classroom. A barn had been made and its floor covered with straw. In a little crib had been placed a tiny doll to represent Jesus. Around Him were placed figures of Mary and Joseph, the shepherds and the wise men and, beyond them, the animals. One little lad was so fascinated that he could hardly tear himself away. He kept returning to gaze engrossed. At the same time the expression on his face showed that he was puzzled by something.

At length the teacher asked him, "Is something bothering you, Johnny? Is there anything that I can explain?". With his eyes glued on the manger scene, the lad said, "What I'd like to know is – *where does God fit in?*".

Miss Christ out of Christmas and you miss Christmas. It's not just a vague, historical fact to meditate on, but a glorious now experience. God with us, loving us NOW!

Is your heart alone, or a home – for Emmanuel?

"Fear not. . .I bring you good tidings of great joy" (Luke 2:10).

Peace on Earth



by Hugh Sawyer

PIERCING the velvety gloom of midnight with its flickering shadows, the wood fire crackled. Its radiating heat brought comfort to the little group of shepherds huddled around its spark-spluttering blaze. To pass away the lonely hours they yarned, as with wary eye they kept watch over the slumbering flocks scattered around them. The presence of wild animals stalking their prey was a nightly menace demanding utmost viligance.

Suddenly, to their sheer amazement, the blackness of the night was shattered. There in the midst of a bright, ethereal illumination stood an angel, a messenger from heaven, and scintillating glory shone all around! "Fear not," said he, stretching forth his hand to calm their quaking terror quickened by his startling appearance and split-second visitation, "I bring you good tidings of great joy"! He told them of the wondrous birth of the God-Child Jesus and where He was to be found.

To the further amazement of the affrighted shepherds, as if appearing from nowhere, stood a host of praising angels, chanting "Glory to God in the highest, and on earth peace, good will toward men"! As swiftly as they came, the angelic host vanished, speeding faster than thought back to their heavenly abode.

Time passed and Jesus grew to manhood. Throughout His earthly life peace did reign; during that historic period no wars of any moment have been recorded. Now Jesus, the Prince of Peace, is back in heaven and enquiring minds are mystified at the non-fulfilment of the angelic tidings promised so long ago. They want to know the reason.

"Where," they cry, "in the midst of this hostile world, where men walk in deadly fear of their lives, beset on every hand with ever-increasing violence and bloodshed, is that wondrous peace and good will towards men, that those heralding angels spoke about nearly two thousand years ago? Allowing for human error, did those shepherds in their bewildered condition hear aright? Did those joyful angels really say what they did? Was it the rambling of hazy, collective thoughts compiled into a narrative by those same shepherds after they had calmed down?".

These are the questions that thinking minds ask and it is imperative that they know the truth! This is to be found in the inspired Word of God, the impregnable rock of divine truth which the unceasing onslaughts of Satan with his demonic hordes and the futile efforts of man ever seek to destroy. Against the might of God these efforts fall away like the baffled receding waves of a raging sea crashing against the rock-bound barrier of a rugged foreshore.

When God speaks, His divine authority is absolute truth and He said it was so; therefore believers accept it without question. When Jesus was born into this world, our heavenly Father's preconceived plan came into action. Christ the King would come down from heaven, take upon Himself a body of flesh and dwell among His chosen people. He would call them to repentance and offer them the kingdom of heaven. Through His foreknowledge God was already aware that His people would reject and slay His Son.

John's Gospel records, "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." In His farewell to Jerusalem, Jesus, with loving compassion, said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"!

Through the denial and defiance of the Jews, the fulfilment of that angelic promise was deferred and God in His wisdom scattered the people among the nations to wander about the earth until that specific time appointed by God when His people, seeing the error of their ways, would repent and acknowledge Jesus as their Messiah. Then would that long prophesied millennium age be established, in which the Gentiles have a place, and then would follow that long awaited peace on earth and good will toward men!

A foretaste of that perfect peace is obtainable even at this late hour. Jesus is still saying, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him". Where Jesus is, there is peace to be found. All who welcome Him into their hearts will enjoy that wondrous peace . . .now!



"Let us go . . . . to Bethlehem"

Luke 2:14 (R.S.V.)

by John Lancaster

THE heavy, ugly buses grind and grumble as they climb the hill leading from the Jerusalem road to the square in the centre of Bethlehem, but peace returns as you step into the warm sunshine in the square. On one side, the fortress-like Church of the Holy Nativity squares its massive shoulders and stares across at its rival, the Mosque, whose slender minaret reaches towards the cloudless blue of the sky. In the centre of the square, an American, legs apart and wide-brimmed hat perched precariously on the back of his head, focuses an expensive camera on the famous bells of Bethlehem, which can be seen through a rounded window in the bell tower above the Church. An Arab woman, her long, black robe splashed with a pattern of colourful flowers, moves silently and gracefully across the sunlit flagstones, while in the shadows of the ancient buildings framing the square, old men sit, brown fingers interlaced in their laps, passively watching the world go by.

Another ugly bus, its radiator grill looking like massive teeth bared in the strain of climbing the hill, rumbles into the square and stops with a swish of air brakes. Children with outstretched hands and souvenir sellers cluster noisily around the descending passengers and then another winding crocodile of tourists moves slowly across the square towards the narrow door of the famous Church, a harassed guide looking back every now and then to make sure that the more vulnerable among his charges have at last escaped from the gesticulating sellers of postcards and crudely-carved camels.

You follow in the wake of the tourists and, as you approach the Church, a man hands you a small, oblong card with crinkled edges. On one side the black printing, contrasting with the faded pink and blue petals of some small anemone like flowers, assures you that these Holy Land flowers have actually been placed on the holy manger, which somehow guarantees their special sanctity. The other side, less religiously, but nonetheless earnestly, assures you that the Oriental Souvenir Shop in Milk Grotto Street can provide you with everything from mother of pearl Bibles to Crusader jackets, whatever they may be. You pocket the card and, stooping to pass through the exceedingly low doorway of the Church, you enter the dim coolness of this ancient shrine. Great wooden struts support its age-weary structure. What light there is gleams dully on the huge, coloured spheres which hang, like oversized Christmas tree baubles, from the ceiling. Candles flicker round a gilded ikon and a silence heavy with the memories of centuries is broken only by the muffled footsteps and whispering voices of the tourists.

An Israeli soldier, crisply alert and efficient-looking, eyes you keenly as you pass the offertory box at the top of the steps leading to the underground cavern where, it is said, the Saviour of the world was born. If you had any illusions about the stable, this is the place to lose them. The Christmas card nativity scenes belong to another world in this gloomy cave, which even the inevitable glass baubles cannot save from drabness. Gone are the tidy outlines of thatched roofs and well-seasoned wooden fencing, the soft hay and dreamy-eyed cattle. Even the great brass star which marks "the exact spot where Jesus was born", as the guide solemnly points out, cannot save this place from looking more like a tomb than a birthplace. There is a barenness that the trinkets of religion cannot hide. You take one last look, trying to ensure that the mental photograph is indelibly printed, and pass through the heavily-curtained doorway, up the rough-hewn steps and eventually into the sunshine again. You have seen the place where it all happened.

Or have you? The question nags at you as you stand on Bethlehem's ridge looking over the surrounding countryside. The terraced slopes, dotted with stumpy, dark green olive trees, fall away towards the shepherds' fields and then rise again, first in gentle hills and then in the mounting savagery of the wilderness, to where the Dead Sea lies, a thin sliver of silver beneath the misty, blue mountains of Moab in the far distance. You stand in the warmth and dream, like the old men in the square. Ruth and Naomi come slowly from the wilderness. David pipes to his sheep in the distant fields. Samuel leans heavily on his staff as he mounts the hill. A carpenter and his weary wife move painfully along the Jerusalem road. History

comes crowding back into Bethlehem and then the sudden, impatient hooting of one of those wretched buses jerks you back into the harsh realities of the twentieth century.

You remember the Israeli soldier by the steps leading to the manger and realise with a start that you are in "occupied territory", taken from the Arabs during the six-day war. Then you recall that it was occupied territory in His day, only the troops were Roman. You look again at the clustered houses of Bethlehem and beyond them to the hills and valleys that surround them on all sides. Your memory jolts you. Beyond the intensely personal dramas that have been enacted here, there have also been the great tidal movements of history. Egyptians, Moabites, Philistines, Assyrians, Babylonians, Romans and Turks have all marched through these hills, plundering, burning, killing and being killed. You wonder how long it will be before the thunder of the guns rolls again through these peaceful valleys. Even as you stand and ponder, in faraway places – Cairo, Damascus, Washington, Moscow, maybe in Peking – military fingers point out the strategic significance of these very hills on wide-spread maps. Whatever your view of prophecy, you feel that you are close to the realities of life when you stand in this place. Not only the memories of the past, but the realities of the present – that soldier in the sanctuary – remind you that the Middle East is the flash-point which could ignite the world.

Your mind wanders back to the cave beneath the Church. You feel again the almost claustrophobic lowness of the roof and see in your mind's eye the rocky walls hung with tapestries and sacred pictures. The smell of burning candles mingled with incense wafts down the corridors of memory and then you see again the faces, the candle-lit faces – thick-set Americans, angular Scandinavians, glossy-eyed Italians, sober-looking Britishers, analytical Germans, and the little Japanese with a cine camera almost as big as himself. Suddenly, the significance of it strikes you. Whether or not that was the exact place does not matter very much; the fact is that Bethlehem has become the focal point to which all men have felt drawn. They may be gum-chewing tourists, they may be pious but confused devotees of religion, they may be mere sightseers or genuine Christians, but the fact that they are here at all points to the massive significance of Jesus Christ. He is inescapable. Slowly the words of Micah 5:2-4 unfold themselves in your mind: "But thou; Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel: whose goings forth have been from old, from everlasting. . .now shall He be great unto the ends of the earth". Certainly, the ends of the earth have come to Bethlehem.

While you stand and ponder, another coach load of tourists roars up the hill. Soon they, too, will trickle across the square towards the Church and the small dark-eyed children will stretch out hopeful little hands. That same Israeli soldier will watch them warily and the bearded priests will make sure that they notice the offertory box as well as the manger. A little later, in the shop in Milk Grotto Street, the proprietor, smiling blandly, will offer them a cup of black tea before inviting them to inspect his overwhelming display of souvenirs. Then, loaded with olive-wood donkeys, mother of pearl Bibles or Crusader jackets, they will enter the bus and roar off towards Jerusalem in time for dinner.

Why do people come to Bethlehem – only to see the sights, to buy souvenirs, to impress their friends with coloured slides? Or do they really hope to find Him there? What will it all mean to them when they're back in Baltimore, Berlin, Bangkok or Bethnal Green – a sense of wonder, memory of weariness refreshed by black tea, or only of glass baubles gathering dust? Come to that, what do Bethlehem and Christmas really mean to you – sentimental candle-light, good food, exciting parcels, family reunions – nothing more?

Scores of people lived in Bethlehem during the first Christmas and never saw angel or star or the Babe in the manger. He was in their midst, but they knew not the day of their visitation. Thousands of people visit Bethlehem each year, but they never find Him there. Millions will celebrate Christmas, but for them it is Xmas – the feast of "X" the unknown quantity.

Let us truly go to Bethlehem; with prayerful hearts and thoughtful minds let us open the Scriptures this Christmas. Read John 1 and gaze into those mysterious reaches of eternity before the "Word became flesh". Turn to John 17 and hear Him speak of the glory He knew. Turn to Philippians 2:6-10, and Luke 1 and 2, and Matthew 1 and 2, and allow the words to speak to us again, for here is the real truth about Christmas. Having read, let us take time to bow before Him and worship Him. Christmas only becomes meaningful when we say, with the shepherds, "Let us go even to Bethlehem and see this thing that has happened, which the Lord has made known unto us".

Having made the journey, like the wise men, let us fall down and worship Him, open our treasures, *and give Him everything.*



Church Reports

BRECON **Pastor: G.H. Neale**

THE theme for prayer for 1973 was "Christ the Baptiser in the Holy Spirit" and now as the year draws to a close we can praise God that He answered our prayers. During the summer, three Crusaders went to the Isle of Wight Youth Camp and returned baptised in the Holy Spirit. In September another Crusader was filled at the Welsh National Youth Rally, but still the Lord had not poured out the Holy Spirit in our Church. At our convention, we prayed much for a real outpouring. The Lord answered our prayers with wonderful convention services under the ministry of Pastor George Rutherford and nine were baptised in the Holy Spirit. God is also moving with regard to evangelism for there were ten unsaved at the gospel service. We are now looking to the Lord for even greater blessing.

MACCLESFIELD **Pastor: D. Beresford**

OUR Church has been greatly helped by the recent crusade conducted by Melvin Banks. The faithful preaching of the gospel, the hard work and sacrificial giving of the congregation, have resulted in many coming to the Lord. The evangelist returned for a three-meeting follow-up and eighty people came forward for re-dedication or salvation. Many friends whom we had not seen since the crusade returned to see Mr. Banks.

The Sunday evening services continue to rise in blessing and attendence, with a record of over 100 people on a recent Sunday. Weeknights and Sunday morning services are growing steadily. Some of our members have caught fire and we are winning others for the Lord.

DAVID BERESFORD

ABERDEEN **Pastor: W. Crawford**

FOR a week a team of young people from Youth with a Mission actively engaged in personal evangelism in Aberdeen. Each night, with support from the local Crusaders and much prayer by the senior members, they were busy in the streets witnessing. More than twelve teenagers professed salvation. A number of young people came to the church, which doubled as a dormitory for the week, and were counselled and taught the way of salvation. We are grateful to God for His blessing and to all who prayed for the crusade. Please pray that in the follow-up period many will be added to the fellowship.

The appalling ignorance of the gospel and the openness of many to talk of Jesus have challenged us greatly to "go out into the highways".

Two weeks prior to the crusade we were all deeply challenged by a series of messages from Pastor Joseph Smith. Renewed commitment to the Lord and to prayer which resulted from his ministry has been very marked and was a real factor in the blessings experienced during the crusade and anticipated in the future.

BARRY **Pastor: G.R. Knight**

Mrs. M. WARD of Bath was the guest speaker at our ladies' weekend services. The anointing of the Holy Spirit was upon the services from the commencement on the Sunday morning. Each message brought a timely challenge and we were especially blessed by Mrs. Ward's ministry in song. On Sunday and Monday evenings, Mrs. G. Wood of Cardiff rendered delightful solos which blended beautifully with the theme of the services. The rally on Monday evening was quite well attended. A trio from Pontypridd added their talents to the other items to make this an occasion to be remembered. Members of the Fellowship participated in all the services, which were convened by Mrs. Y. Knight and Mrs. E. Higgs.

E. HIGGS

STOWMARKET **Pastor: M.A. Drew**

THE first children's rally to be held for many years at the Elim Pentecostal Church, Stowmarket, was attended by 120 youngsters. The rally was organised by Pastor John Harrison, of Lowestoft, youth commisioner of the Elim Pentecostal Churches in East Anglia. The children who took part aged between five and sixteen, were from Stowmarket, Felixstowe, Lowestoft, Great Dunmow and Great Yarmouth. "The object is to create fellowship within the youth of the churches and to show them that we are interested in them during the week as well as on Sundays," said the Stowmarket Minister.

– *Stowmarket Chronicle*



Stowmarket Children's Rally.
Photo: Rod Leach, *Stowmarket Chronicle*



TAMWORTH **Pastor: R.T. McDonald**

AT the commencement of our Golden Jubilee Celebrations, 100 members and guests gathered for the opening banquet. The guests included the Mayor and Mayoress of Tamworth, the Vicar of Tamworth and local Free Church representatives, Pastor R.J. Morrison (our D.S.) and Pastor J.C. Smyth who also ministered at the Jubilee rally held later that evening in the Church. Over 120 gathered at this rally in which the presence of God was very real. We were blessed by the singing of the Selly Oak Male Voice Choir and Mrs. S. Shakespeare and were thrilled by the ministry of Pastor Smyth.

On the Sunday, Mr. F.B. Phillips and Pastor L. Wigglesworth ministered. During the following week we enjoyed the ministry of previous pastors of the Church, including Pastors R. Knox, J. McAvoy, K. Banks, S.C. Cain and F.B. Phillips. We concluded our celebrations with an evangelistic rally at which Pastor I.W. Lewis preached under the anointing of the Holy Spirit. Various singers and our own Choir rendered the gospel in song throughout the week.

Prior to the week of Jubilee celebrations we had 10,000 brochures printed and distributed throughout the town. These had a very good effect and people are still coming to the Church through having read the brochure.

We praise God for His goodness to us throughout the past fifty years and confidently trust Him for continued blessing in the years that lie ahead.

C.T. BLOUNT

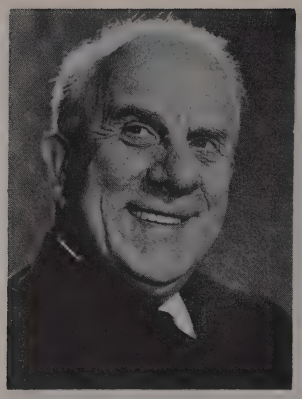
Elim Youth Camp at Maldon, Essex

OVER 100 young people and staff shared the Elim Youth Camp at Maldon, Essex. From East Anglia, Swindon and Cheltenham, groups enjoyed one of the largest and most successful camps in the region. Eleven days of blue skies and sweltering temperatures added to the hard work which the staff had put in to make this a great occasion of fellowship and spiritual feasting.

About thirty young people decided for Christ. According to encouraging reports received since Camp, some of these are progressing. One evening, during the service and following the preaching of the Word, the power of God fell. It was a thrilling sight to see more than half the campers weeping before the Lord and seeking the Baptism in the Holy Spirit. For many, it was their first experience of such glorious moments, and, though for some there was temporary apprehension, this was skilfully dealt with by the Camp Padres, Pastors Derek E. Edmonds and Mark A. Drew. As a result, it is a pleasure to report that at least twelve received this infilling with signs following. Two campers were publicly baptised in water in the local open-air swimming pool, following a march of witness through the streets of Maldon in connection with the local Elim Church.

We acknowledge with thanks the ministers who were prepared to allow the campers to take part in ministry on the Sunday evening during Camp.

There was a warm sense of togetherness among staff and helpers, which added much to the high quality of the Camp. The Camp Commandant and Adjutant were Pastors Peter J. Hill and John Harrison respectively . Next year's Camp is already booked at the same site – "the sunniest camp of them all" – August 12th – 23rd, 1974 D.V. Why not reserve a place now, by writing to Pastor J. Harrison, 18, St. Aubyn's Road, Lowestoft, Suffolk; details and booking forms are available.



We serve with Song

The London Crusader Choir's nation-wide musical evangelism

by Douglas B. Gray

THE Choir's forty-fourth year is about to conclude.

The tempo of their activities through the year is an amazement to many. The Choir has presented their ministry and witness in many towns and cities in 1973. To mention but a few outside the Greater London area would be Peterborough, Reading, Isle of Sheppey, Maidstone, Eastbourne, Dover, Canterbury, Hastings, Mildenhall, Hove, High Wycombe and Westcliff on Sea. Hospitals, prisons, sharing the blessings among Charismatic churches and fellowship groups, to many of our Elim churches and sister Pentecostal Assemblies, in cathedrals and village halls, on B.B.C. home and world-wide broadcasts, such a demanding ministry has been loyally borne by the Choir members and their director of music and associates. Tens of thousands in varying situations and strata of society have heard the message that Jesus saves from the uttermost to the uttermost.

The Choir's first love is still their prison evangelism. God has greatly blessed such witness in message and music. One prison in the South of England, under the lead of the resident Anglican Chaplain, a born-again, fiery Irishman who greatly admires and respects the Choir, runs a weekly Sunday school for the children of the local village and the families of the prison staff. In addition a weekly prayer and Bible study meeting is held in this detention centre. Many men attend and the chaplain reports several real and genuine conversions are taking place. A Sunday morning service has been broadcast from this prison by the B.B.C. A Governor from a prison in the Midlands at his request has been supplied with several gramophone (stereo) records of the choir. Another deputy-Governor was so deeply impressed with the choir's friendliness, sincerity, and musical finesse, and the impact made then and following such a visit, that he, himself, paid most of the expenses involved in a somewhat long distance journey. Perhaps little mention is made in the pages of the ELIM EVANGEL (not the Editor's fault) of the week by week service the choir renders but we give thanks to the Lord for such blessings and results shared. We thank our own prayer warriors for their consistant intercession on our behalf. As in many areas of Christian ministries these days the battle hardens. Dedicated and consistent workers who are willing to give their all for the Master are in many ways not easy to discover. We need more and more young people to complete the teams. There are now over one hundred prisons, Borstal Institutions, and centres of detention in our country housing some 40,000 men and women. What a harvest field! Waiting, maybe, FOR YOU to help us take the Word to this vast waiting congregation.

Oh, to be His hand extended,
Reaching out to the oppress'd!
Let me touch Him;
Let me touch Jesus,
SO THAT OTHERS MAY KNOW
AND BE BLESSED

THINK ON THESE THINGS and MAKE HIS PRAISE GLORIOUS.

CONDESCENSION

A new Christmas carol Tune: "Amazing Grace"
by Alexander Tee

THERE came to earth from Heaven above,
A gift to sinful man;
Revealing from God's heart of love,
His gracious Christmas plan.

The Lamb, the Life, the Truth, the Way,
The Rose of Sharon fair
Lies gently down among the hay,
A scene beyond compare.

See here, the King of love and light,
In swaddling clothes wrapped round;
How pure and meek this wondrous sight,
So human, yet profound.

The angels herald forth His name,
A Saviour, Christ the Lord;
A counsellor of might and fame,
The everlasting Word.

Good tidings of a Prince of peace
To all mankind is given;
From fear and foe He will release
And bring us home to Heaven.





Margaret M. Ladlow's page

The Story that never changes

IT was a time-honoured custom when I was a child not only to hang up a long black stocking, but for Father Christmas to place several delightful objects in the toe on that never-to-be-forgotten night. There were always an orange, a beautifully polished apple, a pink sugar mouse and a bar of chocolate. I remember that moment of ecstasy when, in the darkness of the morning, I reached for my stocking and felt all the packages, shapes and bulges. The climax came when I surveyed my treasures and joyfully broke my fast by sampling the chocolate.

It is a far cry from my Yorkshire childhood to the years that I spent on the Isle of Guernsey, yet something I saw there reminded me of my childhood Christmases. In the little shop at the corner there was a bench along the wall for the comfort of waiting customers. Happily the pace of life was slower than it is today and one had ample time to study the advertisements in the shop while sitting waiting to be served. There it was - the Fry's milk chocolate advertisement, with the five pictures of the little boy and the captions "Desperation, Pacification, Expectation, Acclamation, Realisation", just as they appeared on the wrappers of my bars of chocolate on Christmas mornings long ago.

Strangely enough a Guernsey friend sent me a cutting from the local newspaper recently, telling the story of "Five Boys", which long-lived advertisement was discontinued in 1972: "It appears that this really is the most aged advertisement in the business as, in 1886, the father, uncle and grandfather of Mr. Lindsay Poulton created the five studies using Mr. Poulton as a model. Mr. Poulton is now in his late eighties and lives in Providence, Rhode Island, U.S.A.. Apparently the tears shown in the first two photographs (depicting desperation and pacification) were induced by applying a cloth soaked in ammonia to the nape of young Lindsay's neck. Fry paid £200 for the copyright , and, in 1902, when they introduced milk chocolate, decided to use the "Five Boys" on the wrapper. It has been used to advertise the chocolate ever since. It must be any copy-writer's dream that an idea for an advertisement should be successful for seventy years!".

I think you will agree that there is something to be said in favour of things that last. There is a tendency today to disparage some old-fashioned commodities and particularly so in advertising and commerce. The emphasis must be on the "spanking" new, the sensational and the "with it" form of media. Not all the old adverts and their products have lost their charm or usefulness, however. It isn't always necessary to serve up a fresh slogan to appeal to the public. I can think of many reliable foods which fully bear out all their old adverts claim. It is ever the same when it comes to the more serious matters of life and faith. Take the ingredients which make up the story of the Nativity: a star, some shepherds, an angel choir, a stable and Mary, Joseph and the Child. These are the very essence of Christmas and have been its age-long attraction. They need no modern gimmicks to project their glory and truth. There has been a cry from certain quarters in recent years that the gospel message needs to be modernised to appeal to the world outside the Church, but I believe that the old-time gospel is still "the power of God unto salvation". All that we need to do is "to tell it as it is".

May you all have a blessed Christmas and enjoy once more the full rich flavour of the story of the birth of our Saviour in all its age-old splendour.

He did not use a silvery box,
Of paper green and red;
God laid His Christmas gift to men
Within a manger bed.

No silken cord was used to bind
The gift sent from above.
'Twas wrapped in swaddling clothes
In cords of tender love.and bound

There was no evergreen to which
His precious gift was tied:
Upon a bare tree on a hill
His gift was hung. . . and died.

'Twas taken down from off the tree
And laid beneath the sod,
But death itself could not destroy
The precious gift of God.

With mighty hand He lifted it
From out the stony grave;
For evermore to every man
A living gift He gave.

– Ruth Prentice

Classified Advertisements

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel, Overlooking sea. Open all year. Parking opposite. Manager (E.E.), 1-3 Undercliff Road. Tel.: 35484. C.2778

BUDE, Cornwall. 27½ ft. four-berth caravan, fully equipped, near farm house. Four miles from beaches. Warm welcome to Christians. Mrs. M. Harris, "Treforda", Jacobstow. Tel: St. Genny's 229. C.2981

CORNWALL, Pentire, Newquay. Belsfield Christian Hotel. Offering excellent accommodation for 100 people. Personal supervision. Christian fellowship. Facilities include coffee lounge, indoor games, launderette, shower suites, free car park, close to Fistral beach. Conference and coach parties welcome. S.a.e. Mr. and Mrs. E.J. Bate. C.2760

HALDON COURT, DEVON. John and Janet Cunningham extend a warm welcome to all who wish to spend a delightful holiday with other Christians, sharing fellowship and the renewal of spiritual ministry, with the pleasure of sunny grounds, sandy beaches and unspoiled countryside. Open all the year round and enjoying a splendid reputation for holiday catering. Facilities include heated swimming pool, full central heating, lift, — children catered for. S.A.E. for Brochure. Douglas Avenue, Exmouth, Devon, EX8 2HB C.2986

ISLE OF WIGHT. Salem Christian Guest House. In spacious grounds on Undercliff with panoramic views of sea and downs. Families and church parties catered for. Happy fellowship. Ample car park. Stamp for brochure to Mr. and Mrs. Walker, Salem, St. Lawrence, Ventnor, or telephone 0983852838. C.2790

JERSEY, C.I. Undercliffe Lodge Christian Guest House, Undercliffe Road, St. Helier, offers warm fellowship and excellent catering. Convenient for town, church and beach. Highly recommended. Brochure on request; if s.a.e., international stamp only. Tel.: 31135 Central. C.2781

PRESSLAND HOUSE. Hatherleigh, Devon. Tel.: Hatherleigh 381. Open all the year round. Special rates for parties. Christian fellowship. John and Doris Wright. C.2935

SURREY. Elim Bible College, Grenehurst Park, Capel. Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London — south coast. Landscaped woodlands, lawns, tennis, putting. Tel.: Capel 3238. C.2779

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, diaries, combs etc., gold stamped Church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD2 3AF. C.2764

LOW FARES AVAILABLE for Christians travelling to U.S.A., Canada, Africa, India, Far East or Australia. Details from: Lighthouse Fellowship, 4 Priory Way, Southall, UB2 5EU. Tel.: 01-574-1267. C.2878

ITINERARIES

The President (J. Lancaster):
January 5, 6, Lurgan; 7, Apsley Street; 8, Portadown; 9, Markethill; 10, Armagh; 11, Monaghan; 12, Ulster Temple; 13, Townsend Street (a.m.); Beersbridge Road (p.m.); 14, Coleraine; 15, Ballymoney; 16, Newtownards.

The London Crusader Choir with Douglas B. Gray:
December 23, Wandsworth prison.

IN THE TWINKLING OF AN EYE and THE MARK OF THE BEAST
by Sydney Watson
Two thrilling stories about the Second Coming of Christ. Ideal for gifts; full of Bible teaching.
McCall Barbour, Dept.E, George IV Bridge, Edinburgh. D.2926



Christmas greetings

Pastor and Mrs. John Prentice and family and Pastor and Mrs. Henry Joseph and family wish all their Elim friends A very Blessed Christmas and A Happy New Year.
Psalm 121
C.2977

The Season's Greetings to all Elim ministers, and to Elim members, colleagues and friends at home and overseas — May God richly bless you all.
From Pastor and Mrs. J.T. Bradley.
"For God sent His Son into the world. . ., that the world through Him might be saved" (John 3:17).
C.2987

WAVELENGTH — ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at close of midnight programme. Programmes are entitled "George Canty" - talking and painting.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.
Pastor Ron Williams presents "Sound of Christmas Music", recorded at Chatham Town Hall on December 15, on Radio Medway on Christmas Day, 9.35 — 10.45.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m.

Guyana

Radio Georgetown every Sunday at 9.15 a.m.

COMING EVENTS

BURNHAM-ON-CROUCH. Carnival Hall, Arcadia Road. Series of Bible studies: "The Priesthood of Israel", with life-size replica of High Priest's robes. Every Thursday at 8. Sunday school and gospel service at 10.30. Communion service at 6.30.

COULSDON. December 23. Elim Pentecostal Church, Chipstead Valley Road. Christmas carol services with the Sunday Schools participating. At 11 and 6.30.

CROYDON. December 23. Elim Pentecostal Church, Stanley Road. Carol service. At 6.30.

DARLINGTON. January 6. Elim Pentecostal Church, Bowman Street. Visit of Mrs. Carol Horner (miraculously healed of multiple sclerosis). At 6.30.

GRANGETOWN, Teesside. December 23. Elim Pentecostal Church, Lee Road. Carol service. At 6.30.

RAYLEIGH. January 5, 6. Elim Pentecostal Church, Castle Road. Pastor's ninth anniversary. Preacher: W. Brinkman. Saturday at 7. Sunday at 11 and 6.30.

Letter to the Editor



Dear Sir,

If your correspondent, Mrs. E. Lockwood, (Letter to the Editor, December 1st issue) would contact me I would be most happy to put her in touch with young people who have been soundly saved and delivered from satanic power through the media which she mentions.

We obviously do not always appreciate each other's type of approach in communicating the gospel. We can, and must, however, pray one for the other.

Yours sincerely in the Lord,

D.G. Woodfield

Book Reviews

The Blessing of Illness, *by Basilea Schlink, published by Marshall, Morgan and Scott Ltd., price 40p, postage and packing 4p extra.*

THIS is a book of short readings, written from personal experience and purporting to help those who are sick, infirm and afflicted. In fact, all who are enduring suffering of any kind are shown in its pages how to come through their sufferings profited rather than impaired.

Its emphasis is prayer, faith and submission to God, who has all things in hand. Phrases like "God's Word brings strength", "God's Word reveals", "God's Word encourages", "God's Word brings help", are some of the headings of these short readings, showing to would-be readers the power of God's infallible Word.

Books create atmospheres and one senses in this book a touch of the mystic and an atmosphere of the cloister. In reading this little book, I was reminded of such characters as Brother Lawrence, Madame Guyon, and Cardinal Fenelon, who all show that prayer, faith and submission are the only way to endure painful experiences to profit.

Kathleen E. Toft

BIBLE ACROSTICS By Arthur Campbell *("Uncle Arthur")*

Ezekiel

E agle face fourth (1:10);
Z eal: "Spirit of living creature" (1:20-25);
E at roll (3:1-3);
K nife (5;1);
I nfamous women (23:2);
E nergised by Spirit (37:10);
L iving waters (47:8-10).

God's Strategy in Human History, *by R.T. Forster and V.P. Marston. Published by Send The Light Trust, paperback price 60p, postage and packing 9p extra.*

HERE is a useful, inexpensive paperback with an intriguing title. Prof. F.F. Bruce in his Foreword, begins by attributing grace to the authors for inviting him, an "impenitent Augustinian and Calvinist" to submit the same. The Professor is here revealing his "theological hand", though one would like to know what lies behind his claiming to be Augustinian? Perhaps from a reference to the treatment of Romans 9-11 in the book one might detect or suspect an unveiling of his eschatological views with regards to Israel's future destiny or otherwise! However the views of the authors and the reviewer may or may not line-up, though, he states, and very rightly, that this book is of a thoroughly expository nature, a conviction that becomes very evident as one reads the book.

Like the title, the contents reveal a grand design of thought covering the nature and history of the spiritual conflict. Part three, entitled "Key Concepts in the Conflict" forms an excellent word study with the object of analysing what the Scriptures mean when they speak of God's foreknowledge and predestination of us. Here is a complex subject dealt with in terms easy to be grasped. Mention must be made of the last twenty-five pages, appearing in small print as an Appendix, dealing clearly and lucidly with the subject of God's and man's wills in the matter of salvation, setting forth the earliest Christian teaching available on the subject, that of the early Christian Fathers.

I am sure that this book will find a place on the shelf of every Christian desirous of getting to grips with such great themes.

W.J. Maybin, Th.D.

All books reviewed or advertised in "Elim Evangel" are available from Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos.

YOUTH PAGE

JESUS-Myth or Fact?



by Eldin R. Corsie, National Youth Director

WE have not begun to understand the almost shattering yet practical implications of believing that Jesus was "God in flesh". As C.S. Lewis describes it, we live on "a visited planet".

The historicity of Jesus is beyond doubt. There is more evidence for this than for Julius Casear. There are, apart from the Gospels, at least five Roman historians of the first century (Tacitus, Thallus, Seutonius, Pliny and Josephus) who refer to one "Christus", a Jewish prophet crucified under Pilate's governorship and the Founder of a new, powerful religious movement. Jewish writers give more details of His ministry and the belief of many is that He was the promised Messiah.

Most important, the four Gospels claim to be eyewitness accounts of His words and actions. It is extremely difficult to see how and why they could have been just made up. The miracle stories are so restrained and lacking in the fantastic embellishments of many contemporary tales of "marvels" that they must be taken seriously. The fact of Jesus Christ cannot be dismissed as a myth, whatever may be decided about the New Testament claims as to *who* he was. If He really was God and Man the remarkable things about Him are credible – should we not expect His birth to be unusual and that He should have authority over physical and spiritual powers of nature, sickness and death?

The advent of Christ brings into prominence two of the Church's chief doctrines, the Incarnation and the Virgin Birth. Controversy has raged around the doctrine of Christology. Christ's unique history from the manger to the throne has been investigated, criticised, attacked, assailed on every hand. More particularly in our day the Virgin Birth has been the object of attack. "Stop your ears," said Ignatius, a companion of the Apostle John, "when any one speaks to you at variance with the truth that Jesus Christ was conceived by the Virgin Mary of the seed of David but by the Holy Ghost". Anselm remarked, "God can form man in four ways: from a man and a woman, as constant custom shows; from neither man nor woman, as Adam; from man without woman as Eve; or from a woman without a man, as the Son of God".

Belief in the Virgin Birth of our Lord affects the doctrines of original sin, the sinlessness of Jesus, the whole nature of the Atonement and Salvation and the bodily resurrection and ascension of Christ.

What is the practical significance of belief in the Incarnation and Virgin Birth of Christ? Young people today are encountering members of heretical sects and almost every one can be identified by its inadequate view of the Person of Jesus Christ. Watery ideas about these truths cause young folk to lapse into vague ideas. It is important that they should realise the splendour of the full doctrine of Christ.

In A.D. 325 the bishop of Alexandria and his young deacon, Athanasius, before a huge council of the Church presided over by the Emperor Constantine himself, insisted on the description of the Person of Christ which we now have substantially in the Nicene Creed as the only official view to be held by the Church. For fifty years Athanasius fought to have this recognised. He was deposed, exiled and ridiculed for his strong views – "Athanasius against the world!", Church leaders scoffed. Yet gradually they were brought to see that Jesus Christ must indeed be nothing less than "of the same substance and essence as God the Father". Athanasius devoted his whole life to insisting on this truth, because he realised that only if Christ were truly God as well as truly man could He save us and restore us to full fellowship with God. Our whole assurance of salvation depends on whom we believe Jesus to be.

"If Jesus Christ be God and died for me, then nothing is too much for me to do for Him" were the words of the famous cricketer, C.T. Studd, as he gave up an exciting career to go as a missionary to inland China. This is the inevitable decision of one who truly believes that Jesus is God.

For many people Christmas has no larger context than that of an annual occasion to be celebrated with hilarity and mirth.

For the Christian the message of the Christmas season is that God sent His son. He is "Emmanuel" – "God with us". This is what Christmas meant on that first occasion. This is what it continues to mean even in our sophisticated twentieth century.

The Family Altar

Scripture Union Portions — **Notes by Gerald L.W. Ladlow**

Monday, December 24th — **Luke 1:57-80**

"Thou shalt go before the face of the Lord to prepare His ways" (v.76).

FOR a royal visit to a city in ancient times men were employed to clear the roads and smooth the way to provide easy access. John ever acknowledged that this was his mission in relation to Christ as prophesied in Isaiah 40:3,4). We may all share in this mission and by personal witness prepare the way for the Lord to come into the hearts of men and women. Conversion may come as a crisis experience in an evangelistic service, but an examination of the experiences of most people would reveal that the crisis only followed faithful witness, personal interest and earnest praying by others who showed concern for them.

Tuesday, December 25th — **Luke 2:1-20**

"And when they had seen it, they made known abroad" (v.17).

THE essence of Christmas is the joy of sharing what we have with others. The shepherds returned to their earthly occupation with the thrill of their experience filling their hearts with joy and their lips with praise (v.20). Not content with their personal joy, they shared it with everyone whom they met. If we have experienced the joy of finding "the Saviour. . .Christ the Lord", it should be our desire and delight to "make it known abroad".

Wednesday, December 26th — **Luke 2:21-40**

"Lord, now lettest Thou Thy servant depart in peace" (v.29).

"DEPART" is literally "loose away" and was used for unfastening the moorings of a vessel ready for a voyage. Simeon has no fear of death, but the prospect is so pleasing that he cries, "Lord, loose me from this world and let me go". Paul uses a similar expression in Philippians 1:20, where he expresses a desire to "depart to be with Christ"; the word he uses means "to pull up the anchor". This is the true view of death for believers, for we go to be "with Christ, which is far better".

Thursday, December 27th — **Luke 2:41-52**

"Jesus increased in wisdom and stature, and in favour with God and man" (v.52).

HERE is the perfect development of the Child Jesus. "Wisdom", here is mental development, "stature" physical development and "in favour with God" spiritual development. The State today with its education programme and its National Health service does much for the mental and physical development of our children, but the responsibility for their spiritual development rests with the parents. May God help all Christian parents to be faithful in this most essential duty.

Friday, December 28th — **Titus 1:1-16**

"Titus, mine own son after the common faith" (v.4).

PAUL'S calling Titus his son indicates that he was responsible for his conversion. What pleasure Paul must have had in seeing his convert so developing in spiritual things that he was able to delegate authority to him in church government, teaching and discipline. He acknowledged him as his equal: "my brother" (2 Corinthians 2:13); "my partner" (2 Corinthians 8: 23); and "of the same spirit". (2 Corinthians 12:18). The aim of every preacher should be to get his converts to share in the work of the kingdom and of every convert to be able to accept such responsibilities.

Saturday, December 29th — **Titus 2:1-15**

"Adorn the doctrine of God our Saviour in all things" (v.10).

THIS message, addressed to slaves, is an appeal for them to allow the grace of God to be seen in their daily occupation. By giving faithful, obedient, honest and efficient service to their masters, they witnessed to the power of the gospel. "Adornment" is "outward array", but it can be an evidence of what is in the heart. The world does not see what we do in church nor hear what we pray, but it does see what we are in our daily work and in our relationships with others. Seek to adorn the doctrine!

Sunday, December 30th — **Titus 3:1-15**

"Maintain good works for necessary uses" (v.14).

BECAUSE good works cannot secure our salvation (v.5), we are not exempted from performing them. Good works can be an evidence of our salvation and are the fruit of the life of God within us. "And let our people learn to practise fine deeds that they may be able to supply all necessary needs" (Barclay's translation). We live in a very needy world and our Christian compassion should urge us to do whatever we can to bring help to those who need it.

We express our grateful thanks to Pastor G.L.W.Ladlow for his helpful notes. Our contributor for the next three months is Pastor Arthur Anstey of our Delancey Church, Guernsey.

EDITOR

Christmas Star



by Leon C. Quest

THE Bible speaks of Christ as: "The Star of Jacob" – "The Day Star" and "The Bright and Morning Star". The wise men came to Jerusalem looking for Jesus who had been born King of the Jews. They made it known to Herod the king. They said, "For we have seen His star" – His star! Using the language of the modern scientist, the Star was one of God's special satellites. He who made the greater light to rule the day and the lesser light to rule the night, made the stars also. God in due time launched His own greater star in orbit to signify that He had given His only begotten Son, that He was born on earth in Bethlehem.

Just before Christmas in 1965, the world witnessed a great success. America's Gemini 6 and Gemini 7 spaceships rendez-voused at 17,000 miles an hour, 185 miles above the earth. Chris Kraft, controlling the chase of two spaceships of satellites said, "It is going right by the book – everything is right on schedule".

According to the book, 1,450 years before Christ was born, before the Star appeared in the East, God said, "I shall see Him, but not now; I shall behold Him, but not nigh: there shall come a Star out of Jacob" (Numbers 24:17). One thousand, four hundred and fifty years after the prophecy was given, the rendez-vous took place – His Star arrived, the Baby Messiah, Saviour, King in a Manger.

What is the purpose of man's satellites—to make war, to control, to reach other planets, to bring peace on earth? The answer is not fully known. What was the purpose of God's holy satellite? There is only one answer: to save, to redeem, to bring peace and to give peace and joy to mankind everywhere.

In these days when scientists are hurling their man-made and costly moons-stars-satellites into space, the story of God's star ought to have a special interest. The wise men were the philosophers or scientists of their day and generation. They were versed in learning. They spent their time trying to understand the mysteries of the earth and the sky. When God launched His heavenly satellite, the scientists saw it! They studied the Holy Scriptures as well as the earth and sky. They were not taken up merely with their own discoveries so as to miss this heavenly miracle, His star, Christ's star. This star had nothing to do with other stars, with Venus, Mars or Jupiter. They were already in orbit and still are. This was God's star – specially launched from heaven. The God of the Old Testament, who sent His shekinah glory cloud to guide the children of Israel from the Red Sea to Jordan put His star in the East to guide the wise men, who represented the world.

The star did guide them and it led them to Jesus Christ, the Day Star, the Bright and Morning Star.

One national newspaper wrote this about Gemini 6 and 7: "More than 180 miles up beyond the noise of the earth, even speed becomes tranquil. Space is a quiet place". So the star led wise men to Bethlehem, to the Babe, to the Cross, His throne, the place of humility and peace.

This Christmas – let's follow His Star!

CHRISTMAS

by Joy Rook

Christmas is a time to give,
Christmas tells us how to live,
Christmas brought a brand new way,
For Christ was born on Christmas Day.

Humble shepherds saw the light,
Heard the singing in the night,
"Holy, holy" was the cry
Of the angels in the sky.

Roaming over miles of sand,
Riding through much unknown land,
Royal kings brought regal presents
To the new-born King of heaven.

In a manger for his bed,
Immanuel lay his sleepy head,
Incarnate Son of God come down
To this simple eastern town.

Sent to save the souls of men,
Sent to show them life again,
Saviour of the world now born,
Gladsome news this Christmas Morn.

Tidings of good news send round,
Tell the nations of its sound.
To our God all praises be,
For by His Son we're now set free.

Meek and lowly, born to die,
Mildly lay His glory by;
Messiah, Saviour promised long,
Let's now sing this joyous song.

Alleluia! Let us glory
Always in the Christmas story.
A Gift of love, let earth adore,
A Saviour, who is Christ the Lord!

So, Lord God, though years have gone
Since the day Your Son was Born,
Show us now, in Your own way
The love that came on Christmas Day.

THE ELIM EVANGEL

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ROTHERHAM **Pastor: P. Smith**

AT our Sunday school prize-giving, children from our three Sunday schools took part in the evening service. Singing items were provided by children and teachers from each Sunday school. The tambourine group excelled themselves at their first performance. The speaker was Mr. Luther Thomas from Doncaster, who spoke of the girl used by God to bring about Naaman's healing. Mr. Thomas presented the prizes, watched by parents and friends.

A.T. CLARKE

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

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Editorial

"A HAPPY NEW YEAR!" — as I write these words they sound trite, for the prospects are not bright. Indeed the B.B.C. news programme compere this very morning said that he had found one cheerful item "amid the encircling gloom", all the other comments being regarding Northern Ireland's troubles, the rail go-slow, oil shortages, Israel versus Syria, and the electricity cuts and voltage reductions. "Encircling gloom" was too apt a description for comfort!

One of my colleagues drew my attention to an expression used in Parliament the day before, to the effect that it was impossible to call for a Dunkirk spirit in a casino society. Certainly the nation's grim mood at the moment would seem to indicate something of a lack of fighting spirit and an overplus of fear, perhaps of the loss of creature comforts.

For the Christian, however, this must be part and parcel of his outlook, that is, that he recognises the problems which must attach themselves to the world order because of sin. This world is not his home and he realises that the fact that men in general reject the written Word and the living Word must bring sad consequences. The current interest in the last war has surely only shown how futile are men's efforts to bring about an equitable, peace-loving society for the world. The so-called Western powers have lived too long on cheap raw materials, often at the expense of the folk from whose countries they were obtained. If nations like Britain and America at the same time broadcast their affluence via news, radio and television, they must not be surprised if peoples who have gone from the camel to the jet, from the drum to television in one generation, now that they have seen the opulence (by their standards) of ordinary people in the West, want similar conditions immediately. From the human standpoint, who can blame them?

We cannot help but return to a familiar theme, perhaps the most important one of the day. That is that we need revival. Doctors are always anxious to diagnose the cause of a disease. They treat symptoms only, when they cannot really get at the root problem behind the malady. Such piecemeal treatment must fail, for it does not overcome the true power behind the infection. We are anxious to make clear that the trouble with all of us is sin, not just sins, but sin. Only the blood of Jesus can cleanse it away.

I greet you in the name of the Lord. **Let us enter the New Year with a determination to pray and believe for revival.**

Church Reports



Pastor J. H. Dick with some of the singers at the close of the evening of Christian Music.
Photographs by Graham Murray

CARDIFF

Pastors: P.S. Brewster, R. Hunston and J.H. Dick

WE enjoyed an evening of Christian music presented by some of the Crusaders. The attendance of over 650 was well beyond our hopes and what particularly thrilled us was that many strangers came. The music was of a high standard. It was arranged and conducted by Mr. Kelvin Thomas. Between items were testimonies and readings from the Scriptures presenting an overall picture of the life and power of the Lord Jesus Christ. Quite a number gave their lives to Christ at the end of Pastor Hunston's address. The Scripture says "By all means save some" and we saw on this particular Wednesday that music is one means.

One section of the crowd at the Cardiff evening of music



Scottish Presbytery Youth Rally

THE afternoon rally got off to a great start with choruses led by Pastor T.S. Miles. The ministers of the Presbytery took the platform. Pastor E. Garner, the Youth Commissioner, convened in his usual bright and cheerful manner. After a devotional chorus, Pastor P. Watson opened the meeting in prayer. The reading of Ephesians 2 was brought by Pastor H.B. McGowan. The Motherwell Timbrel Band then brought a great rendering of "Sound the battle-cry", in song with tambourine accompanyment.

The ministers were introduced by Pastor Garner,

the first being our guest speaker, Pastor L.E. Lambert. A tremendous welcome was given by the congregation to Pastors Joseph Smith and Walter Kelly.

A stirring testimony was brought by a young man from Edinburgh, Billy Nesbit, followed by a beautiful duet from the Reid Sisters of Paisley.

The congregation sang, "I will sing of my Redeemer". After another item by the Timbrel Band and another moving duet by the Reid Sisters, a most challenging word was brought to us by Pastor Lambert. The power and demonstration of the Holy Spirit in the ministry of the Word were manifested. A goodly number rededicated their lives to the Lord. "O Thou who camest from above" brought to an end a most wonderful afternoon rally.

The evening meeting began with great expectancy as Pastor B.J. Hayes led a great chorus session. After "O for a thousand tongues to sing", the opening prayer was led by Pastor F.W. Jones the D.S. who included a tribute to our beloved late brother E.J. Phillips. Brother Jones informed us that he had sent a telegram to the memorial service of E.J. which was being held on the same evening in the Clapham Church.

The reading of God's Word was brought by Pastor K. Legg, the newest minister in the Presbytery.

After the singing of "Floods of Revival", the ministry in song was brought by The Bridge Gospel Group. A stirring testimony was given by Jim Kincade, a converted gang leader. A duet by John and Drew, two of the youth campers, brought home the message of Jesus when they sang, "My feet were also weary upon the Calvary Road". The Bridge Group sang once again and a testimony by Robin Hall of the Group told us of Christ in a Christian home. A solo was rendered by Katherine Reid before a second, even more challenging word from Pastor Lambert. Four souls were saved and there were Christians who rededicated their lives to the Master. Our closing hymn, "Draw me nearer", brought to a close a most profitable and and challenging day.

T.S. MILES

HULL, City Temple **Pastor: C.J. Watkins**

IN October, Hull City Temple celebrated its fortieth anniversary. It was in 1933 that the late Principal George Jeffreys and party conducted a campaign in a large tent on the Fair Ground. This led to the founding of the City Temple fellowship in the former Methodist Church on Hessle Road.

At our celebration tea over 150 sat down to a meal ably prepared by a band of willing workers. A huge cake was made and suitably decorated by a member especially for the occasion. One of our senior members cut the cake and pieces were shared among us. It was good to see a number of friends who attended the campaign forty years ago and who still follow in the way of the Lord.

Our guest preachers were Pastor and Mrs. I.R. Moore, who formerly held the pastorate for a number of years. They were followed by a visit from Pastor Richard Lighton who ably ministered through the series of meetings incorporating our annual convention. To the Lord we render praise for His graciousness through the years.

From this Church a number of men have gone into the ranks of the Elim ministry. Among those may be numbered two recent Presidents of the Elim Pentecostal Churches, namely Pastors R.B. Chapman and T.W. Walker. The President-Elect in the person of Pastor George Canty also hails from the City Temple and our latest contribution to the work is Pastor M. Moore who has taken up his appointment at Eastleigh. Others serve the Lord in various places. To God be all the glory!

LETCHWORTH **Pastor: G.S. Hillman**

THE week October 20th-28th was a special week for the golden jubilee of our Church. Our Pastor had contacted some earlier members who had moved away to join us in our family celebrations. Unfortunately, some of the one-time pastors had either passed on, or were too ill to attend. Several old photographs pinned to a board at the rear of the Church, depicting Pastors, their wives and children, and Deacons who had ministered during the years – Mr. F.B. Phillips, whose brother, Hubert Phillips, founded the Church, was there with his wife. All the Phillips's family were there in those early days, including their parents. Mr. Phillips gave a short introductory message and set the tape in motion which his brother Hubert had recorded last March - he was very ill and unable to join us in our celebrations as he would have wished, so he recorded his message in Nelspruit together with a few words from his wife. He spoke chiefly about those early days fifty years ago when the Church was being built, and how they previously held meetings in a local factory. They sent their love and congratulations.

At a splendid jubilee tea, 130 enjoyed fellowship and with what joy they renewed their friendship, some after nearly fifty years. There was a special jubilee cake in the form of an open Bible, suitably inscribed. It was made by our Sisterhood Secretary, Mrs. M. Goodwin. After tea Mr. Phillips introduced the subject of the colour film "Zaire River". Halfway through the film, Stephen D. Huntly, a product of our own fellowship, now ministering at our Church in

Smethwick, gave a brief talk about his early life as a Sunday school scholar and his call to the ministry. Then the film concluded. It is such a heart-searching and moving film, one of the best of its kind.

After the service, our Pastor Hillman sent a cable to Pastor H. Phillips conveying our warmest greetings.

Sunday morning Pastor Huntly spoke at the Communion service and he and Mr. Phillips both spoke at night. Pastor F.R. Barnes prayed. A letter from Pastor S. Gorman was read and a telegram from Pastor H. Burton-Haynes regretting that they were unable to attend owing to illness; the former said that he had such happy memories of Letchworth and his family were brought up there.

On Tuesday night, Pastor Hillman's predecessor, Pastor A.P. Thomas and his wife took over. Pastor Thomas spoke about the Foursquare Gospel and Mrs. Thomas sang two solos. On Wednesday our President, John Lancaster, spoke of the authority of Christ and how people were astonished at His doctrine. On Saturday the Peniel Chapel Choir took over the first half of the meeting with bright singing of choir pieces, testimonies and a solo. Mr. C.J. Martin, former minister of our Church, gave a lovely message. Pastor Bernard Wall gave his testimony followed by a solo from his wife (one of our own products). On Sunday morning Mr. Martin ministered at the Communion Service and on Sunday night, Pastor Wall gave the gospel message and his wife sang two solos. Our Pastor, G. Hillman, convened at all meetings. It was a very blessed week indeed and we give praise to God for His presence in our midst.

C.V. BRADBURY

COVENTRY **Pastor: J.W. Newman**

THE recent visit of Pastor T.P. Mullen was received with much enthusiasm by both children and adults. Many children came from the neighbourhood of the Church to hear Uncle Tom. At each meeting a story accompanied by a blackboard illustration was told to the children and then questions were asked. On the final evening there were eighty or more children present and prizes were given to the youngest and the eldest who answered the most questions over the three evenings.

Adult services were held after the children had gone home. The Bible readings on the subject of prayer were greatly appreciated. We were richly blessed by Pastor Mullen's ministry in song – anointed singing indeed!

On Sunday, the fifth and the final evening, we held our harvest thanksgiving festival. The Church was beautifully decorated by many sheaves of varied corns, fruit, flowers, berries and evergreens; the bountiful crops proclaimed: "How great is our God". The Coventry Choir sang and Pastor Mullen spoke on gathering the wheat at the final Harvest Home.

At least fourteen committed themselves to Christ and we believe more beside. Eternity will reveal the true, lasting results.

A. WILLIAMS

HARLOW **Pastor: J.H. Bradbury**

PASTOR Ron Mackenzie (plus Robbie the Robot) conducted a week's children's campaign here. The Lord blessed this venture in a very real way. We had fifty-five children the first night, then 108, followed by three nights with 155 on each occasion. The final meeting on the Sunday, when parents were invited, was thrilling. The Church was packed to capacity with fifty-four adults and 104 children. Some adults spent the service in the entrance hall because there was no room in the Church.

Since the Campaign, a Wednesday Club has been started for the six to elevens, with twenty-four children attending the first week and thirty-nine the second. Our Friday evening Crusader meetings for the twelves and 'teens have seen newcomers from the campaign and Sunday school attendance have increased, too. We praise God for all that He is doing.

VAZON, Guernsey. **Pastor: A.C. Jarvis**

OUR youth weekend commenced with the film, "God loves People". At the end of the meeting a girl made her decision for Christ.

On the Saturday night an American supper was prepared and a number of young people came under the sound of the gospel. There were singing items and part of the film, "The Prodigal Son", the story being portrayed in a modern setting.

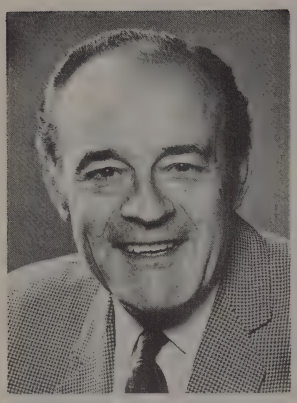
The Sunday night was a great time of spiritual blessing. The Crusaders took the service. The Church was almost full. Afterwards young and old shared testimonies when the Crusaders invited the older people to a time of fellowship in the minor hall. Everybody enjoyed singing choruses and praising the Lord.

PAM OZANNE

FELIXSTOWE **Pastor: H.C.O. Bawtree**

DURING the summer months we were pleased to welcome many visitors to our services in Church Lane, Walton, Felixstowe. We have also sung praises and extended God's Word by taking short outdoor meetings before our usual evening Gospel services. We thank the Lord and our visitors for such a good summer which we have all enjoyed. We shall be looking forward to welcoming the return visit of our friends next year. Our Crusaders provided quite a display of fruit and vegetables for their harvest festival. These were sent to the local home for the blind and gratefully received .

E. CREED



What's "in the Air" for 1974?

The thoughts of the President-Elect on his forthcoming year in office

by George Canty

IN February my Sparkbrook Assembly will be celebrating. Forty years ago George Jeffreys turned the key to open the permanent building which, with about £10,000 worth of recent improvements, still hums with activity as we proclaim the truths of Pentecost.

The particular truth which drew the original (and often sensation-seeking) crowds was that God works miracles today. The Principal (as we called him) had brought his opponents out in force over this issue. The 1930s were still profoundly affected by the crude mechanistic views of the universe by which the Victorian agnostics and scientists had disproved God for ever in their smug minds. Science could explain everything – or would soon: what blind faith! Then came the Pentecostal evangelists . . . !

I've just watched, in 1973, a young man break steel objects and set going watches with parts missing simply by concentrating his thought upon them. Spoons were bent on tables 200 miles away where the broadcasts were received. The most exhaustive tests have obliged scientists to admit that they have no way to explain it. For that matter many Christians don't know how to explain it either. Is it God, Satan, psychokenesis or some other reality? I think that I could suggest what is happening, but that is not my present subject.

In 1974 there must be very few people surviving the age of complete disbelief in some kind of supernature. There's more in creation than meets the eye.

This has made possible the success of the appeal of deep meditation, witchcraft, spiritualism, astrology and horoscopes, mind reading, palmistry, healers, and general occultism. Indirectly it has created conditions favourable to the spread of organisations exploiting a multitide of "departures from the faith" either total, or partial.

This situation has, however, strangely not brought any apparent rush into Christian churches, not even those which teach a supernatural form of Christianity. Why?

The reason is disturbing. People may be open to new doctrines and theories whether they include supernaturalism or not, but they want to show their rejection of the disciplines of the Christian life-way. The attempt to get what Christianity offers – the knowledge of God and peace – by other means than the orthodox manner common in Christendom for 2000 years, is a form of rebellion. Motivated by truculent attitudes towards Church truth, thousands turn toward Yogi, Transcendentalism, and even the exercises of yoga. It has produced the flourishing devotees of violence, karate, aikido, and tai-chi ch'uan, all of which like to demonstrate their success in using the unseen powers of the universe without resort to Christian belief.

Far from the interest in the occult giving us hope that the tide will swing towards Christ, it is a greater evidence of the determination of multitudes to have nothing to do with Him and to find spiritual power by other means. It is an expression of freedom without responsibility.

Therefore the message to communicate – if we can – is the old-fashioned one of repentance. Ephesians 2 (in the French version) reads that "we are the sons of the rebellion". What has to be repented of is not merely drunkenness or loose attitudes towards morals, but a hearty dislike for submission to Jesus Christ. Everybody who breaks British law (and who doesn't?) is not a rebel, but there are sworn revolutionaries and agitators completely opposed to the British way of life. In the world of spiritual response, we are all opposed to the authority of Christ until we repent, yield to His will, and accept His pardon and forgiveness through the blood of the cross.

Pentecostals are thorough-going subjects of Christ. There must be no parley or dialogue with Christ-rejectors, no compromise of half-friendship with those who talk of being in tune with the infinite or discovering their oneness with all things and God in the depths of their being. This is all grossest sin, because it is

man's final attempt to reach God without Christ or His cross, or even without a moral change of heart.

Once this Christless supernaturalism becomes a general feature of society, man will have reached the final stages of lawlessness. Israel also reached out in her apostasy for the wonderful superstitions of pagan gods, and then judgment fell. Modern Syncretism – one religion comprised of all religions – as a return to the Roman Pantheon.

We know what will happen when the times of false miracles come, if possible deceiving the very elect; Christ will come also. The last days will not be unsupernatural, but full of the supernatural. Pentecostals must maintain their witness to the faith once delivered to the saints, in which God is known through a crucified Christ, and the manifestation of the unseen realm is looked for through the gifts of the Holy Spirit – the HOLY Spirit, for many other spirits are gone forth into the world.

What is "in the air" for 1974? The prince of the power of the air – still. Let us prepare to stand against his last great onslaught and we shall overcome by the word of our testimony and by the blood of the Lamb. In 1974 these words become peculiarly significant.

Campaign News

Heckmondwike Crusade

A WEEK'S crusade was held in Heckmondwike, Yorkshire. For several weeks Dewsbury Church members distributed thousands of leaflets and did door to door work. The crusade started on the Saturday with a march of witness. The meetings were held in the centre of town, in a well-known hall above the Co-op. A coffee bar was run from Thursday to Saturday.

Pastor George Miller preached nightly and the Holy Spirit blessed his word each night. Attendances ranged from forty to seventy. Eleven decisions were made and several backsliders restored. One night a young lady cried out when the appeal was made, "Jesus, save me!", and wept before her new Saviour.

Pastor Miller was aided by Pastor M. Sherwood, who led the singing, and Mrs. Z. Hathaway, who played the piano. Each night testimonies and singing items were included, among those who testified being Pastor David Hathaway and Mrs. Carol Horner.

M. Sherwood

Ravenhill Crusade

DO church crusades work? This one certainly did. It arose from local initiative and, by the time that Ron Jones and Len Magee stepped from the 'plane at Aldergrove Airport, East Belfast, where the Ulster Temple is situated, had been saturated with literature and posters. Owing to the security checks in our part of the world one party of Temple youth giving out posters and bills found themselves at the business end of a submachine gun while the army personnel involved thought they had captured some new subversive element. With explanations and laughs all round, the young folk went on their way to continue the work.

The opening night saw the church packed to the doors with interested folk and night by night the numbers were maintained and even grew. Each night people responded to the invitation and many Christians were challenged by the Word of God. In their presentation of the gospel Ron Jones and Len Magee touch old chords and are living examples that Christ is relevant to modern youth. The days were spent in visiting schools and in accepting any other openings that we were able to make. The interest was sustained to the very last night.

"Ah, but what about afterwards?" challenges the critic. On the first Sunday afterwards we baptised twenty-two people and again the Temple was packed. On the next Sunday again the church was full to the doors.

When you next read about East Belfast with its problems and its bombs remember that in the midst of it God is still working.



Some of the 22 young people, who were baptised following the crusade, giving their testimony.



BURSTING!

Ted Spender writes on the work of Elim Bible College

FOLLOWING one of his early military successes David named the battlefield "Bursting" (2 Samuel 5:20, Living Bible), because, he said, the Lord had burst through his enemies like a raging flood. The sensation of bursting aptly describes the past year at E.B.C. and the present situation. Every department has seen tremendous expansion.

The theology school saw a record number of students graduate, a record number stay for the second year and another record number of students began the course. Sixty-eight students are now in this school. Accommodation is at such a premium, that, at one time, one young married couple were camping in the Principal's own caravan, and now and again the studio becomes a dormitory.

Student ministry has also increased, parties going as far as to Whitehaven in the North to Brussels and Paris in the South (we joined the E.E.C., too!) and to over sixty other centres in between. Two of our young men spent the summer in youth camps in Canada and a newly-formed singing group plans to visit the States next April. A new development was the production of the presentation "Crux" by Neil Martin. This has already been given at Barking, Kensington, Eltham, Watford, Eastbourne and Yeovil, and has brought several decisions. Many enquiries have come in and a number of venues are planned for next year.

The language school has also swelled in numbers. Since January 1st, over 160 students have attended at different times. Many more applicants could not be given places. Those who came represented Finland, Sweden, Denmark, Hungary, West Germany, Switzerland, France, Italy, Belgium, Austria, Yugoslavia, Iran, Portuguese Guinea, Japan, Hong Kong, Peru and Mexico. We are happy that our prayer times are enriched by so many other languages, but also that a number of these students who did not know the Lord when they came received Him before they left. A highlight of the year was a service round the swimming pool in which ten overseas students were baptised. This service was shared with a youth camp from Basingstoke Baptist Church. Their pastor, Barney Coombes, gave a short message and a number of those young people responded to his appeal.





Our ministry as a conference centre has continued to encourage us. Close on 2,000 people have attended weekend house parties and holiday weeks. A number of university Christian unions and local church groups of several denominations make E.B.C. their regular annual venue. Quite large groups also came from Belgium and Germany. We are aware that house parties play a big part in bringing many young people to Christ and, although we play a more temporal role here, we are convinced that preparing meals and washing dishes is an important thrust for evangelism. In addition to the figure given, over 200 school age children were brought to camps arranged by other evangelistic organisations on our grounds.

The Capel Bible Week was another highlight of the years. Accommodation was fully booked, and crowds of well over 1,500 attended each evening session. Miracles of healing were evidenced and many felt a tremendous new touch from the Holy Spirit.

Earlier in the year the Crusade for World Revival held a training week here, during which one man who had lost the use of a leg was wonderfully healed. Having arrived on crutches, he was able to play football before going home! These conference ministries mean that E.B.C. has become a part of the personal geography of not just the Elim family, but of the much wider Christian community at least of the South-East. Bookings are heavy and we have been sorry to disappoint a number of enquirers whose numbers would have been too large.

A vigorous programme of extensions is planned, believing that the ministries with which God has blessed us He would have us to enlarge. Please be with us in prayer through the coming year that this expansion may go on without our actually reaching bursting point.

CHILDREN'S CORNER

The Secret

Isaiah 9:6

by Sheila Price

WHEN Brian and Carol visited their grandfather they found him busily packing the Christmas presents that he had bought that morning.

"What did you buy, grandmother?" Carol asked.

"It's a secret", said grandfather.

"Please tell us, grandad! We promise not to tell".

"Very well, children", said grandfather, and he whispered in their ears. "Remember to keep the secret", he warned them.

"We will. We like secrets!"

"Christmas reminds me of the greatest secret of all, children".

"What is that, grandad?"

"It is the secret that God told to the prophets of old. He told them that a Child was to be born whose name was to be Wonderful, Counsellor, the mighty God, the Prince of Peace. When God put it into the minds of those prophets that a great One was to come some day, I do not suppose that they really understood what it meant, but it must have set them thinking and wondering, 'Who is this great hope of Israel who is to come some day? Who is this Prince of Peace who is to come to the world?' In the Old Testament we read of all the wonderful things that were happening in preparation for His coming".

"They must have been very excited waiting for that great day to come, grandad!"

"Yes, children, but they waited and waited and nothing happened. The whole world waited for many hundreds of years".

"Why did it take so long, grandad? Surely the poor world needed Him? Why did Jesus not come sooner?"

"I do not know the answers to those questions, children, but I know that, long before the world ever thought of Him, He had been thinking of them and planning to come to them. At last, the Bible says 'in the fulness of time', God sent forth His Son as a helpless, humble Baby. Since that day Christians all over the world remember Him and thank Him for that very first Christmas when His greatest secret became His greatest Gift to the world – His Son, the Lord Jesus".

Through the Year

by the Field Superintendent



IT is no meagre task to constrict the activities of twelve months into a paltry 1,300 words, but this is the commission and if some items are omitted I must crave your indulgence. I trust that these thoughts will stir acceptable memories and provoke thanksgiving to God.

January set the standard for the year with the Movement called to a special week of prayer. There are many things which we have in this affluent day which we could well do without, but the essential which the Church cannot jettison, whatever the age, is PRAYER. Several New Year conventions surely felt the benefit of this concerted intercession.

February held the occasion when the members of the Executive Council and the Evangelistic Committee met the District Superintendents at Elim Bible College, Capel, to discuss various aspects of how to expand the work and reach out for the souls of men and women. A plan for presbytery evangelism was mooted and it was warmly received in general and the necessity now is for the project to get under way.

March saw many activities including the opening of splendid new premises for the churches at Weoley Castle, Birmingham, Marton, Blackpool, and St. Helens, Lancashire. A very profitable visit was made to Headquarters when Pastor L.V.D. Tiller called during his furlough from that turbulent centre of historic and prophetic significance, Israel. We learned much of the current customs, restrictions and prospects of that noble, little country and of the problems faced when one's purpose is to introduce God's nation to its Messiah. Towards the close of the month Elim and Assemblies of God ministers met in Conference at Swanwick in Derbyshire and the benefit of the biblical expositions matched the uplift gained through the delightful fellowship. New territory was also penetrated by the pioneer campaign in Birkenhead. For many years opportunity had been sought to establish a work in this Cheshire centre and at last the vision has been accomplished. The Elim Assembly is now comfortably housed in what was originally a Welsh Presbyterian Church. Another crusade also was in progress at Rotherham in Yorkshire and there Carol Horner received her wonderful healing from multiple sclerosis.



April also opened with a week devoted to prayer which laid an excellent foundation for the great Easter celebrations. It was a delight to see our largest congregation since the war at the Royal Albert Hall. The appearance of D.G. Hathaway, newly released from Czechoslovakia, caused quite a stir, but the greatest joy came in the response to the gospel message. We had our share on the B.B.C. with a broadcast from the City Temple, Cardiff and also the London Crusader Choir appearing on Sunday Half-hour.

May, of course, was the month of our annual Conference at St. Annes, which proved to be the largest we have had to date and witnessed baptisms in the Spirit, people finding salvation and the real joy of Christian fellowship within the Elim family. This occasion also saw the introduction of the book written by our President entitled, "The Spirit-filled Church". Campaigns were held in Cannock and Grimsby and the "Helps" call went out for the purchase of the building for the newly-formed assembly at Birkenhead. The appeal realised about £2,000. The Elim Pentecostal Church in Edinburgh moved its abode and took up its new residence in a magnificent church building situated centrally on the renowned George IV Bridge.

June saw a marquee erected in the centre of Middleton a Lancashire town not far from Manchester. This pioneer campaign has resulted in the establishment of another Elim church, housed in what was once a Gospel Hall. The College Open Day surpassed all expectation, the weather was magnificent, the company who gathered was the largest ever, the quality of the meetings was excellent and the hospitality abundant. One of our retired ministers, A.J.K. Magee, passed to his eternal reward.



July followed the quarterly pattern and was launched with a week of prayer. Burnham-on-Crouch is a small town, known usually for its yachting facilities, but now known also for its Elim church opened this month. Its formation was the outcome of the initiative of a group of worthy friends loyal to the Pentecostal message. In the Midlands an unusual rally took place. Worcester Cathedral was graciously loaned to us for the occasion and well over 1,000 people packed that ecclesiastical edifice and caused its nave and transepts to ring with lusty songs of praise. Another of our retired ministers, W.J. Allen, was called home.



August was not only holiday month, but canvas month for our Movement. Youth camps could be found in Maldon, Bridlington, the Isle of Wight, Great Harwood and the Gower Coast. Canvas spread beyond the camps to envelop crusades in Macclesfield, Palmer's Green, London, and Southport. We hear that there has been increase in each of these assemblies and hopes are high for the future.

September welcomed home Dr. and Mrs. Brien from Rhodesia for the first furlough in seventeen years. They arrived just in time for the Missionary Convention in Cheltenham. Vacation Venture was held in Jersey, a pioneer tent campaign in Exmouth and a crusade in the Town Hall in Alloa, Clackmannanshire. Two youth rallies were held, the annual national event in London and a northern one in Bradford.

October brought the final week of the special prayer periods for 1973. On the other side of the world, Pentecostals from all nations gathered in Seoul, Korea, for the tenth World Conference. Bristol City Temple celebrated its 21st anniversary and Ashbourne church recognised its golden jubilee with a campaign in the Town Hall. Tamworth church planned special services to commemorate its fiftieth anniversary, but in the same month one of its first pastors, who later became Elim's first Secretary-General, E.J. Phillips, was promoted to higher service – a brother esteemed, an architect approved, a gentleman admired and a Christian rewarded.



The Clapham Church was packed beyond capacity for the annual Ordination Service when twelve candidates were ordained to the ministry. A pioneer rally was held in Solihull, the Liverpool Church conducted its own local campaign and the Dewsbury Church showed initiative by launching out with the gospel into nearby Heckmondwike.

November heard the call for "HELP" on behalf of the South Shields church, now eighteen months old and looking stronger. During this period the Church had been successful in renting some disused Presbyterian halls, but now the opportunity had come to purchase the whole premises and the Church went forward in faith. The challenge of the gospel was carried into the new town of Skelmersdale in Lancashire, the Tyne-Tees Presbytery ventured into the mining area of Boldon, and Belfast, troubled for so long with guerilla warfare, heard of the peace of God through the Ravenhill Crusade.

December, as it draws 1973 to a close, witnesses a campaign at The Lanes, Brighton. We wish to express our gratitude to God for His goodness, even though we long for fuller and greater blessing, growth and development at home and overseas. We would place on record our appreciation for the magnificent loyalty and support that has come from our entire Movement, without which nothing of consequence would have been achieved. We now take this opportunity of wishing you all a very happy New Year when the peace and blessing of God will be your personal portion.

R.B. CHAPMAN



Soul-winning

A New Year message from the Secretary-General, James T. Bradley

AS you read this, New Year will be near enough, either in prospect or retrospect, to make it still topical, **but now is the hour** to think about Easter: last Easter and Easter 1974.

Little did we realise last Easter that the international scene would change so dramatically before Easter 1974. Today the apparently impossible has happened, in that against that tiny country of Israel, with its some 3,000,000 population, whole vast continents and countries of the world are lined up. The fulfilment of Zechariah's prophecy that Jerusalem would be made a burdensome stone for *all* nations, and that God would gather *all nations* against Jerusalem to battle can already be seen in embryo. Surely the days are short, the time for service drawing quickly to its close.

Some thousands of us last Easter in the Royal Albert Hall stood to indicate that we would lead one soul to Christ before Easter 1974. I wonder if you who are reading this are among that number, and if you have fulfilled your undertaking. If you have not, remember time is fast running out.

We seem rarely to discuss the state of the lost. Yet at the back of every saved person's mind there must surely be the thought of the multitudes that are lost. It seems easier to create compassion for society's predicament; indeed it seems easier to change society than to convert individuals.

The saving of souls is the most demanding and costly of all human activities – not costly in terms of cash, but in terms, if we may quote from another context, of blood and tears and toil and sweat. It would seem that what it cost the Son of God to save the lost will also be the cost to us if we are faithful to our calling. If we think in terms of growth, expansion, of rescuing people from social evils, the motive is not powerful enough to prompt the necessary sacrifice. Jesus Christ came not to change men or to change society; He came to save sinners. In the measure that we lack the dedication of Jesus we shall lack in soul-winning. The apostles put into practice all Christ's demands. The new converts immediately following Pentecost did likewise, hence the amazing results.

Alas, how quickly lack of dedication came in! Paul writes to the Philippians about his problems, "All seek their own" he writes, "not the things which be Jesus Christ's". One would hardly imagine such widespread self-seeking in those days. Paul has to write to the Corinthians on their having the best of both worlds, this world and the world to come, but the apostles were destined to be living sacrifices every day and then to prepare for slaughter at the end.

We still think that if we pull the right trigger, throw the right switch, get the right person, pay the right money, these will compensate for lack of personal dedication to the task of personal soul-winning. Yet the spread of truth has always been by dedicated, fired-up individuals; people with vision, people with passion, people with a love for Jesus, a love for people and a fear of judgment.

We do not minimise the difficulties of witnessing; neither should we exaggerate them. One of the signs of the last days, Jesus said, would be that, because iniquity would abound, the love of many would wax cold. Are we tempted, as so many appear to be, to weaken in our witnessing because apathy, cynicism, and permissiveness abound? If we succumb to this temptation it means, whatever excuse we may make, that our love is waxing cold.

Dedication, vision, passion, love, fire – what abandonment to our calling do these words conjure up! Let us pray that God will give us dedication to Himself, a vision of Hell, a passion for mankind, the love of Christ to constrain us, and the fire of the Holy Ghost within us.

Our most urgent need today is not oil, not money, not methods, not the capture of the media, but the acceptance of our own personal responsibility for those with whom we come into touch day by day. If each of us did his part there would be no need of any other method. Alas "methods" are often only a means of transferring to someone else the responsibility which is ours.

Good Resolutions for 1974

by A. S. F. Horne, Pastor of our Ipswich Church

AT the beginning of a New Year, it is good to have a fixed purpose, that by the help of God we will fulfil.

Here are thirteen resolutions that can but do us all good and bring great blessings.

1. We will seriously examine our hearts and past conduct and seek until we obtain pardon for all past unfaithfulness and renew our sense of the presence of God (2 Corinthians 13:5).
2. We will stand in faith on the admonitions as set out in 1 Thessalonians 5:16-22.
3. We will try in thought, word and deed to conform exactly to the revealed will of God, which is our "reasonable service". Please read John 14:21; James 1:22; 1 John 3:7; 1 John 5:3.
4. We will keep our tongues from speaking what is to the discredit of absent persons, whether it be true or false, because thus to speak is not doing to others as I would that they should do to me (James 4:11, 12).
5. We will read our Bibles more, including at least one chapter a day of the inspired Epistles, that our knowledge of our personal and relative duties may be constantly on the increase (Psalm 119:97; John 5:39; 2 Peter 3:1, 2).
6. In hearing the preached word, we will judge ourselves rather than the preacher, always remembering that God has given us the privilege of hearing the gospel, not to amuse us, but to instruct and edify us (2 Corinthians 5:18-20; 1 Thessalonians 5:12,13).
7. We will pray every day for the outpouring of the Holy Spirit on every church, and for a new anointing on the church to which we belong and upon all mankind (Psalm 34:15; Matthew 6:6).
8. As often as possible we will attend the weekly meetings for prayer and Bible study, by so doing to strengthen the fellowship and encourage the minister (Matthew 18:19, 20; 2 Thessalonians 3:1; 1 Timothy 2:8; Hebrews 13:18).
9. We will seek to persuade all upon whom we have any influence to attend the house of God (Romans 10:14).
10. We will do all in our power to get people to give themselves to Jesus Christ and to join the Church. We are assured that there cannot be a good reason for not doing so (Matthew 10:32, 33; 12:30; 16: 24-26; Luke 12:8, 9; 1 Thessalonians 5:11).
11. That God's service may be to us perfect freedom, we will cherish as our sole motive, in doing or giving, grateful love to our Saviour (John 14:21; 1 Corinthians 10:31).
12. We will seek to strengthen our purpose by the recollection that to act upon these, or similar resolutions will, at least, add greatly to our own spiritual benefit (Job 17:9).
13. We will refresh our memory as to these resolutions at least once a week, seriously examining how far we have kept them, and with what promptitude and zeal (Proverbs 4:25, 26).

May 1974 be a great year of blessing. It could be and would be if we are in earnest (Romans 12:2).

Please cut this out and keep it in your Bible.

Thoughts from the Book of Genesis

58. Joseph reveals Himself (Genesis 45:1)

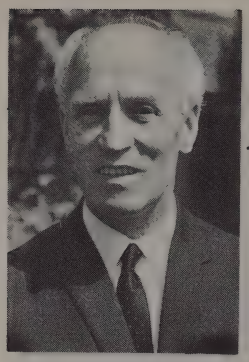
by F. Lavender, Pastor of our Croydon Church

THE earnest plea of Judah clearly moved Joseph so deeply that he was unable to contain his feelings any longer, so he revealed his identity to his brothers. They were very troubled by his presence and were probably afraid, too, because they thought that he would surely take his revenge on them.

Joseph, therefore, tried to set their minds at rest by explaining the matter and by showing them how God had overruled the evil which they had done to him. He told them that the famine would get far more severe, but that, through Joseph, Jacob and his family would be saved. If Joseph had not gone to Egypt, the family would have starved, yet he went to Egypt only because his brothers sold him as a slave.

Joseph, his brothers and Jacob himself learned deep lessons. From them we realise that the Lord's dealings with us are always faithful and never meaningless. Joseph's obedience to his father seemed to lead him into trouble. For years things seemed to go from bad to worse, yet he found that the Lord was guiding his circumstances. The brothers discovered how great are the mercy and grace of God, for He overruled their evil and envy in order to bless them. Jacob found that the Lord had been leading even in the darkness of his heartache.

Let us not fear our circumstances, difficulties and darkness, because the same faithful God is with us and will fulfil His purposes for us. The time will come when we will know and understand His working. In the meantime let us trust Him.



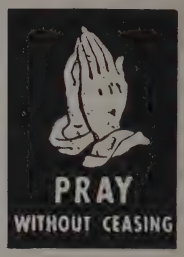
From T. H. Stevenson

I HAVE no recollection of ever having made a New Year resolution and the likelihood of such a policy must wane even more with passing years. The nearest to a resolution, perhaps more a prayer and desire, would be to emulate the words of Paul when he wrote: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Philippians 3:10). These words have occupied a special place in my life for almost forty-two years, though never as a New Year resolve nor awaiting an annual renewal.

I was alone in a railway carriage as the train started and I was now breaking the links of home to begin my ministry for God. Soon I was reading my copy of THE ELIM EVANGEL and found the main article with the title: "PAUL'S ASPIRATION". How appropriate and appealling that was to me at the very moment when I had one aspiration seemingly – the ministry! That the article was written by my first Pastor, dear Samuel Gorman, made me even more interested. The text was as above and, to express it concisely, Paul's aspiration was to know Christ in all His fulness, as the verse indicates. In the empty compartment, I knelt down before the train was out of the town boundary, asking God for grace to put Christ completely first in my life, aspiring to know Him above any other aspiration that I might envisage in the new life before me as a minister. This has never deteriorated to a mere hobby-horse, but remains a first priority. It is possible and conceivable to be mistaken or for me to misunderstand the motive of my life (and I have come so far short even consciously) in relegating all else as less important that this even for a minister, but I have never felt cause to disbelieve that we are nearer what is right in other things, the nearer we are to Christ. I think the same thought has been expressed by another, even if seemingly looking at it from the opposite angle: "We cannot be right in the rest, if we do not think rightly of Him".

The year now almost ended has sent almost frightening tremors in many spheres of life, internationally and in our homeland, and the prospects for the year before us scarcely appear more promising, though God has continued to bless His work in wonderful ways. We pray for even greater movings of God. In all our ministry, mission and motive for God and to bring others to Him, may every aspiration be crowned by daily increasingly knowing Christ in our own lives.

PRAYER AND PRAISE



by F. H. Coleman

THE EAST

HOW thrilling and fascinating is the thought of the East to the Western mind, whether it is the Near East, the Middle East or the Far East. We conjure up pictures of deserts with caravans of camels, or hundreds of junks on which Chinese are born, live and die. We imagine mysterious happenings in such surroundings.

When we read the Christmas story we are told of the wise men making their long journey to Jerusalem because they had seen His star in the East. Lew Wallace, in the opening chapters of *Ben Hur,* captures the reader's imagination as he describes three wise men coming each from a different country to a common meeting-point to go to Israel. Incidentally, this was the only book that Lew Wallace wrote. He had been an atheist and was challenged by Robert Ingersoll to write a book proving that Jesus Christ had never lived. His research not only proved that He had, but Wallace's reading of the four Gospel stories led him to discover Jesus as the Saviour of the world, which resulted in his being born again.

The wise men went to much trouble to find the Christ Child and great was their joy when they succeeded. They gave Him their gifts of gold, frankincense and myrrh and in so doing met the needs of Mary and Jospeh: gold for the journey to Egypt and their sojourn there, frankincense to give to the priests when the Child was dedicated, and myrrh for Mary's purification.

Have you a need this Christmas-time? God owns the silver and the gold and the cattle on a thousand hills. Pray about your need. He may not send wise men from the East to meet your need, but He has a thousand ways in which to answer prayer. Don't wait until all other things have failed and then try prayer. Try it first! It is amazing how it works!



Margaret M. Ladlow's page

"Let the redeemed of the Lord say so"

(Psalm 107:2)

"IT'S always made a noise since its conversion", complained a housewife speaking over the 'phone on "Tuesday Call", the B.B.C. radio programme. She was referring to her gas radiator which had been converted to natural gas.

I was struck by the remark and instinctively applied to the statement a New Testament connotation. Conversion is a splended word and simple to understand, for it just means to turn about, to have a change of heart, yet its effect is profound. The Lord Jesus was very forthright when using this word (Matthew 18:3). He cut right across the disciples' rather petty question of prestige in the kingdom of heaven by saying, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven".

So the need for a complete change of heart and of direction in life was urged by the Saviour. I am emphasising it because this aspect of the gospel message is neglected by many people. The lack of teaching on conversion was brought home to me when attending a week of "Living Word" study classes. On the night when we studied John 3:1-21, out of a group of eight people only four confessed to an experience of conversion; the others were equally firm that they knew nothing of such a change.

Having established the meaning of conversion and the essential need for everyone to admit that, because of personal sin, repentance first and then a change of heart and of aim in life must take place, I want to bring you back to the noisy, converted gas radiator. We may deplore such an annoying piece of apparatus, but a bit more noise from converted people would be welcome. When giving out invitations to a Christian book party in my home, a young housewife and neighbour was most embarrassed when refusing the invitation to attend. She seemed such a nice girl and her excuse pathetically lame. I learned later that this neighbour is a member of the Exclusive Brethren and apparently is forbidden to associate with those of other persuasions. What a pity she didn't open up and tell me that she had an experience of conversion. I could have then explained that my book party was a gospel outreach to get Bibles and Christian literature into non-Christian homes, a means of witnessing in my home to my unconverted neighbours. I certainly would have valued her help and fellowship in prayer.

A young man was converted at a Salvation Army Hall one Sunday night. A week passed by and on Sunday morning the local Salvation Army Officer greeted him: "Tell me, how did you get on at work now you are a Christian?". "Fine", replied the young fellow "they haven't found out yet". We may laugh at his naivety, but the necessity remains that we should show by word and deed that we are converted and changed by the operation of the Holy Ghost. "For as many as are led by the Spirit of God, they are the sons of God" and surely, as God's children converted by His grace, we should tell the world that we have found a precious Saviour and a bit of noise and fervour to accompany our testimony would not go amiss.

Pastor Joseph Egyir-Paintsil told us at the Conference missionary rally last May, that when Ghanaian Christians meet they do not greet each other with a polite "passing of the time of day", but one shouts "Praise the Lord!" and the other replies, "Hallelujah!". "Thus", he remarked "when one is walking down the street, or in the post office a large store or market and those greetings are heard, people say 'That's one of them!'". There is no doubt in anyone's mind as to whom these folk belong neither do they mind who knows it.

The lines of the old negro spiritual express the thought: "Stand up and shout if you love my Jesus, stand up and shout if you love my Lord. I want to know, yes I want to know, do you love my Lord?".

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DEDICATION

FEASEY. December 9th. Garry James son of Pastor and Mrs. G.J. Feasey of Beulah Elim Church, Pontardulais. Grandson of Mr. and Mrs. H.J. Feasey, London, and Mr. and Mrs. E.K. Clarke, Canada. Officiating minister: T.W. Walker. C.2989

ENGAGEMENTS

COATES—DENNIS. The engagement is announced between Grace Estella Coates (pianist of Elim Central Hall, Hastings) and Alfred Dennis of Nottingham. C.2988

FAIERS—SAWYER. Mr. and Mrs. C.J. Sawyer of Devizes have pleasure in announcing the engagement on 15th December of their daughter, Barbara Christine, to Keith Christopher Faiers, both members of our Cheltenham Church. C.2990

MARRIAGE

FORSHAW—IDE. On December 1st, at our Croydon Church, Philip James Forshaw to Gillian Elizabeth Ide, both members. Officiating ministers: C.J.E. Kingston and Frank Lavender.

WITH CHRIST

BOLITHO. On November 21st, William Ernest, secretary and faithful member of our Falmouth Church, passed into the presence of His Lord. Officiating minister at funeral: E.A. Cole.

DOWNING. On September 10th, Charles, faithful founder member and deacon of our Falmouth Church, passed into the presence of his Lord. Officiating minister at funeral: L. P. Cowdery.

SYKES. On November 24th, Evelyn Cora, aged 62 years, faithful member of our Halifax Church, passed peacefully into the presence of the Lord. Officiating minister at funeral: G.H. Wallace.

WILLSHER. On October 31st, Edith Willsher, aged 67 years, was suddenly called Home. Officiating minister at cremation: Frank Lavender.

LATE NEWS—Veteran missionary Hubert C. Phillips went home to be with the Lord on December 12th.

ITINERARIES

The President (J. Lancaster):
January 5, 6, Lurgan; 7, Apsley Street; 8, Portadown; 9, Markethill; 10, Armagh; 11, Monaghan; 12, Ulster Temple; 13, Townsend Street (a.m.); Beersbridge Road (p.m.); 14, Coleraine; 15, Ballymoney; 16, Newtownards.

WAVELENGTH — ELIM ON THE AIR

United Kingdom

George Canty, Pastor of our Sparkbrook Church on Midlands A.T.V. On Tuesdays at 12 noon, repeated at close of midnight programme. Programmes are entitled "George Canty" - talking and painting.

F.A. Hodge, Pastor of our Brighton (The Lanes) Church, is introducing and producing the Christian programme of news, views and music called "QUEST". This pre-recorded programme goes out on Sundays at 11.2 over B.B.C. Radio Brighton.

J.E. Moore (Chairman of Leeds Evangelical Council Radio Committee) on Radio Leeds. Every Sunday, 2 p.m. to 2.30 p.m. — "Minus Eleven" — Bible stories and Gospel music and hymns for children.

Ron Williams, Pastor of our Rochester Church — "Start the Day Right — With Ron Williams", B.B.C. Radio Medway, every Sunday at 7.30 a.m. V.H.F. 97; M.209.

Brazil

Radio Clube de Londrina — 5.45 - 6 a.m. (Brazil time), each morning.

Ghana

Church of Pentecost on G.B.C.2 every Monday at 9.45 p.m..

Guyana

Radio Georgetown every Sunday at 9.15 a.m.

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COMING EVENTS

DARLINGTON. January 6. Elim Pentecostal Church, Bowman Street. Visit of Mrs. Carol Horner (miraculously healed of multiple sclerosis). At 6.30.

EVESHAM. January 12. Elim Pentecostal Church, Masonic Building, Swan Lane. Monthly rally conducted by T.W. Jacobs and Cradley Heath party. At 7.

GLOUCESTER. January 12. Elim Pentecostal Church, Park End Road. Monthly rally. George Canty and friends from Sparkbrook. At 7.

RAYLEIGH. January 5, 6. Elim Pentecostal Church, Castle Road. Pastor's ninth anniversary. Preacher: W. Brinkman. Saturday at 7. Sunday at 11 and 6.30.

ROMSEY. January 12. Elim Pentecostal Church, Middlebridge Street. Monthly rally. Wycliffe Bible Translators. At 7.30.

NEW YEAR CONVENTION

GREENOCK. December 29—January 6. Elim Pentecostal Church, Belville Street. Preachers: T.W. Walker and S. Beresford. Convener: J. McAvoy. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11 p.m.: Watch Night service. Tuesday and Wednesday at 7. Thursday at 7.30 (no meeting Friday). Saturday at 7.30.

Love's Eternal Plan
by F.D. Walker

FROM a Palace to a manger,
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What amazing condescension,
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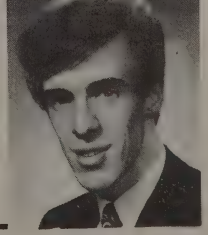
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Loyalty

by Archie A. Biddle, Youth Committee Chairman

IT is always good to know what you are talking about and this can only be achieved by defining what we are talking about. The dictionary definition of loyalty is "to render (give) all faithful obedience to his sovereign". Jesus gave us His definition of loyalty when He said: "Render (give) therefore unto Caesar the things which are Casear's; and unto God the things that are God's".

There are many kinds of loyalties, but they are all included in our loyalty to God. If we are loyal to God we shall inevitably be loyal in all other respects. It will be a part of that outworking of the nature of Christ is in us. Obviously, then, the most important thing of all is to be loyal to God. Nevertheless loyalty to God involves and demands other loyalties. We cannot be loyal to God and disloyal to our local assembly or to our fellow-believers. We cannot be loyal to God and disloyal to His Word and its doctrines. The whole emphasis in the Word is upon unconditional loyalty to God. All Christians agree on this point. If that be so, then why should there be any doubt or argument about that same unconditional loyalty to God's work especially in the local setting?

Marriage is based upon vows of unconditional loyalty and an unconditional life of loyalty in the years to follow. This basis enables a couple to set up a home and train up a family in the right atmosphere and with the right outlook. The breaking of that basic loyalty for but one unfaithful occasion often leads to the breaking up of all that is good and secure in a home and thence to disaster for all concerned. Loyalty brings security and it follows that this brings peace of mind and leads to a happy and fulfilled life.

John in his First Epistle (2:23) writes to three kinds of people – fathers, young men, little children. The exhortation to young people is to overcome the wicked one. How can this be done? The answer is in v.14: "I have written unto you, young men, because ye are strong and the word of God abideth in you". From that place of development a young man can go on to become a "father" in the local church by a progressive knowing of the Lord and His Word. Loyalty to the abiding Word in one's heart leads to a place of distinction in God's family. Paul speaks of this in 1 Corinthians 4:15: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers". Paul goes on to tell how he had begotten them through the Gospel and was their spiritual father. Loyalty to the Lord and His work is necessary to develop a believer so that he can become a spiritual father. A spiritual father is not one who can tell you how to do it (an instructor), but one who can say as does Paul in v.16: "Wherefore I beseech you, be ye followers of me". How can anyone become that kind of person apart from an absolute loyalty to the family in the local assembly? Loyalty is absolutely essential to spiritual maturity.

The whole programme of evangelism in any local assembly is planned, produced, and performed on the assumption that the participants will be there in the assembly. It could never be done by those who come and go. If Sunday school work is to be done effectively and with permanent results, it must be done systematically and over several years, and this demands local stability. Being a church treasurer demands absolute loyalty, for a good steward in this respect is of great price. This must apply to the pastor, for he cannot be flitting around all over the place if he is to do the work in the place where God has placed him. Loyalty is absolutely essential to local stability.

The Word of God teaches us that the Lord's will for every city is to set up permanent, powerful assemblies. This is a vital link in the saving of souls and the worship of God. Often the grass looks greener on somebody else's patch, but we must beware of the attraction of some special event or meeting which distracts from the local testimony. Never think of the local assembly but in the highest possible terms, Matthew 18:20 is true, whether it be two, 200, or 2,000. In your assembly all things are possible because He is there. Miracles, Holy Ghost outpouring, souls being saved, can all happen to a group who are united in love, dedicated to prayer, and willing to work week by week, year by year. Loyalty is essential to a permanent testimony.

Loyalty is often costly. It means sticking to the job at all times, in days of drought as well as in days of plenty. Remember that it was to the good and faithful that our Lord promised entrance into the joy of His kingdom and consequently the satisfaction of a job well done.

Be loyal; it pays both on the way and especially in the END.

BIBLE ACROSTICS By Arthur Campbell *("Uncle Arthur")*

Daniel

D aily provision (1:5);
A nswer to king (2:27);
N ebuchadnezzar's image (3);
I nterpretation (4:19-26);
E xcellent spirit (6:3);
L ion and leopard (7:4,6).

The Family Altar

Scripture Union Portions — **Notes by A. Anstey**

Monday, December 31st — **Psalm 97:1-12**

"The Lord reigneth" (v.1).

THE psalmist, with spiritual perception and prophetic insight, emphasises this glorious theme in his anthem for public worship. God reigns *majestically* in the heavenly realms now. He should reign *experimentally* in the lives of all saints. He will reign *ultimately* when every knee shall bow and every tongue confess that He is King of Kings.

"Worship Him" (v.7). This universal call reminds us that not all idolatry is confined to heathen temples. Golden calves still crumble to powder in His presence (v.5). Dagons still fall and smash at His feet and colossal empires are lost in the dust of history. "Keep yourselves from idols" (John 2:21).

God is far above all (v.9). Man's moonshots, space probes, and intricate computers, cannot comprehend or calculate the measure of His Ascension.

"Give thanks" (v.12). On this last day of the year give thanks for all your yesterdays and in faith for your anticipated tomorrows.

Tuesday, January 1st, 1974 — **Ephesians 1:1-14**

"Spiritual blessings. . . in Christ" (v.3).

ACCORDING to the good pleasure of His will (v.5), the good treasure of His riches (v.7) and the good measure of His grace ("in whom we have redemption" v.7), we have an inheritance (v.11), we have trusted (v.13), we are sealed. We have become beneficiaries of His eternal bounties, His unsearchable riches, His unchanging promises, His immeasurable love, His incomprehensible purposes linked with His immaculate personage. The small print of man's policies can craftily deny the promises that they should guarantee, but our Guarantor holds the Title Deeds in His nail-pierced hands and underwrites them with the seal of His glorious name and redemptive Blood. Let us appropriate New Year blessings in Him.

Wednesday, January 2nd — **Ephesians 1:15-23**

"My prayers" (v.16).

PAUL'S new year with Christ commenced in Damascus ("Behold he prayeth"). Three days of blindness and desperate prayer preceded his miraculous healing and Pentecostal anointing. Paul reached a new dimension in prayer (v.17), a new revelation and a new vision (v.18). He sought the Spirit's illumination and interpretation as to what are the hope of His calling, the riches of His glory and the greatness of His power. True spiritual focus determines the power of our prayer. Paul's great desire for the saints was to comprehend the power of Christ's resurrection and to behold Him as the living Head of the Church (v.22).

Thursday, January 3rd — **Ephesians 2:1-10**

"In time past" (v.2).

DOMINATED by the prince of the power of the air, disobedient, on the downward path, degraded by the desires of the flesh (v.3), dead in trespasses and sins, children of darkness are quickened, raised and seated in heavenly places (vv.5,6), "made alive" by new birth, raised to new standards of His righteousness. Reserved seats in the courts of heaven in ages to come (v.7) will enable believers to see eternal purposes manifested in eternal ages through the eternal Son. We are saved (v. 8) by grace, through faith, by the gift of God (excluding worthless works and boasting). We are His workmanship (v.10), created by Him, for Him, His instruments ordained to walk in His righteousness, reclaimed by His unfathomable love to unlimited resources.

Friday, January 4th — **Ephesians 2:11-22**

"Without God" (v.12).

"WITHOUT" means that we were godless, hopeless, Christless, lawless, homeless, aliens indeed, but now, being "within" (v.13), Christ has removed all barriers – national, traditional, prejudicial, personal, sin barriers are broken, abolished through His cross (v.16). Made nigh (v.18) through Christ, by the Holy Spirit, unto the Father (the Trinity is involved) we are fellow-citizens of the household of God, a holy temple in the Lord, and habitations of the Holy Spirit. This spiritual vista opens into a full-orbed panoramic view of what Christ has wrought through His cross, obtaining reconciliation, peace, forgiveness, access and the status of heavenly citizenship. We are the people of the new generation in Christ.

Saturday, January 5th — **Ephesians 3:1-13**

"Dispensation of the grace of God" (v.2).

THE prisoner (v.1), though restricted in body, is released in spirit, and soars into mysteries of the prehistoric plan and purposes of divine grace, abounding, saving, sufficient, triumphant, enabling and sustaining grace to approach the throne in time of need, sovereign grace that justifies the sinner and makes him a saint. "Unto me" (v.8) – transforming grace turns the rebel into a convert, a saint, a disciple, a preacher, an apostle and a teacher of the Gentiles, yet divine revelations made him assess himself only in the light of the holiness of God – "less than the least". Spiritual pride has been the downfall of many. God "created all things by Jesus Christ" (v.9). We have been recreated in Him. Pre-historic truth and mystery are good, but to know the pre-historic Person is far better.

Sunday, January 6th — **Ephesians 3:14-21**

"What is the breadth, and length and depth, and height?" (v.18).

WE can measure earthquakes, the dimensions of unseen planets, radiation, rainfall, fall-out, altitude, latitude, in this computerized generation. Who can por-

(Continued on page 20)

Points for Preachers

by J. Alexander Wright

An Outline

"Let us"

NEW year resolutions for 1974 from Hebrews:

1. Start it well with godly fear (4:1);
2. Continue with holy endeavour (4:11);
3. Having more confidence in prayer and
4. Priestly intercession for others (4:16; 10:22);
5. Let there be more staunch confession of Christ and
6. Stimulate others by your example (10:23, 24);
7. Constantly sanctify ourselves (12:1) and
8. Completely separate ourselves unto Him (12:13).

An Incident

"What is that in thine hand?"

DIGGING in the garden of the Methodist college at Kingswood, young Adam Clarke found a half-sovereign, which he used by the sanction of the Principal, to buy a Hebrew Grammar. He welcomed it as an Arab would an oasis in the desert, for it enabled him to form the groundwork of his after-attainments in biblical study and criticism and to the publishing of his world-famous and erudite Commentary on the Bible. Everitt's biography of Dr. Adam Clarke

An Illustration

What is the Call of God?

"The Spirit of Jesus would not allow them" (Acts 16:7, NEB).

Dr. David Livingstone wanted to go to China, but went to Africa instead.

Henry Martyn wanted to go to China, but went to Persia instead.

William Carey wanted to go to Polynesia, but went to India instead.

Adoniram Judson wanted to go to India, but went to Burma instead.

John Wesley wanted to go to the North American Indians, but went to England instead.

The reader will think of others, great and small. Were these all mistaken?

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THE FAMILY ALTAR—*from page 19*

tray or measure His greatness? In the U.S.A., the world's most colossal sculpture of four of America's greatest Presidents, Washington, Jefferson, Lincoln and Roosevelt, is chiselled in the Blackhills of South Dakota. Washington's head is 60 ft. high, his nose 20 ft. long, his eyes 11 ft. across. The elements are already wearing away this gigantic work which took fourteen years to blast away surplus stone and twelve years to sculpt. Christ is the great Key - Corner - and Foundation Stone. No elements or Satanic blasts will ever wear away His greatness. His love is as great as His power; it passes knowledge. Every facet of His attributes and eternal greatness will remain for ever. How great is our God? In Christ is all the fulness of God (v.19).